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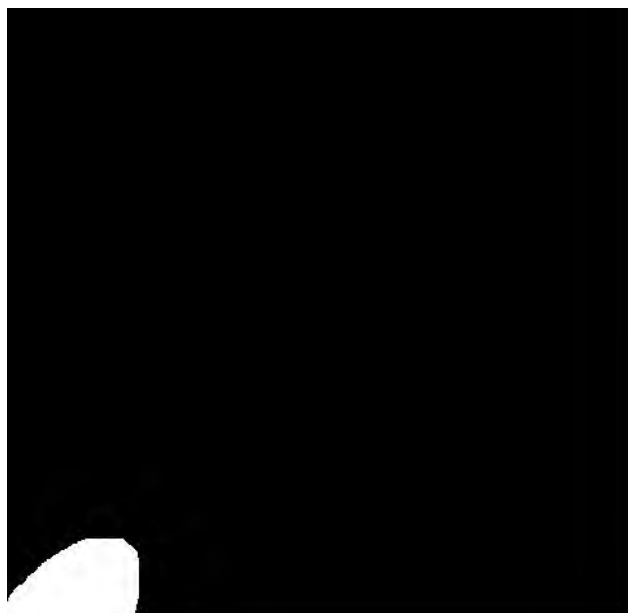
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THE
HISTORY
OF THE
ELOPONNESIAN WAR

THUCYDIDES:

ACCORDING TO THE TEXT OF L. DINDORF;

WITH

NOTES:

FOR THE USE OF COLLEGES.

Κτῆμα εἰς δὲ μᾶλλον ἢ ἀγώνισμα εἰς τὸ παραχρῆμα ἀκούειν ἔθγκειται.

BY
Gason
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Languages and Literature in the Free Academy in New-York City

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Bequest of
Prof. H. A. Sophocles,
22 Jan. 1887.

ENTERED, according to Act of Congress, in the year 1848 by
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IS

RESPECTFULLY INSCRIBED

TO

THE REV. MOSES STUART,

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AS

A TESTIMONIAL OF AFFECTIONATE REGARD,

FROM

HIS FRIEND AND FORMER PUPIL,

THE EDITOR.

[REDACTED]

[REDACTED]

P R E F A C E.

THIS edition of Thucydides is a text of L. Dindorf's edition, Leipzig, 1829. The single exception of punctuation, in which, as will be explained in the sequel, there has been no departure from Dindorf's text, the readings which seemed to be preferable being referred to in the notes which accompany his edition. In preparing the notes, I have made free use of 1, Poppo's edition, xi. vols. Leipzig, 1821-1840. 2, Goeller's, Leipzig, 1836. 3, Haack's, Leipzig, 1820. 4, Krüger's, Berlin, 1846. 5, Bothe's, Leipzig, 1848. 6, Didot's, Paris, 1833. 7, Bekker's, Oxford, 1821. 8, Arnold's, Oxford, 1840. 9, Bloomfield's, London, 1842. I have also derived much assistance from Betant's Lex. Thucyd. now in a course of publication.

In the use of the editions before me, I have aimed at a conscientious acknowledgment of all aid received from others. If, however, my own mind arrived independently at a given result, I did not deem it to be my duty to attribute it to others, even though a coincidence might afterwards have been found to exist between my own conclusions and those of other editors. Nothing has been received on the mere assertion of other scholars, however eminent they might be. *Every difficulty has been subjected to a thorough*

examination, and the opinions of others have been weighed and compared impartially, and honored as their intrinsic worth appeared to demand.

The same plan has been pursued in the preparation of the notes, which I adopted in my previous publication, and it is hoped that this volume will betray no marks of neglect and care and attention, in the selection of words and passages requiring comment, or in the kind and degree of assistance furnished to the student, than is manifest in those editions. To some it may appear at first sight that too much assistance has been furnished the student. It will be seen upon examination, however, that it has not been indiscriminately bestowed, but in a way which always leaves much for the student himself to do. It will also appear, that I have not proceeded on the plan of selecting a few chapters on which

a more free use of punctuation-marks has been made than is found to have been done in Dindorf's edition, although not to the degree in which they are found in the older editions. In revising the punctuation of Dindorf, I have been guided mainly by my own sense of the wants of the text, although in many instances my views have been modified by the usage of other editors.

The basis of grammatical reference is the grammar of E. A. Sophocles (new edition), and Kühner's School Grammar published at Andover, 1844. References also have been freely made to the grammars of Crosby, Buttmann, Matthiæ, Rost, Krüger, and Jelf's Kühner (Oxford edition, 1842).

The map prefixed to this edition, although of necessity reduced in size, is an exact reprint of Kiepert's Map of Greece at the beginning of the Peloponnesian war. It is unnecessary to inform scholars of the high estimation in which the maps of this geographer are held throughout the civilized world. It would be desirable for each student to have in his possession a complete set of Kiepert's maps: but as this cannot be expected, the map accompanying this edition will be found to meet all his wants as far as relates to Greece in the times of Thucydides, Xenophon, Plato, etc. For much that pertains to geographical and topographical matters, I must acknowledge my indebtedness to Col. Leake's "Travels in Northern Greece and the Morea," and "Topography of Athens," books which Bloomfield justly says are indispensable to the student or reader of Thucydides, and of so masterly a character as fairly to entitle the writer to the appellation of the first geographer of our age.

I take occasion again to return my thanks to the classical professors and teachers, for the favor with which they have received my previous publications, and for the friendly interest which they have manifested in the present work. As soon as my avocations will permit, I intend, if my life and health are spared, to offer them another volume, containing the remaining text of Thucydides, brief annotations, and a copious verbal, historical, and grammatical indices of the whole work. Meanwhile I commit to their kind regards this volume, with the hope that it will contribute somewhat to the cause of classical learning in this country, and serve to introduce to more general use the writings of the man to whom by common consent has been given the appellation **PRINCEPS HISTORICUM**

ABBREVIATIONS AND EXPLANATIONS.

S.	stands for Sophocles' Greek Grammar.
K.	" Kühner's " "
C.	" Crosby's " "
Mt.	" Matthiæ's " "
Butt.	" Buttmann's " "
Kr.	" Krüger's " "
Vig.	" Viger's Greek Idioms.
N.	" Note.
cf.	" compare, consult.
κ. τ. λ.	" καὶ τὰ λοιπὰ = etc., &c.
sc.	" scilicet.

The references to Kühner are made to his School Grammar, translated Messrs. Edwards and Taylor, Andover. Whenever Jelf's edition of Kühner is referred to, the name is fully given. The references to Buttmann are made to his Larger Grammar, translated by Dr. Robinson.



ΘΟΥΚΥΔΙΔΟΥ

ΞΥΓΓΡΑΦΗΣ.

Α.

. ΘΟΥΚΥΔΙΔΗΣ Ἀθηναῖος ξυνέγραψε τὸν πόλεμον τῶν ποτανησίων καὶ Ἀθηναίων, ὡς ἐπολέμησαν πρὸς ἀλλήλους, μενος εὐθύς καθισταμένου καὶ ἐλπίσας μέγαν τε ἔσεσθαι καὶ λογώτατον τῶν προγεγενημένων, τεκμαιρόμενος ὅτι ἀκμάζοντές ταν εἰς αὐτὸν ἀμφοτέρω παρασκευῇ τῇ πάσῃ καὶ τὸ ἄλλο Ἑλληνιζῶν ξυνιστάμενον πρὸς ἑκατέρους, τὸ μὲν εὐθύς, τὸ δὲ καὶ διαμενον. 2. κίνησις γὰρ αὕτη μεγίστη δὴ τοῖς Ἑλλήσιν ἐγένετο κίρει τιτὶ τῶν βαρβάρων, ὡς δὲ εἰπεῖν, καὶ ἐπὶ πλείστον ἀνθρώπων τὰ γὰρ πρὸ αὐτῶν καὶ τὰ ἔτι παλαιότερα σαφῶς μὲν εἶρεῖν ἱρόνιον πληθος ἀδύνατα ἦν· ἐκ δὲ τεκμηρίων ὧν ἐπὶ μακρότατον τοῦντί μοι πιστεῦσαι ξυμβαίνει οὐ μεγάλα νομίζω γενέσθαι οὔτε ἐ τοὺς πολέμους οὔτε εἰς τὰ ἄλλα.

II. Φαίνεται γὰρ ἡ τῶν Ἑλλὰς καλουμένη οὐ πάλαι βεβαίως ἐμένη, ἀλλὰ μεταστασίσεις τε οὔσαι τὰ πρότερα καὶ ῥαδίως γιντοὶ τῶν ἐαυτῶν ἀπολείποντες βιαζόμενοι ὑπὸ τινων ἀεὶ πλειό-

2. τῆς γὰρ ἐμπορίας οὐκ οὔσης οὐδ' ἐπιμειγνύντες ἀδεῶς ἀλ νος οὔτε κατὰ γῆν οὔτε διὰ θαλάσσης, τεμόμενοί τε τὰ αὐτῶν γιντοὶ ὅσον ἀποζῆν καὶ περιουσίαν χρημάτων οὐκ ἔχοντες οὐδὲ φτερόντες, ἄδηλον ὃν ὁπότε τις ἐπελθὼν καὶ ἀτειχίστων ἄμα ον ἄλλος ἀφαιρήσεται, τῆς τε καθ' ἡμέραν ἀναγκαίου τροφῆς ταχὺ ἂν ἡγούμενοι ἐπικρατεῖν, οὐ χαλεπῶς ἀπανίσταντο, καὶ αὐτὸ οὔτε μεγέθει πόλεων ἴσχυον οὔτε τῇ ἄλλῃ παρασκευῇ. ιάλιστα δὲ τῆς γῆς ἡ ἀρίστη ἀεὶ τὰς μεταβολὰς τῶν οἰκητόρων ν. ἡ τε τῶν Θεσσαλίας καλουμένη καὶ Βοιωτία Πελοποννήσου τε

τὰ πολλὰ πλὴν Ἀρκαδίας τῆς τε ἄλλης ὅσα ἦν κράτιστα. γὰρ ἀρετὴν γῆς αἶ τε δυνάμεις τισὶ μείζους ἐγγιγνόμεναι ἐνεποιούν, ἐξ ὧν ἐφθείροντο καὶ ἅμα ὑπὸ ἁλλοφύλων μᾶλλον βουλευόντο. 5. τὴν γοῦν Ἀττικὴν, ἐκ τοῦ ἐπὶ πλεῖστον διὰ πτόγεων ἀστασίαστον οὔσαν, ἄνθρωποι ᾤκουν οἱ αὐτοὶ αἰεὶ. παράδειγμα τόδε τοῦ λόγου οὐκ ἐλάχιστόν ἐστι διὰ τὰς μετὰ ἐς τὰ ἄλλα μὴ ὁμοίως ἀνέξηθῆναι. ἐκ γὰρ τῆς ἄλλης Ἑλλάδι πολέμῳ ἢ στάσει ἐκπίπτοντες παρ' Ἀθηναίους οἱ δυνατώτατοι βέβαιοι ὄν ἀνεχώρουν, καὶ πολῖται γιγνόμενοι εὐθύς ἀπὸ πεμψῶν ἔτι ἐποίησαν πλῆθει ἀνθρώπων τὴν πόλιν· ὥστε καὶ Ἰωνίαν ὕστερον ὡς οὐχ ἱκανῆς οὔσης τῆς Ἀττικῆς ἀποικίαν πεμψαν. III. δηλοῖ δέ μοι καὶ τόδε τῶν παλαιῶν ἀσθένεια ἥκιστα· πρὸ γὰρ τῶν Τρωικῶν οὐδὲν φαίνεται πρότερον κοιτῆσαμένη ἢ Ἑλλάς, δοκεῖ δέ μοι, οὐδὲ τούνομα τοῦτο ξύμπτειν εἶχεν, ἀλλὰ τὰ μὲν πρὸ Ἑλλήνος τοῦ Δευκαλίωνος καὶ πάντεσσιν εἶναι ἢ ἐπὶ κλησὶς αὕτη, κατὰ ἔθνη δὲ ἄλλα τε καὶ τὸ Πελοπόννησον ἐπὶ πλεῖστον ἀφ' ἑαυτῶν τὴν ἐπωνυμίαν παρήχεσθαι. 2. Ἐπεὶ δὲ καὶ τῶν παιδῶν αὐτοῦ ἐν τῇ Φθιώτιδι ἰσχυράντων, καὶ ἐπὶ

V. οἱ γὰρ Ἕλληνες τὸ πάλαι, καὶ τῶν βαρβάρων οἳ τε ἐν τῇ ἡπειρῷ
 παραθαλάσσιοι καὶ ὅσοι νήσους εἶχον, ἐπειδὴ ἤρξαντο μᾶλλον
 παραιοῦσθαι ταυσὶν ἐπ' ἀλλήλους, ἐτράποντο πρὸς ληστείαν, ἰγου-
 μένων ἀνδρῶν οὐ τῶν ἀδυνατωτάτων, κέρδους τοῦ σφετέρου αὐτῶν
 ἦτα καὶ τοῖς ἀσθετέσι τροφῆς· καὶ προσπίπτοντες πόλεσιν ἀτει-
 ρήτοις καὶ κατὰ κόμας οἰκουμέναις ἤρπαζον, καὶ τὸν πλείστον τοῦ
 βίου ἐντετέθειν ἐποιοῦντο, οὐκ ἔχοντός πω αἰσχύνην τούτου τοῦ ἔργου,
 μέγιστος δέ τι καὶ δόξης μᾶλλον. 2. δηλοῦσι δὲ τῶν τε ἡπειρω-
 τῶν τινας ἐτι καὶ νῦν, οἷς κόσμος καλῶς τοῦτο δρᾶν, καὶ οἱ παλαιοὶ
 τῶν ποιητῶν, τὰς πύστεις τῶν καταπλεόντων πανταχοῦ ὁμοίως
 ἔρωτῶντες εἰ λησταὶ εἰσιν, ὥς οὔτε ὧν πυνθάνονται ἐπαξιούντων
 τὸ ἔργον, οἷς τ' ἐπιμελὲς εἶη εἰδέναι οὐκ ὀνειδιζόντων. 3. ἐλπίζοντο
 ἢ καὶ κατ' ἡπειρον ἀλλήλους. καὶ μέχρι τούδε πολλὰ τῆς Ἑλλάδος
 γὰρ παλαιῷ τρόπῳ τέμεται περὶ τε Λοκροὺς τοὺς Ὀζόλας καὶ Αἰτω-
 λούς καὶ Ἀκαριᾶτας καὶ τὴν ταύτην ἡπειρον. τό τε σιδηροσφρεῖσθαι
 τοῖσι τοῖς ἡπειρώταις ἀπὸ τῆς παλαιᾶς ληστείας ἐμμεμένηκε.
 VI. πᾶσα γὰρ ἡ Ἑλλὰς ἐσιδηροφόρει διὰ τὰς ἀσφαλείας τε οἰκί-
 τεις καὶ οὐκ ἀσφαλεῖς παρ' ἀλλήλους ἐφ' ὁδούς, καὶ ξυνήθη τῆς δίκαι-
 ραν μεθ' ὅπλων ἐποιήσαντο, ὥσπερ οἱ βάρβαροι. 2. σημείον δ'
 ἴσθι ταῦτα τῆς Ἑλλάδος ἐτι οὕτω τεμόμενα τῶν ποτε καὶ ἐς πάντας
 ὁμοίων διαιτημάτων. 3. ἐν τοῖς πρῶτοι δὲ Ἀθηναῖοι τὸν τε
 σιδηρον κατέθεντο καὶ ἀνειμένη τῇ διαίτῃ ἐς τὸ τραφερώτερον μετέ-
 στησαν. καὶ οἱ πρεσβύτεροι αὐτοῖς τῶν εὐδαιμόνων διὰ τὸ ἀβροδί-
 ατον οὐ πολλὸς χρόνος ἐπειδὴ χιτῶνάς τε λινοὺς ἐπαύσαντο φορεῖν-
 τες, καὶ χρυσῶν τεττίγων ἐτέρσει κρωβύλον ἀναδοῦμενοι τῶν ἐν τῇ
 κεφαλῇ τριχῶν. ἀφ' οὗ καὶ Ἰώνων τοὺς πρεσβυτέρους κατὰ τὸ ξυγ-
 γεινὲς ἐπὶ πολὺ αὕτη ἡ σκευὴ κατέσχε. 4. μετρία δ' αὖ ἐσθίῃτι καὶ
 ἐς τὸν νῦν τρόπος πρῶτοι Λακεδαιμόνιοι ἐχρήσαντο, καὶ ἐς τὰ ἄλλα
 πρὸς τοὺς πολλοὺς οἱ τὰ μέζω κεκτημένοι ἰσοδίαιτο μάλιστα κατέ-
 στησαν. 5. ἐγυμνώθησάν τε πρῶτοι καὶ ἐς τὸ φανερόν ἀποδύντες
 λίπα μετὰ τοῦ γυμνάζεσθαι ἡλείψαντο. τὸ δὲ πάλαι καὶ ἐν τῇ
 Ὀλυμπιακῇ ἀγῶνι διαζώματα ἔχοντες περὶ τὰ αἰδοῖα οἱ ἀθληταὶ
 ἰγωνίζοντο, καὶ οὐ πολλὰ ἔτη ἐπειδὴ πέπανται. ἐτι δὲ καὶ ἐν τοῖς
 βαρβάροις ἐστὶν οἷς νῦν, καὶ μάλιστα τοῖς Ἀσιανοῖς, πεγμῆς καὶ
 πάλῃς ἄθλα τίθεται, καὶ διεξωσμένοι τοῦτο δρῶσι. 6. πολλὰ δ'
 ἔτι καὶ ἄλλα τις ἀποδειξείη τὸ παλαιὸν Ἑλληνικὸν ὁμοιότροπον τοῦ

νῦν βαρβαρικῷ διαιτώμενοι. VII. τῶν δὲ πόλεων ὅσαι μὲν τεοσί
 ὤκισθησαν καὶ ἤδη πλοῖμωτέρων ὄντων, περιουσίας μᾶλλον ἔχο
 χρημάτων ἐπ' αὐτοῖς τοῖς αἰγιαλοῖς τεύχεσιν ἐκτιζοντο καὶ
 ἰσθμοὺς ἀπελάμβανον, ἐμπορίας τε ἔτεκα καὶ τῆς πρὸς τοὺς περ
 κους ἕκαστοι ἰσχύος· αἱ δὲ παλαιαὶ διὰ τὴν ληστείαν ἐπὶ πολὺν
 σχοῦσαν ἀπὸ θαλάσσης μᾶλλον ὤκισθησαν, αἱ τε ἐν ταῖς νήσοις
 ἐν ταῖς ἡπείροις· ἔφερον γὰρ ἀλλήλους τε καὶ τῶν ἄλλων ὅσοι δ'
 οὐ θαλάσσιοι κάτω ὄκουν· καὶ μέχρι τοῦδε ἐτι ἀνφικισμένοι.
 VIII. καὶ οὐχ ἦσσαν λησταὶ ἦσαν οἱ νησιῶται Κᾶρες τε ὅττες
 Φοίνικες. οὗτοι γὰρ δὴ τὰς πλείστας τῶν νήσων ὤκισαν. μαρτυ
 ρεία δέ· Δήλου γὰρ καθαιρομένης ὑπὸ Ἀθηναίων ἐν τῷδε τῷ πολ
 καὶ τῶν θηκῶν ἀναιρεθεισῶν ὅσαι ἦσαν τῶν τεθνεώτων ἐν τῇ νη
 ὑπὲρ ἡμῖν Κᾶρες ἐγάνησαν, γνωσθέντες τῇ τε σκευῇ τῶν ὀπλων
 τεθαμμέγῃ καὶ τῷ τρόπῳ ᾧ νῦν ἐτι θάπτουσι. 2. καταστά
 δὲ τοῦ Μίνω ναυτικοῦ πλοῖμώτερα ἐγένετο παρ' ἀλλήλους· οἱ
 ἐκ τῶν νήσων κακοῦργοι ἀνέστησαν ὑπ' αὐτοῦ ὅτε περ καὶ τὰς
 λὰς αὐτῶν κατήμιζε. 3. καὶ οἱ παρὰ θάλασσαν ἄνθρωποι μᾶλ
 ἤδη τὴν κτῆσιν τῶν χρημάτων ποιοῦμενοι βεβαιότερον ὄκουν·

πάντα εἶναι καὶ τὸ πλῆθος τεθεραπευκότα, τῶν Μυκηναίων τε ἃ ὄσων Εὐρυσθεὺς ἤρχε τὴν βασιλείαν Ἀτρεΐα παραλαβεῖν. καὶ ὦν Περσείδῳ τοὺς Πελοπίδας μεΐζους καταστῆται. 3. ἃ μοι καὶ Ἀγαμέμνων παραλαβὼν καὶ ταυτικῶ τε ἅμα ἐπὶ πλέον τῶν ἑλλῶν ἰσχύσεις, τὴν στρατείαν οὐ χάριτι τὸ πλεῖον ἢ φόβῳ ξυταγα-
ν ποιήσασθαι. 4. φαίνεται γὰρ νυνσί τε πλείσταις αὐτὸς ἀφι-
ήμετος καὶ Ἀρκάσι προσπαρασχών, ὡς Ὅμηρος τοῦτο δεδήλωκεν,
τῷ ἱκανὸς τεκμηριῶσαι, καὶ ἐν τοῦ σκήπτρου ἅμα τῇ παραδόσει
ῥηκεν αὐτὸν

πολλῇσι τῆσοισι καὶ Ἀργεῖ παντὶ ἀτάσσειν·

ἃ ἂν οὖν τῆσων ἔξω τῶν περιοικίδων, αὐταὶ δὲ οὐκ ἂν πολλαὶ
ἦσαν, ἡπειρώτης ὦν ἐκράτει, εἰ μὴ τι καὶ ναυτικὸν εἶχεν. 5. εἰ-
ῖξεν δὲ χορὴ καὶ ταύτῃ τῇ στρατείᾳ οἷα ἦν τὰ πρὸ αὐτῆς. X. καὶ
μὲν Μικῆται μικρὸν ἦν, ἢ εἴ τι τῶν τότε πόλισμα νῦν μὴ ἀξιό-
εωφ δοκεῖ εἶναι, οὐκ ἀκριβεῖ ἂν τις σημείῳ χρώμενος ἀπιστοίῃ
γενέσθαι τὸν στόλον τοσοῦτον, ὅσον οἱ τε ποιηταὶ εἰρήκασι καὶ
λόγος κατέχει. 2. Λακεδαιμονίων γὰρ εἰ ἡ πόλις ἐρημωθείη,
ἰσθείη δὲ τὰ τε ἱερὰ καὶ τῆς κατασκευῆς τὰ ἐδάφη, πολλὴν ἂν
μαὶ ἀπιστίαν τῆς δυνάμεως προελθόντος πολλοῦ χρόνου τοῖς
εἰτα πρὸς τὸ κλέος αὐτῶν εἶναι· καίτοι Πελοποννήσου τῶν πέντε
τε δέο μοίρας τέμονται, τῆς τε ξυμπάσης ἡγοῦνται καὶ τῶν ἔξω
ἐμμάχων πολλῶν· ὅμως δὲ οὔτε ξυνοικισθείσης πόλεως οὔτε ἱεροῖς
ἢ κατασκευαῖς πολυτελέσι χρησαμένης, κατὰ κόμας δὲ τῷ παλαιῷ
τῆς Ἑλλάδος τρόπῳ οἰκισθείσης, φαίνοιτ' ἂν ὑποδεεστέρα· Ἀθη-
ναίων δὲ τὸ αὐτὸ τοῦτο παθόντων διπλασίαν ἂν τὴν δύναμιν εἰκά-
σθαι ἀπὸ τῆς φανεραῦς ὀψεως τῆς πόλεως ἢ ἔστιν. 3. οὐκ οὐκ
πιστεῖν εἰκός, οὐδὲ τὰς ὀψεις τῶν πόλεων μᾶλλον σκοπεῖν ἢ τὰς
ἐκείμεις, νομίζειν δὲ τὴν στρατείαν ἐκείνην μερίστην μὲν γενέσθαι τῶν
οὐκ αὐτῆς, λειπομένην δὲ τῶν νῦν, τῇ ὀμήρου αὐ ποιήσει εἰ τι χορὴ
ἱσταῦθα πιστεύειν, ἢν εἰκός ἐπὶ τὸ μεῖζον μὲν ποιητὴν ὄντα κοσμή-
αι, ὅμως δὲ φαίνεται καὶ οὕτως ἐνδεεστέρα. 4. πεποίηκε γὰρ
ἑλλῶν καὶ δικωσίων τεῶν, τὰς μὲν Βοιωτῶν εἴκοσι καὶ ἑκατὸν
ἄνδρων, τὰς δὲ Φιλοκτῆτου πεντήκοντα, δηλῶν, ὡς ἐμοὶ δοκεῖ, τὰς
ἐκείμεις καὶ ἐλαχίστας· ἄλλων γοῦν μεγέθους περί ἐν τῶν καταλό-
γῳ οὐκ ἐμνήσθη. ἀντερέται δὲ ὅτι ἦσαν καὶ μάχιοι πάντες, ἐν ταῖς
ἡλοκτῆτου νυνσί δεδήλωκε. τοξότας γὰρ πάντας πεποίηκε τοὺς

προσκόπους. περίνεως δὲ οὖν εἰκὸς πολλοὺς ξυμπλεῖν ἔξω βασιλέων καὶ τῶν μάλιστα ἐν τέλει, ἄλλως τε καὶ μέλλοντας ἔργος περαιώσεσθαι μετὰ σκευῶν πολεμικῶν, οὐδ' αὖ τα πλοῖα κρησφρακτα ἔχοντας, ἀλλὰ τῷ παλαιῷ τρόπῳ ληστικώτερον παρῆσθαι σμέναι. 5. πρὸς τὰς μεγίστας οὖν καὶ ἐλαχίστας ναῦς τὸ μισκοποῦντι οὐ πολλοὶ φαίνονται ἐλθόντες, ὥς ἀπὸ πάσης τῆς Ἑλλάδος κοιτῇ πεμπόμενοι. XI. αἴτιον δ' ἦν οὐχ ἡ ὀλιγανθρωπία σοῦτον ὅσον ἡ ἀχρηματία. τῆς γὰρ τροφῆς ἀπορία, τὸν τε στρατὸν ἐλάσσων ἤγαγον καὶ ὅσον ἤλπιζον αὐτόθεν πολεμοῦντα βιοτάειν ἐπειδὴ τε ἀφικόμενοι μάχῃ ἐκράτησαν, δῆλον δέ· τὸ γὰρ ἐνταῦθα σιναποπέδῳ οὐκ ἂν ἐτειχίσαντο, φαίνονται δ' οὐδ' ἐνταῦθα πᾶσι δυνάμει χρησάμενοι, ἀλλὰ πρὸς γεωργίαν τῆς Χερσονήσου τραπέζην καὶ ληστείαν τῆς τροφῆς ἀπορία. ἢ καὶ μᾶλλον οἱ Τηγεσίωνες διεσπαρμένων τὰ δέκα ἔτη ἀντεῖχον βίᾳ, τοῖς αἰεὶ ὑπολειπνοῖς ἀντίπαλοι ὄντες. 2. περιουσίαν δὲ εἰ ἤλθον ἔχοντες τροφῆς ὄντες ἀθρόοι, ἄνευ ληστείας καὶ γεωργίας, ξυνεχῶς τὸν πόλεμον διέφερον, ῥαδίως ἂν μάχῃ κρατοῦντες εἶλον, οἳ γε καὶ οὐκ ἀθροισθέντες ἀλλὰ μέρει τῷ αἰεὶ παρόντι ἀντεῖχον. πολιορκία δ' ἂν προσκαθε

ἢ τῆς Ἑλλάδος ἐστὶν ἡ χωρία· πάντα δὲ ταῦτα ὕστερον τῶν Τρωικῶν ἐκτίσθη.

XIII. Δυνατωτέρως δὲ γιγνομένης τῆς Ἑλλάδος καὶ τῶν χρημάτων τὴν κτῆσιν ἐτι μᾶλλον ἢ πρότερον ποιουμένης τὰ πολλὰ τυραννίδες ἐν ταῖς πόλεσι καθίστατο, τῶν προσόδων μειζόντων γιγνομένων· πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλεῖαι· ναυτικά τε ἐξήρτυτο ἡ Ἑλλὰς καὶ τῆς θαλάσσης μᾶλλον ἀντείχοντο. 2. πρῶτοι δὲ Κορίνθιοι λέγονται ἐγγύτατα τοῦ νῦν τρόπου μεταχειρίσασθαι τὰ περὶ τὰς ναῦς καὶ τριήρεις· πρῶτον ἐν Κορίνθῳ τῆς Ἑλλάδος ναυπηγῆθῆναι. 3. φαίνεται δὲ καὶ Σαμίους Ἀμεινοκλῆς Κορίνθιος ναυπηγὸς ναῦς ποιήσας τέσσαρας. ἔτη δ' ἐστὶ μάλιστα τριακόσια ἐς τὴν τελευταίαν τοῦδε τοῦ πολέμου ὅτε Ἀμεινοκλῆς Σαμίους ἦλθε. 4. ναυμαχία τε παλαιάτη ὣν ἴσμεν γίγνεται Κορινθίων πρὸς Κερκυραίων. ἔτη δὲ μάλιστα καὶ ταύτῃ ἐξήκοντα καὶ διακόσια ἐπιμέχρι τοῦ αὐτοῦ χρόνου. 5. οἰκοῦντες γὰρ τὴν πόλιν οἱ Κορίνθιοι ἐπὶ τοῦ ἰσμοῦ αἰὶ δὴ ποτε ἐμπόριον εἶχον, τῶν Ἑλλήνων τὸ πᾶν κατὰ γῆν τὰ πλείω ἢ κατὰ θάλασσαν, τῶν τε ἐντὸς Πελοποννήσου καὶ τῶν ἔξω, διὰ τῆς ἐκείνων παρ' ἀλλήλους ἐπιμισγόντων, χρήμασί τε δυνατοὶ ἦσαν, ὡς καὶ τοῖς παλαιοῖς ποιηταῖς δεδίλωται· ἀφνειὸν γὰρ ἐπωνόμισαν τὸ χωρίον. ἐπειδὴ τε οἱ Ἕλληνες μᾶλλον ἐπλωίζον, τὰς ναῦς κτησάμενοι τὸ ληστικὸν καθήρουν· καὶ ἐμπόριον παρέχοντες ἀμφοτέρωθεν δυνάτην ἔσχον χρημάτων προσόδῳ τὴν πόλιν. 6. καὶ Ἰωσὶν ὕστερον πολὺ γίγνεται ναυτικὸν ἐπὶ Κύρου, Περσῶν πρώτου βασιλευστος, καὶ Καμβύσου τοῦ υἱοῦ αὐτοῦ, τῆς τε καθ' ἑαυτοὺς θαλάσσης Κύρῳ πολεμοῦντες ἐκράτησάν τινα χρόνον. καὶ Πολυκράτης, Σάμου τυραννῶν ἐπὶ Καμβύσον, ναυτικῶ ἰσχύων ἄλλας τε τῶν νήσων ὑπηκόους ἐποίησατο, καὶ Ῥήνειαν ἐλὼν ἀνέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ. Φωκαῆς τε Μασσαλίαν οἰκίζοντες Καρχηδονίους ἐνίκων ναυμαχοῦντες. XIV. δυνατώτατα γὰρ ταῦτα τῶν ναυτικῶν ἦν. φαίνεται δὲ καὶ ταῦτα πολλαῖς γενεαῖς ὕστερα γεγόμενα τῶν Τρωικῶν, τριήρεσι μὲν ὀλίγαις χρώμενα, πεντηκοντόροις δ' ἐτι καὶ πλοίοις μακροῖς ἐξηρτυμένα ὥσπερ ἐκεῖνα. 2. ὀλίγον τε πρὶ τῶν Μηδικῶν καὶ τοῦ Δαρείου θανάτου, ὃς μετὰ Καμβύσης Περσῶν ἐβασίλευσε, τριήρεις περὶ τε Σικελίαν τοῖς τετραίτοις ἐς πλῆθος ἐγίνοντο καὶ Κερκυραίοις. ταῦτα γὰρ τελευταῖα πρὸ τῆς Ξέρξου στρατείας ναυτικά ἀξιόλογα ἐν τῇ Ἑλλάδι

κατέστη. 3. Αἰγινῆται γὰρ καὶ Ἀθηναῖοι καὶ εἰ τῇ
βραχεία ἐκέκτηντο, καὶ τούτων τὰ πολλὰ πεντηκοστούρους·
ἀφ' οὗ Ἀθηναῖους Θεμιστοκλῆς ἐπεισεν Αἰγινήταις πολέ-
καὶ ἅμα τοῦ βαρβάρου προσδοκίμου ὄντος, τὰς ταῦς πει-
αῖσπερ καὶ ἐνανμάχησαν· καὶ αὐταὶ οὐπω εἶχον διὰ πάσαι
σιρώματα.

XV. Τὰ μὲν οὖν ναυτικά τῶν Ἑλλήνων τοιαῦτα ἦν, τι-
λαιὰ καὶ τὰ ὕστερον γιγνόμενα. ἰσχὺν δὲ περὶποιήσαντο ἐ-
ἐλαχίστην οἱ προσχόντες αὐτοῖς χρημάτων τε προσόδου κα-
ἀρχῇ. ἐπιπλέοντες γὰρ τὰς τήσους κατεστρέφοντο, καὶ
ὅσοι μὴ διαρκῆ εἶχον χώραν. 2. κατὰ γῆν δὲ πόλεμος, ἐ-
καὶ δύνάμις παρεγένετο, οὐδεὶς ξυνέστη· πάντες δὲ ἴσαν
ἐγένοντο πρὸς ὁμόρους τοὺς σφετέρους ἐκάστοις· καὶ ἐ-
στρατείας πολὺν ἀπὸ τῆς ἑαυτῶν ἐπ' ἄλλων καταστροφῇ
σαν οἱ Ἕλληνες. 3. οὐ γὰρ ξυνεστήκεσαν πρὸς τὰς
πόλεις ὑπήκοοι, οὐδ' αὖ αὐτοὶ ἀπὸ τῆς ἴσης κοινὰς στρατε-
οῦντο, κατ' ἀλλήλους δὲ μᾶλλον ὥς ἕκαστοι οἱ ἀστυγείτονα
μουν. μάλιστα δὲ ἐς τὸν πάλαι ποτὲ γενόμενον πόλεμον Χι

του νύμφων, Ἰππάρχος δὲ καὶ Θεσσαλὸς ἀδελφοὶ ἦσαν αὐτοῦ.
 τοπήσαντες δέ τι ἐκείνῃ τῇ ἡμέρᾳ καὶ παραχρῆμα Ἀρμόδου
 Ἀριστογείτων ἐκ τῶν ξυτειδύτων στήσις Ἰππίε μεμινῆσθαι
 μὲν ἀπέσχοντο ὥς προειδύτος, βοιλούμενοι δὲ πρὶν ξυλλήφθαι
 δρῶσαντές τι καὶ κινδυνεύσαι, τῷ Ἰππάρχῳ περιτυχόντες πα
 Λεωκόριον καλούμενον τὴν Παρθενιαῖκην πομπὴν διακοσμή
 ἀπέκτειναν. 3. πολλὰ δὲ καὶ ἄλλα ἐτι καὶ τῶν ὄντων, καὶ οὐχ
 ἀμνηστούμενα, καὶ οἱ ἄλλοι Ἕλληνες οὐκ ὀρθῶς οἶονται· ἐ
 τούς τε Λακεδαιμονίων βασιλείας μὴ μίᾳ ψήφῳ προστίθι
 ἰκάτερον, ἀλλὰ δυοῖν· καὶ τὸν Πιταιάτην λόγον αὐτοῖς εἶναι
 οὐδ' ἐγένετο πώποτε. οὕτως ἀταλαίπωρος τοῖς πολλοῖς ἡ ζή
 τῆς ἀληθείας, καὶ ἐπὶ τὰ ἐτοῖμα μᾶλλον τρέπονται. XX
 δὲ τῶν εἰρημίων τεκμηρίων ὅμως τοιαῦτα ἂν τις νομίζων ἰ
 στα ἃ διῆλθον οὐχ ἡμερτάτοι· καὶ οὔτε ὥς ποιηταὶ ὑμνήκασιν
 αὐτῶν ἐπὶ τὸ μείζον κοσμοῦντες μᾶλλον πιδοτέων, οὔτε ὥς ἰ
 γράφοι ξυγγέθαισαν ἐπὶ τὸ προσαγωγότερον τῇ ἀκροάσει ἢ ἀληθο
 ρος, ὅντα ἀνεξέλεγκτα καὶ τὰ πολλὰ ὑπὸ χρόνου αὐτῶν ἀπὸ
 ἐπὶ τὸ μυθῶδες ἐκτενικηκότα· εἰρησθαι δὲ ἰγρησίμενος ἐκ

ώπειον, τοιοούτων καὶ παραπλησίων ἔσασθαι, ὠφέλημα ἔχοντάς τας· ἔξει. κτῆμά τε ἐς αἰεὶ μᾶλλον ἢ ἀγώνισμα μα ἀκούειν, ξύγκειται.

Τῶν δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ Μηδικόν· ὡς δυνεῖν ναυμαχίαιν καὶ πεζομαχίαιν ταχέϊαν τῆς οὐτοῦ δὲ τοῦ πολέμου μῆκος τε μέγα προὔβη, παθήματα γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα οὐχ ἕτερα ἐν ἴσφ τε γὰρ πόλεις τοσαῖδε ληφθεῖσαι ἡρημώθησαν, αἱ μὲν αἱ δ' ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων, εἰςὶ δὲ αἱ μετέβαλον ἀλίσκόμεναι, οὔτε φυγαὶ τοσαῖδε ἀνθρώπων, ὁ μὲν κατ' αὐτὸν τὸν πόλεμον ὁ δὲ διὰ τὸ στασιάζειν πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ σπανιώτερον οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, οἱ ἐπὶ πλεῖστον καὶ ἰσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἡλίου τε ἐκλείψει,

παρὰ τὰ ἐκ τοῦ πρὶν χρόνου μνημονευόμενα ξυντίβη· ἔστι παρ' οἷς μεγάλοι καὶ ἀπ' αὐτῶν καὶ λιμοί, καὶ βλάβασα καὶ μέρος τι φθείραςα ἡ λοιμώδης νόσος. πάντα μετὰ τοῦδε τοῦ πολέμου ἅμα ξυνεπέθετο. ἐκ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννησῖοι λύσαντες τὰς σπονδὰς αἱ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἄλωσιν. λυσάν τας αἰτίας προέγραψα πρῶτον καὶ τὰς διαφορὰς ζητῆσαι ποτε ἐξ ὅτου τοσοῦτος πόλεμος τοῖς ἐτι. 6. τῆς μὲν γὰρ ἀληθεστάτης πρόφασιν ἀφανέσας τοὺς Ἀθηναίους ἡγοῦμαι, μεγάλους γιγνομένους καὶ ντας τοῖς Λακεδαιμονίοις, ἀναγκάσαι ἐς τὸ πολεμεῖν. αφερόν λεγόμεναι αἰτίαι αἷδ' ἦσαν ἑκατέρων, ἀφ' ὧν σπονδὰς ἐς τὸν πόλεμον κατέστησαν.

Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλύνοντι τὸν Ἰόνιον ποικουσί· δ' αὐτὴν Ταυλάντιοι βάρβαροι, Ἰλλυρικὸν αὐτὴν ἀπώκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο· οκλείδου, Κορίνθιος γένος, τῶν ἀφ' Ἡρακλέους, κατὰ τὸν τόμον ἐκ τῆς μητροπόλεως κατακληθείς. ξυνώκισαν Κορινθίων τινὲς καὶ τοῦ ἄλλου Δωρικοῦ γένους. τὸς δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπίδαμνίων πόλις πολυάνθρωπος. 4. στασιάζσαντες δὲ ἐν ἀλλήλοισι ἔτι ἔγεται, ἀπὸ πολέμου τινὸς τῶν προσοίκων βαρβάρων

ἐφθάρησαν καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησαν. 5. ἡ τελευταία πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε δυνατοῦς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐληίζοντο τὴν πόλιν κατὰ τὴν γῆν καὶ κατὰ θάλασσαν. 6. οἱ δὲ ἐν τῇ ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν εἰς τὴν Κέρη πρέσβεις ὡς μητρόπολιν οὔσαν, δεόμενοι, μὴ σφᾶς περιορᾶν φθίμενους, ἀλλὰ τοὺς τε φεύγοντας ξυταλλάξαι σφίσι καὶ τὸν τῶν βάρων πόλεμον καταλῦσαι. 7. ταῦτα δὲ ἰκέται καθεζόμενοι τὸ Ἡραῖον ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἰκετείαν οὐκ ἰδοὺς ἀλλ' ἀπράκτους ἀπέπεμψαν. XXV. γινόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὔσαν, ἐν ἀπόρῃ εἶναι θέσθαι τὸ παρόν· καὶ πέμπαντες εἰς Δελφούς τὸν θεὸν ἐπήρουν εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς, καὶ τιμωρίαν περὶ τὸν πόλεμον ἀπ' αὐτῶν ποιῆσθαι. ὁ δ' αὐτοῖς ἀνείλε παραδοῦναι ἡγεμόνας ποιῆσθαι. 2. ἐλθόντες δὲ οἱ Ἐπιδάμνιοι εἰς τὴν Κέρη κατὰ τὸ μαρτεῖον παρίδουσιν τὴν ἀποικίαν, τὸν τε οἶκον ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες. ἐδίδόντο τε μὴ σφᾶς περιορᾶν διαφθειρομένους, ἀλλ' ἐπαμύ

ρας ἔχοντας ἐς τὴν Ἐπίδαμνον, τὴν τε ἀποικίαν Κορινθίους δεδο-
 μένῃ ἐχάλεταινον· καὶ πλείους τε ἐθὺς πέντε καὶ εἴκοσι ναυσὶ
 καὶ ἵπτερον ἑτέρῃ στόλῃ τοὺς τε γαίφροτας ἐκέλευον κατ' ἐπὶ τὴν
 ἀγασθαι αὐτοὺς, ἰλθοῦν γὰρ ἐς τὴν Κερκυραν οἱ τῶν Ἐπιδαρμίων
 πρυμνῆς, τίστους τε ἀποδεικνύτες καὶ ξεγγέμεναι, ἢν προῖ· χόμειοι
 ἰδίῳτο σφῶς κατὰ γειν, τοὺς τε φρονεοὺς οὓς Κορίνθιοι ἐπεμψαν
 καὶ τοὺς οἰκίτορας ἀποπέμπειν· οἱ δὲ Ἐπιδάρμιοι οὐδὲν αὐτῶν
 ἐπύχονσαν. 4. ἀλλὰ στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τε-
 σσάρκοντι ναυσὶ μετὰ τῶν πρυμνῶν, ὡς κατὰ ξοττες, καὶ τοὺς
 Ἰλλυριοὺς προσλαμβάνοντες. 5. προσκαυθεζόμενοι δὲ τὴν πόλιν προῖ-
 πεν Ἐπιδαρμίων τε τὸν βουλόμενον καὶ τοὺς ξένους ἀπαθεῖς ἀπὶ-
 ναι· εἰ δὲ μὴ, ὡς πολέμοις χρήσισθαι. ὡς δ' οὐκ ἐπέθοντο, οἱ
 καὶ Κερκυραῖοι, ἔστι δ' ἰσθμὸς τὸ χωρίον, ἐπολιόρχουν τὴν πόλιν.
 XXVII. Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάρμου ἰλθοῦν ἀγγέλοι
 οὐ πολιορκουῖται, παρεσκευάζοντο στρατιάν, καὶ ἄρμα ἀποικίαν ἐς
 τὴν Ἐπίδαμνον ἐκίρυσσον ἐπὶ τῇ ἰσθμῷ καὶ ὁμοίᾳ τὸν βουλόμενον
 ἵπται· εἰ δὲ τις τὸ παραντίκκι μὲν μὴ ἐθέλοι ξεμπλεῖν, μετέχιν δὲ
 βούλεται τῆς ἀποικίας, περὶ τὴν δουκίαν κατὰ θέντε Κορινθίους
 μίναι. ἴσαν δὲ καὶ οἱ πλείοντες πολλοὶ καὶ οἱ τὰ γέροντα καταβέβ-
 λοντες. 2. ἐδεήθησαν δὲ καὶ τῶν Μεγαρέων ναυσὶ σφῶς ξεμπρο-
 σίμψαι, εἰ ἄρμα κωλύοιτο ἐπὶ Κερκυραίων πλεῖν. οἱ δὲ παρεσκευά-
 ζοντο αὐτοῖς, ὅκτω ναυσὶ ξεμπλεῖν καὶ Παλῆς Κεφαλλήτων τέσσαρ-
 αι, καὶ Ἐπιδαρμίων ἰδεήθησαν, οἱ παρὶςχον πέντε. Ἑρμοῖος δὲ
 μίαν καὶ Τρωζήνιοι δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπακιδῶται
 ὀκτώ. Θιβραῖους δὲ χοίματα ἤτησαν καὶ Φλιασίους, Ἰλίων δὲ
 ναὺς τε κενὰς καὶ χοίματα. αὐτῶν δὲ Κορινθίων νῆες παρεσκευά-
 ζοντο τριάκοντα καὶ τρισχίλιοι ὀπλῖται.

XXVIII. Ἐπειδὴ δὲ ἐπέθοντο οἱ Κερκυραῖοι τὴν παρεσκευήν,
 ἰλθόντες ἐς Κόρινθον μετὰ Αἰακιδαιμονίων καὶ Σικανωτίων προ-
 σφρων, οὓς παρελάβον, ἐκέλευον Κορινθίους τοὺς ἐν Ἐπιδάρμῳ
 φρονεοὺς τε καὶ οἰκίτορας ἀπάγειν, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάρμον.
 2. εἰ δὲ τι ἀντιποιοῦνται, δίκας ἡθελον δεῦναι ἐν Πελοποννήσῳ
 παρὰ πόλεσι αἷς ἢν ἀμφοτέρω ξεμβῶσιν· ὅποτέρων δ' ἢν δικασθῇ
 εἶναι τὴν ἀποικίαν, τούτους χρητεῖν. ἡθελον δὲ καὶ τῷ ἐν Αἰγείοις
 μακτεῖν ἐπιτρέψαι. 3. πόλεμος δὲ οὐκ εἶπον ποιεῖν· εἰ δὲ μὴ, καὶ
 αὐτοὶ ἀναγκασθῆσθαι ἔχασαι, ἐκείνων βιαζομένων, ἡλόνος ποιῶ-

σθαι οὐς οὐ βούλονται, ἐτέρους τῶν νῦν ὄντων μᾶλλον ὠφελί-
 ἔνεκα. 4. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἦν τὰς τε
 καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλευσέ-
 πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι αὐτοὺς δὲ δι-
 ζεσθαι. 5. Κερκυραῖοι δὲ ἀντέλεγον, ἦν καὶ ἐκεῖνοι τοὺς ἐν Ἐ-
 δάμνῳ ἀπαγάγωσι, ποιήσιν ταῦτα· ἐτοῖμοι δὲ εἶναι καὶ
 ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς ποιήσασθαι ἕως ἃν ἡ
 γένηται.

XXIX. Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκουον, ἀλλ' ἐπὶ
 πλήρεις αὐτοῖς ἦσαν αἱ νῆες καὶ οἱ ξύμμαχοι παρῆσαν, προπέμ-
 τες κήρυκα πρότερον πόλεμον προερούντα Κερκυραίοις, ἄρ-
 ἑβδομήκοντα ναυσὶ καὶ πέντε δισχιλίοις τε ὀπλίταις ἐπλεον ἐπὶ
 Ἐπίδαμνον Κερκυραίοις ἐναντία πολεμήσοιτες. 2. ἱστρατήγαι
 τῶν μὲν νεῶν Ἀριστεὺς ὁ Πελλίχου καὶ Καλλικράτης ὁ Καλλί-
 καὶ Τιμάνωρ ὁ Τιμάνθους· τοῦ δὲ πεζοῦ Ἀρχέτιμος τε ὁ Εὐρυτί-
 καὶ Ἰσαρχίδας ὁ Ἰσάρχου. 3. ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίῳ
 Ἀνακτορίας γῆς, οὗ τὸ ἱερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ σι-
 ματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προέπεμψαν

τῷ τε χρόνῳ τὸν πλεῖστον μετὰ τὴν ναυμαχίαν ἐκράτουν τῆς ἄσας καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες· ἐφθειρον οὐ Κορίνθιοι περιόντι τῷ θέρει πέμψαντες ταῦς καὶ στρα-
 ἐπὶ σφῶν οἱ ξύμμαχοι ἐπόρουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ
 καὶ τὸ Χειμέριον τῆς Θεσπρωτίδος, φυλακῆς ἕνεκα τῆς τε Λευ-
 καίας καὶ τῶν ἄλλων πόλεων ὅσαι σφίσι φίλαι ἦσαν. 4. ἀντε-
 τοπεδεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμῳ ναυσὶ τε καὶ
 5. ἐπέπλεον τε οὐδέτεροι ἀλλήλοις, ἀλλὰ τὸ θέρος τοῦτο
 ἀμειψόμενοι χειμῶνος ἴδῃ ἀτεχώρησαν ἐπ' οἶκον ἐκάτεροι.

XXXI. Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν καὶ
 ἄσπερον οἱ Κορίνθιοι ὀργῇ γέροντες τὸν πρὸς Κερκυραίων
 ἰον ἐναντηγούντο καὶ παρεσκευάζοντο τὰ κράτιστα νεῶν στή-
 κτε αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος
 καὶ μεθ' ὧν πείθοντες. 2. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν
 πενήτην αὐτῶν ἐφοβοῦντο, καί, ἦσαν γὰρ οὐδενὸς Ἑλλήνων
 ἰδού· οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπον-
 ῖτε ἐς τὰς Λακεδαιμονίων, ἔδοξεν αὐτοῖς ἐλθοῦσιν ὡς τοὺς
 καίους ξυμμάχους γενέσθαι καὶ ὠφέλειάν τινα πειρῆσθαι ἀπ'
 τῆς εἰρήσεσθαι. 3. οἱ δὲ Κορίνθιοι πυνθόμενοι ταῦτα ἦλθον
 ἰππὶ ἐς τὰς Ἀθήνας· πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ
 Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγεγόμενον ἐμπόδιον γένηται
 καὶ τὸν πόλεμον ἢ βούλονται. 4. καταστάσης δὲ ἐκκλησίας
 τίλησαν ἦλθον, καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιαύδε.

XXXII. Δίκαιοι, ὦ Ἀθηναῖοι, τοὺς μήτε εὐεργεσίας μεγάλης
 ξυμμαχίας προουφειλομένης ἤκοιτας παρὰ τοὺς πέλαις ἐπικον-
 ὡσπερ καὶ ἡμεῖς νῦν δεησόμενους ἀναδιδάξαι πρῶτον, μάλιστα
 ὅς καὶ ξύμφορα δέονται, εἰ δὲ μή, ὅτι γε οὐκ ἐπιζήμια, ἐπειτα
 καὶ τὴν χάριν βέβαιον ἔξουσιν· εἰ δὲ τούτων μηδὲν σιαγὲς
 στήσουσι, μὴ ὀργίζεσθαι ἦν ἀνυχῶσι. 2. Κερκυραῖοι δέ, μετὰ
 ξυμμαχίας τῆς αἰτήσεως καὶ ταῦτα πιστεύοντες ἔχοντες ὑμῖν
 ἔσθαι ἀπέστειλαν ἡμᾶς. 3. τετύχηκε δὲ τὸ αὐτὸ ἐπιτήδευμα
 τε ἡμᾶς ἐς τὴν χρεῖαν ὑμῖν ἄλογον καὶ ἐς τὰ ἡμέτερα αὐτῶν ἐν
 ἀρόντι ἀξέμφορον. 4. ξύμμαχοί τε γὰρ οὐδενός· πῶς ἐν τῷ πρὸς
 κοῖσισι γενόμενοι νῦν ἄλλων τοῦτο δεησόμενοι ἤκομεν, καὶ ἅμα
 καὶ πικρόν τι πόλεμον Κορινθίων ἔρημοι δι' αὐτὸ καθίσταμεν,
 περιέστηκεν ἡ δοκοῦσα ἡμῶν πρότερον σωφροσύνη τὸ μὴ ἐν

ἄλλοτρίᾳ ξυμμαχίᾳ τῇ τοῦ πέλας γνῶμῃ ξυγκινδυνεύειν, νῦν δὲ
 καὶ ἀσθένεια σφαινομένη. 5. τὴν μὲν οὖν γενομένην τανυμαχίαν
 τοὶ κατὰ μόνας ἀπεσάμεθα Κορινθίους· ἐπειδὴ δὲ μείζονα
 σκευὴ ἀπὸ Πελοποννήσου καὶ τῆς ἄλλης Ἑλλάδος ἐφ' ἡμᾶς ἔλ-
 ται καὶ ἡμεῖς ἀδύνατοι ὀρώμεν ὄντες τῇ οἰκείᾳ μόνον δυνάμει
 γενέσθαι, καὶ ἅμα μέγας ὁ κίνδυνος εἰ ἐσόμεθα ὑπ' αὐτοῖς, καὶ
 ὑμῶν καὶ ἄλλου παντὸς ἐπικουρίας δεῖσθαι, καὶ συγγνώμην
 μετὰ κακίας, δόξης δὲ μᾶλλον ἀμαρτίας τῇ πρότερον ἀπραγ-
 ἐαντία τολμῶμεν. XXXIII. γενήσεται δὲ ὑμῖν πειθομένη
 ἡ ξυττεχία κατὰ πολλὰ τῆς ἡμετέρας χρείας, πρῶτον μὲν δι-
 κουμενοις καὶ οὐχ ἑτέροις βλάπτουσι τὴν ἐπικουρίαν ποιῆ-
 ῖν περὶ τῶν μεγίστων κινδυνεύοντας δεξάμενοι ὥς ἂν με-
 μετ' ἀειμνήστου μαρτυρίου τὴν χάριν καταθεῖσθε, ταντικόν τε
 μεθὰ πλὴν τοῦ παρ' ὑμῖν πλείστον. 2. καὶ σκέψασθε τίς ἡ
 ξία σπαινωτέρα ἢ τίς τοῖς πολεμίοις λυπηροτέρα, εἰ ἦν ὑμεῖς ἰ-
 πολλῶν χρημάτων καὶ χάριτος ἐτιμήσασθε δύναμιν ὑμῖν προ-
 σθαι, αὕτη πάρεστιν ἀντεπάγγελτος ἄνευ κινδύνων καὶ δα-
 διδοῦσα ἑαυτήν, καὶ προσέτι φέρουσα ἐς μὲν τοὺς πολλοὺς ἅ-

κα μετελθεῖν. 3. καὶ ὑμῖν ἔστω τι τεκμήριον ἃ πρὸς ἡμᾶς
 γηγεῖς· δρωσιν, ὥστε ἀπάντη τε μὴ παρῆγεσθαι ἐπ' αὐτῶν,
 ἢ τε ἐκ τοῦ ἐνθέου, μὴ ὑποργεῖν· ὁ γὰρ ἐλαχίστης τις
 λείας ἐκ τοῦ χαρίζεσθαι τοῖς ἐναντίοις λαμβάνων ἀσφαλ-
 ᾶν διατελοίη. XXXV. λίσσετε δὲ οὐδὲ τὰς Λυκεδαιμο-
 νοῦδας· δεχόμενοι ἡμᾶς μηδετέρων ὄντας ξυμμαχούς. 2. εἰ-
 ἄρ ἐν αὐταῖς τῶν Ἑλληνίδων πόλεων ἦτις μηδαμοῦ ξυμμαχεῖ
 παρ' ὁποτέρους ἂν ἀρέσκηται εἰλθεῖν. 3. καὶ δειγὸν εἰ-
 μὲν ἀπὸ τε τῶν ἐσπόνδων ἔσται πληροῦν τὰς ναῦς καὶ προσ-
 ἐκ τῆς ἄλλης Ἑλλάδος· καὶ οὐχ ἥκιστα ἀπὸ τῶν ἐμετέρων
 ν, ἡμᾶς δὲ ἀπὸ τῆς προκειμένης τε ξυμμαχίας· εἴξονται καὶ
 ἄλλοθεν ποθεν ὠφελείας, εἴτα ἐν ἀδικίᾳ θίγονται πει-
 ν ἑμῶν ἢ δεόμεθα. 4. πολὺν δὲ ἐν πλείονι αἰτίᾳ ἡμεῖς μὴ
 ες ὑμᾶς ἔξομεν. ἡμᾶς μὲν γὰρ κινδυνεύοντας καὶ οἶκ
 ὄντας ἀπώσεσθε· τῷδε δὲ οὐχ ὅπως κωλύται ἐχθρῶν
 αὐ ἐπιόντων γερήσεσθε, ἀλλὰ καὶ ἀπὸ τῆς ἐμετέρας ἀρχῆς
 προσλαβεῖν περιόψεσθε· ἦν οὐ δίκαιον, ἀλλ' ἢ κακείῳ κιν-
 οῦς ἐκ τῆς ἐμετέρας μισθοσύρους, ἢ καὶ ἡμῖν πέμπειν καθ'
 πεισθῆτε ὠφέλειαν, μάλιστα δὲ ἀπὸ τοῦ προσηγοῦς δεξαμέ-
 ρηθῆν. 5. πολλὰ δέ, ὥσπερ ἐν ἀρχῇ ἐπέπομεν, τὰ ξιμαχούσιν
 οὐμεν· καὶ μέγιστον ὅτι οἱ τε αἰτοὶ πολέμοι ἡμῖν ἦσαν, ὅπῃ
 ἀτὴ πίστις, καὶ οὗτοι οἶκ ἀσθενῆς, ἀλλ' ἰκανοὶ τοὺς μετα-
 βλάψαι· καὶ ναυτικῆς καὶ οὐκ ἡπειρώτιδος τῆς ξυμμαχίας
 ἢ οὐχ ὁμοία ἢ ἀλλοτριώσις· ἀλλὰ μάλιστα μὲν, εἰ δύναιτο,
 ἄλλον ἔαν κεκτῆσθαι ναῦς· εἰ δὲ μί, ὅστις ἐχθροτάτος
 γῆλον ἔχειν. XXXVI. καὶ ὅτῳ τᾶδε ξιμαχούσιν
 ἔγεσθαι, φοβεῖται δὲ μὴ δι' αὐτὰ πειθόμενος τὰς σπονδὰς
 τῷ τὸ μὲν δεδιὸς αὐτοῦ ἰσχὴν ἔχον τοὺς ἐναντίους μὴ
 τ· τὸ δὲ θαρσοῦν μὴ δεξαμένον ἀσθενῆς ὢν πρὸς ἰσχυρίους
 θρούς· ἀδεέστερον ἐσόμενος, καὶ ἅμα οὐ περὶ τῆς Κερκίρας
 πλέον ἢ καὶ τῶν Ἀθηρῶν βουλευόμενος, καὶ οὐ τὰ κατὰ τὴν
 προτοῶν, ὅταν ἐς τὸν μέλλοντα καὶ ὅσον οὐ παρὰ τὴν πόλιν
 ἰκτα περισκοπῶν, εἰδαιῶν, χωρίον προσλαβεῖν ὁ μετὰ μέγιστον
 οἰκείουταί τε καὶ πολεμοῦται. 2. τῆς τε γὰρ Ἰταλίας καὶ
 ας καλῶς παρὰ πλου καῖται, ὥστε μήτε ἐκεῖθεν ναυτικὸν ἔσται
 οὐνησίῳ ἐπελθεῖν, τὴ τε ἐνθάδε πρὸς τὰ κεῖ παραπέμναι.

καὶ ἐς τᾶλλα ξυμφορώτατόν ἐστι. 3. βραχυτάτῃ δ' ἂν κεφαλ
τοῖς τε ξύμπασιν καὶ καθ' ἕκαστον, τῷδ' ἂν μὴ προέσθαι ἡμᾶς
θοῖτε τρία μὲν ὄντα λόγον ἄξια τοῖς Ἑλλήσιν ναυτικά, τὸ παρ'
καὶ τὸ ἡμέτερον καὶ τὸ Κορινθίων. τούτων δ' εἰ περιόψεσθαι
δύο ἐς ταῦτόν ἐλθεῖν καὶ Κορίνθιοι ἡμᾶς προκαταλήψονται, ἡ
κερκαίοις τε καὶ Πελοποννησίοις ἅμα ναυμαχήσετε· δεξάμενοι
ἡμᾶς ἔξετε πρὸς αὐτοὺς πλείοσι ναυσὶ ταῖς ὑμετέραις ἀγωνίζεσθαι
τοιαῦτα μὲν οἱ Κερκυραῖοι εἶπον· οἱ δὲ Κορίνθιοι μετ' αὐ
τοῖαδε.

XXXVII. Ἀναγκαῖον Κερκυραίων τῶνδε οὐ μόνον περὶ
δεξασθαι σφᾶς τὸν λόγον ποιησαμένων, ἀλλ' ὥς καὶ ἡμεῖς τε
κοῦμεν καὶ αὐτοὶ οἱ κ' εἰκότως πολεμοῦνται, μνησθέντας πρῶτον
ἡμᾶς περὶ ἀμφοτέρων, οὕτω καὶ ἐπὶ τὸν ἄλλον λόγον ἵνα, ἵνα
ἀπ' ἡμῶν τε ἀξίωσιν ἀσφαλέστερον προειδῆτε, καὶ τὴν τῶνδε χρε
μὴ ἀλογίστως ἀπόσῃσθε. 2. φασὶ δὲ ξυμμαχίαν διὰ τὸ σῶσθαι
οὐδενὸς πῶ δεξασθαι· τὸ δ' ἐπὶ κακουργίᾳ καὶ οὐκ ἀρετῇ ἐπετί
σαν, ξύμμαχόν τε οὐδένα βουλόμενοι πρὸς τὰ δίκήματα οὐδὲ μάστι
ἔχειν, οὔτε παρακαλοῦντες αἰσχύνεσθαι. 3. καὶ ἡ πόλις αὐτῶν

αὶ ἡμαρτάνομεν, τοῖσδε μὲν εἴξαι τῇ ἡμετέρᾳ ὀργῇ, ἡμῶν
 βιάσασθαι τὴν τούτων μειριότητα. 6. ἵβρι δὲ καὶ
 λούτου πολλὰ ἐς ἡμᾶς ἄλλα τε ἡμαρτήκους, καὶ Ἐπίδα-
 ραν οὖσαν κακουμένην μὲν οὐ προσεποιούττο, ἐλθόντων δὲ
 τιμωρίᾳ ἐλόντες βίᾳ ἔχουσι. XXXIX. καὶ φασὶ δὴ
 τερον ἐθελῆσαι κρίνεσθαι, ἢ γε οὐ τὸν προὔχοντα καὶ ἐκ
 κλῶν προκαλούμενον λέγειν τι δοκεῖν δεῖ, ἀλλὰ τὸν ἐς ἴσον
 αὐτοῖς ὁμοίως καὶ τοὺς λόγους πρὶν διαγωνίζεσθαι καθιστάντα.
 8. οὐ πρὶν πολιορκεῖν τὸ χωρίον, ἀλλ' ἐπειδὴ ἡγήσαντο
 περιόψεσθαι, τότε καὶ τὸ εὐπρεπὲς τῆς δίκης παρέσχοντο.
 ῥήκουσιν οὐ τὰ κεῖ μόνον αὐτοὶ ἀμαρτύνοντες, ἀλλὰ καὶ ὑμᾶς
 οὕτως, οὐ ξυμμαχεῖν ἀλλὰ ξυναδικεῖν καὶ διαφόρους ὄντας
 ῥῆσθαι σφᾶς. 3. οὐκ ἔστιν ὅτε ἀσφαλέστατοι ἴσαν, τότε
 καὶ μὴ ἐν ᾧ ἡμεῖς μὲν ἡδικήμεθα, οὗτοι δὲ κινδυνεύουσι,
 ὥς ἡμεῖς τῆς τε δυνάμεως αὐτῶν τότε οὐ μεταλαβόντες τῆς
 αὐτῶν μεταδώσετε, καὶ τῶν ἀμαρτημάτων ἀπογετόμενοι τῆς
 αὐτῶν αἰτίας τὸ ἴσον ἔξετε, πύλῃ δὲ κοινώσαντας τὴν δύναμιν
 καὶ τὰ ἀποβαίνοντα ἔχειν. XL. ὥς μὲν οὖν αὐτοὶ τε μετὰ
 κόντων ἐγκλημάτων ἐρχόμεθα καὶ οἷδε βίαιοι καὶ πλεονέκται
 δέλωται. 2. ὥς δὲ οὐκ ἂν δικαίως αὐτοὺς δέχοισθε μαθεῖν
 εἰ γὰρ εἴρηται ἐν ταῖς σποδαῖς ἐξεῖναι παρ' ὁποτέρους τις
 ἰσχυρῶν πόλεων βούλεται ἐλθεῖν, οὐ τοῖς ἐπὶ βλάβῃ ἐτέρων
 ἢ ξυθυγία ἐστίν, ἀλλ' ὅστις μὴ ἄλλον αὐτὸν ἀποστερῶν ἀσφα-
 δεῖται, καὶ ὅστις μὴ τοῖς δεξαμένοις, εἰ σωφρονοῦσι, πόλε-
 ν ἐπὶ εἰρήνῃ ποιήσει· ὁ τὴν ὑμεῖς μὴ πειθόμενοι ἡμῖν πάθοιτε
 λ. οὐ γὰρ τοῖσδε μόνον ἐπικούροι ἂν γένοισθε, ἀλλὰ καὶ ἡμῶν
 ὑποπιδῶν πολέμιοι. ἀνάγκη γάρ, εἰ ἴτε μετ' αὐτῶν, καὶ ἀμύ-
 να μὴ ἄνευ ἡμῶν τούτους. 4. καίτοι δίκαιοί γ' ἐστὲ μάλιστα
 ἐποδῶν στήται ἀμφοτέρους· εἰ δὲ μή, τούτωντιον ἐπὶ τούτους
 ἡμῶν ἔσται. Κορινθίους μὲν γε εἰσπορδοὶ ἐστε, Κερκυραῖοις
 δὲ δι' ἀνακωχῆς πώποτ' ἐγένεσθε· καὶ τὸν τόμον μὴ κἀθι-
 μώστε τοῖς ἐτέρωι ἀγισταμένους δέχεσθαι. 5. οὐδὲ γὰρ ἡμεῖς
 ὡς ἀποστάτων ψήφον προσεθέμεθα ἐναντίαν ὑμῖν, των
 Πειλοπονησίῳ δίχα ἐψηγισμένων εἰ χρὴ αὐτοῖς ἀμύνειν,
 ῥῶς δὲ ἀντίπομεν τοὺς προσήκοιτας ξυμμάχους αὐτόν τινα
 εἶναι. 6. εἰ γὰρ τοῖς κακῶν τι δρωῶντας δεχόμενοι τιμωρήσετε,

γαρῖται καὶ ἂ τῶν ἑμετέρων οὐκ ἐλάσσω ἡμῖν πρόσεισι, καὶ
 νόμον ἐφ' ἡμῖν αὐτοῖς μᾶλλον ἢ ἐφ' ἡμῖν θήσετε. **XLI.** δαί
 ματα μὲν οὖν ταῦδε πρὸς ἡμᾶς ἔχομεν, ἱκανὰ κατὰ τοὺς Ἑλλή
 νους, παραινεσθαι δὲ καὶ ἀξιώσιν χάριτος τοιαύδε, ἦν οὐκ ἔχ
 οῦντες ὥστε βλάπτειν, οὐδ' αὖ φίλοι ὥστ' ἐπιχρῆσθαι, ἀντιδοῦν
 ἡμῖν ἐν τῷ περὶ τὴν γαμὲν χρῆναι. 2. νεῶν γὰρ μακρῶν σπανί
 τες ποτε πρὸς τὸν Αἰγυπτίων ἐπὲρ τὰ Μηδικὰ πόλεμον, καὶ
 Κορινθίων εἴκοσι ναῦς ἐλάβετε· καὶ ἡ εὐεργεσία αὕτη τε καὶ
 Συμίων, τὸ δὲ ἡμᾶς Πελοποννησίους αὐτοῖς μὴ βοηθῆσαι, καὶ
 σχεῖν ἡμῖν Αἰγυπτίων μὲν ἐπικράτησιν, Συμίων δὲ κόλασιν, 3.
 ἐν καιροῖς τοιούτοις ἐγένετο οἷς μάλιστα ἄνθρωποι, ἐπ' ἔχοντες
 τοὺς σφετέρους ἰόντες, τῶν πάντων ἀπερίοπτοί εἰσι παρὰ τὸ πρὸς
 φίλον τε γὰρ ἡγοῦνται τὸν ὑποτροχῶντα, ἦν καὶ πρότερον ἐχθρὸν
 πολέμιόν τε τὸν ἀντιστάμενον, ἦν καὶ τύχη φίλος ὢν, ἐπεὶ καὶ
 οἰκεῖα χεῖρον τίθενται φιλονεικίας ἔνθα τε τῆς αὐτίκα. **/XLII.**
 ἐνθρηθέμεντες, καὶ νεώτερός τις παρὰ πρεσβυτέρου ἀντὶ μακροῦ
 ἀξιούτω τοῖς ὁμοίοις ἡμῶς ἀμύεσθαι, καὶ μὴ νομίση δίκαια
 ταῦδε λέγεσθαι. Εὐμφορὰ δὲ εἰ πολυτέλει ἔλπει. 2. τὰ

ἢ τὰ ἄριστα βουλευέσθε ὑμῖν αὐτοῖς. τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον.

XLIV. Ἀθηναῖοι δὲ ἀκούσαντες ἀμφοτέρων, γενομένης καὶ ἐκκλησίας, τῇ μὲν προτέρῃ οὐχ ἴσσαν τῶν Κορινθίων ἀπεδείξαν τοὺς λόγους, ἐν δὲ τῇ ὑστεραίᾳ μετέγρωσαν Κερκυραίοις ξυμμαχῆσαι μὴ ποιήσασθαι, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ σίλους ποιῆσαι· εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σῆσιν οἱ Κερκυραῖοι ξυμμαχῆσαι, εἴποιεν ἂν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί, ἐπιμαρτυροῦν δὲ ἐποιήσαντο τῇ ἀλλήλων βοηθεῖν, ἵνα τις ἐπὶ Κέρκυραν ἦ ἢ Ἀθήνας, ἢ τοὺς τούτων ξυμμάχους. 2. ἐδόκει γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὡς ἴσασθαι αὐτοῖς, καὶ τὴν Κέρκυραν φοίλοιστο μὴ προσέσθαι Κορινθίοις ταυτικὸν ἔχουσαν τοσοῦτον, ἵνα κερδοῖεν δὲ ὅτι μάλιστα αὐτοῖς ἀλλήλοις, ἵνα ἀσθενεστεροὶ ᾖεν, ἢ τι δεῖ, Κορινθίοις τε καὶ τοῖς ἄλλοις ταυτικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. 3. ἅμα δὲ τῆς τε Ἰταλίας καὶ Σικελίας πλεῖς ἐγαίνετο αἰ τοῖς ἢ τῆς ἐν παράπλῳ κεῖσθαι.

XLV. Τοιαύτη μὲν γνώμη οἱ Ἀθηναῖοι τοὺς Κερκυραίους προεδείξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ ὕστερον ἔβη ταῖς αὐτοῖς ἀπέστειλαν βοηθοὺς. 2. ἐστρατήγει δὲ αὐτῶν Λακκιδαιμόνιος τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχου καὶ Πρωτίης ὁ Ἐπιγλέους. προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίους, ἢ μὴ ἐπὶ Κέρκυραν πλέωσι, καὶ μέλλωσιν ἀποβαίνειν ἢ ἐς τῶν ἐκείνων τι χωρίον. 3. οὕτω δὲ κωλύειν κατὰ δύναμιν. προῖπον δὲ ταῦτα τοῦ μὴ λείπειν ἕνεκα τὰς σπονδάς. αἱ μὲν δὲ τῆς ἡγετοῦνται ἐς τὴν Κέρκυραν.

XLVI. Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκέυαστο, ἔπλεον πὶ τὴν Κέρκυραν ναυοὶ πεντήκοιτα καὶ ἑκατόν. ἦσαν δὲ Ἠλείων ἐν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν ἑπτὰ καὶ εἴκοσι καὶ Ἀγακτορίων μία, αὐτῶν δὲ Κορινθίων ἑνετήκοιτα. 2. στρατηγοὶ δὲ τούτων ἦσαν μὲν καὶ κατὰ πόλεις ἐκάτωρ, Κορινθίων δὲ Ξισοκλείδης ὁ Εὐθυκλέους πέμπτος αὐτός. ἐπειδὴ δὲ προσέμιζαν τῇ κατὰ Κέρκυραν ἡγεσίᾳ ἀπὸ Λευκάδος λέοντες, ὁρμίζονται ἐς Χερμέριον τῆς Θεσπρωτίδος γῆς. 4. ἔστι ἡ λιμὴν, καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσσης ἐν τῇ Ἐλαιάδι τῆς Θεσπρωτίδος Ἐφύρη. ἔξεισι δὲ παρ' αὐτὴν Ἀχερουσία ἡμνη ἐς θάλασσαν. διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς

ρέων ἐσβάλλει εἰς αὐτήν, ἀφ' οὗ καὶ τὴν ἐπωνυμίαν ἔχει. φησὶ Θύαμις ποταμός, ὁρίζων τὴν Θεσπρωτίδα καὶ Κεστροίνην, καὶ ἡ ἄκρα ἀνέχει τὸ Χειμίριον. 5. οἱ μὲν οὖν Κορινθιοὶ τῆς ἐν ταῦθα ὀρμίζονταί τε καὶ στρατόπεδον ἐποίησαντο.

XLVII. Οἱ δὲ Κερκυραῖοι ὡς ἴσθοντο αὐτοὺς προσπίπληρώσαντες δέκα καὶ ἑκατὸν ταῦν, ὧν ἦρχε Μεικιάδης καὶ δὴ καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο ἐν μιᾷ τῶν νήσων αὐτῶν Σίβροτα· καὶ αἱ Ἀττικάι δέκα παρῆσαν. 2. ἐπὶ δὲ κίμνῃ αὐτοῖς τῷ ἀκρωτηρίῳ ὁ πεζὸς ἦν καὶ Ζακυνθίων χίλιαι βεβοηθηκότες. 3. ἦσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ πολλοὶ τῶν βαρβάρων παραβεβοηθηκότες. οἱ γὰρ ταύτη ἦν αἰεὶ ποτε αὐτοῖς φίλοι εἰσίν.

XLVIII. Ἐπειδὴ δὲ παρεσκεύαστο τοῖς Κορινθίοις, λτριῶν ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ τοῦ Χρυσητίου, καὶ ἅμα ἔφθον πλείοντες καθορῶσι τὰς τῶν Κερκυραίων μετεώρους τε καὶ ἐπὶ σφᾶς πλεούσας. 2. ὡς δὲ κατεῖδον ἀλλήλων ἀντιπαρετάσσοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ Ἰωνεῖς, τὸ δὲ ἄλλο αὐτοὶ ἐπέϊχον τρία τέλη ποιήσαντες τῶν

οὗς ἐναντίοις, μάχης δὲ οὐκ ἔρχον, δεδιότες οἱ στρατηγοὶ τὴν
 ἡσιν τῶν Ἀθηναίων. 5. μάλιστα δὲ τὸ δεξιὸν κέρας τῶν
 ἰθίων ἐπότει· οἱ γὰρ Κερκυραῖοι εἴκοσι ταυρὶν αὐτοὺς τρεψά-
 καὶ καταδιώξαντες σποράδας ἐς τὴν ἡπειρον, μέχρι τοῦ στρα-
 λον πλευσαντες αὐτῶν καὶ ἐπεκράντες ἐνέπρησάν τε τὰς σκηνάς
 καὶ τὰ χρήματα διήφρασαν. 6. ταύτη μὲν οὖν οἱ Κορίν-
 καὶ οἱ ξυμμαχοὶ ἡσσώντο τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν. ἡ δὲ
 ἰ ἦσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυ-
 τῶν εἴκοσι τεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ
 σσῶν. 7. οἱ δ' Ἀθηναῖοι ὀρώντες τοὺς Κερκυραίους πιεζομέ-
 μᾶλλον ἤδη ἀπροσυσίστως ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχό-
 ῶστε μὴ ἐμβαλλεῖν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς καὶ
 ντο οἱ Κορίνθιοι, τότε δὴ ἔργον πᾶς εἶχeto ἤδη καὶ διεκέκριτο
 ἔτι, ἀλλὰ ξυτέπεσεν ἐς τοῦτο ἀνάγκης, ὥστε ἐπιχειρῆσαι ἀλλή-
 τοὺς Κορίνθίους καὶ Ἀθηναίους. L. τῆς δὲ τροπῆς γενομένης
 ορίνθιοι τὰ σκάφη μὲν οὐχ εἴλκον ἀταδούμενοι τῶν τεῶν ἄς
 δύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο θρονεύειν διεκπλέ-
 μᾶλλον ἢ ζωοργεῖν· τοὺς τε αὐτῶν σίλους, οὐκ αἰσθόμενοι ὅτι
 ντο οἱ ἐπὶ τῷ δεξιῷ κέρα, ἀγροοῦντες ἔκτεινον. 2. πολλῶν γὰρ
 οὐσῶν ἀμφοτέρων καὶ ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν,
 ἡ ξυνέμιξαν ἀλλήλοις, οὐ ῥαδίως τὴν διάγνωσιν ἐποιοῦντο
 οὐ ἐκράτουν ἢ ἐκρατοῦντο. ταυμαχίᾳ γὰρ αὕτη Ἑλλήσι πρὸς
 ητας νεῶν πλήθει μεγίστη δι' τῶν πρὸ ἐαυτῆς γέγνηται.
 κειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους οἱ Κορίνθιοι ἐς τὴν γῆν,
 τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σημετέρους ἐτράποντο, καὶ
 πλείστων ἐκράτησαν ὥστε προσκομίσει πρὸς τὰ Σίβοτα, οἱ
 ἱς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβηθήκει. ἐστι
 ἡ Σίβοτα τῆς Θεσπρωτίδος λιμὴν ἐρημος. 4. τοῦτο δὲ ποιή-
 ες αὐθις ἀθροισθέντες ἐπέπλεον τοῖς Κερκυραίοις. οἱ δὲ ταῖς
 μοις καὶ ὅσαι ἦσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ
 πλεον, δαίσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶσιν ἀποββαίνειν.
 δι' δὲ ἦν οὐκ καὶ ἐπεπαιώνιστο αὐτοῖς ὥς ἐς ἐπίπλουν, καὶ οἱ
 ἰνθιοι ἐξικλίης πρῦμναν ἐκρούοντο, κατιδόντες εἴκοσι ναῦς
 ηταιῶν προσπλευούσας· ἄς ὕστερον τῶν δέκα βοηθὸν ἐξέπεμ-
 οἱ Ἀθηναῖοι, δαίσαντες, ὅπερ ἐγένετο, μὴ νικηθῶσιν οἱ Κερκυ-
 καὶ αἱ σφέτεροι δέκα νῆες ὀλίγα ἀμύνειν ὥσι. LI. ταύτης

οὐκ προΐδόντες οἱ Κορίνθιοι, καὶ ὑποτοπήσαντες ἀπ' Ἀθη-
 οῦχ ὅσας ἐώρων ἀλλὰ πλείους, ὑπανεχώρουν. 2. τοῖς δὲ
 οἰς, ἐπέπλεον γὰρ μᾶλλον ἐκ τοῦ ἀφαινοῦς, οὐκ ἐωρῶντο,
 μαῖζον τοὺς Κορινθίους πρῆμταν κρονομένους, πρὶν τα-
 εἶπον ὅτι τῆς ἐκεῖται ἐπιπλέουσι· τότε δὲ καὶ αἰτοὶ ἰ-
 ξυτεσκόταξε γὰρ ἦδη, καὶ οἱ Κορίνθιοι ἀποτραπόμενοι τι
 ἐποιήσαντο. 3. οὕτω μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων,
 μαχία ἐτελεύτα ἐς νύκτα. 4. τοῖς Κερκυραίοις δὲ στρα-
 τοῖς ἐπὶ τῇ Λευκίμνῃ αἱ εἴκοσι τῆς αἱ ἀπὸ τῶν Ἀθηναίων
 ἦρχε Γλανύων τε ὁ Λεάγρου καὶ Ἀνδοκίδης ὁ Λεωγόρου
 νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι, κατέπλεον ἐς τὸ
 δορ, οὐ πολλῷ ὕστερον ἢ ὤφθησαν. 5. οἱ δὲ Κερκυραῖ-
 οὖς, ἐφοβήθησαν μὴ πολέμια ὦσι, ἔπειτα δὲ ἐγνωσα-
 μίσαντο.

LII. Τῇ δὲ ὑστεραίᾳ ἀναγόμεται αἱ τε Ἀττικαὶ τριά-
 καὶ τῶν Κερκυραίων ὅσαι πλώϊμοι ἦσαν, ἐπέπλεον ἐπὶ
 Στρώβοις λιμένα, ἐν ᾧ οἱ Κορίνθιοι ὥρμονι, βουλόμενο
 ναυμαγήσουσιν. 2. οἱ δὲ τὰς μὲν ταύς ἀραντες ἀπὸ τ

ἐς σπονδαίς· λύομεν· Κερκυραίοις δὲ τοῖσδε ξυμμάχοις οὖσι βοηθοὶ ἔσμεν. εἰ μὲν οὖν ἄλλοσέ ποί βούλεσθε πλεῖν, οὐ κωλύομεν· εἰ δὲ οὐ Κέρκυραν πλευσείσθε ἢ ἐς τῶν ἐκείνων τι χωρίον, οὐ περιοιούμεθα πρὸς τὸ δινάσθην. I.IV. τοιαῦτα τῶν Ἀθηναίων ἀποκρισάμενον, εἰ μὲν Κορίνθιοι τὸν τε πλοῦν τὸν ἐπ' οἶκον παρεσκευάζοντο, καὶ τροπῶν ἐστήσαν· ἐν τοῖς ἐν τῇ ἡλείῳ Συβρότοις· οἱ δὲ Κερκυραῖοι οὐ τε ναυάγια καὶ τεκροὺς ἀνείλοντο τὰ κατὰ σφᾶς, ἐξετεχθέμενοι πρὸς τὸ τοῦ ῥητοῦ καὶ ἀνέμου, ὃς γενόμενος τῆς νυκτὸς δις ἐκείνους πρὸς τὴν παρταχῇ, καὶ τροπῶν ἀντέστησαν ἐν τοῖς ἐν τῇ νήσῳ Συβρότοις ὡς περικηρότεροι. 2. γιῶμη δὲ ἐκάτεροι τοιαῦτα τὴν τέχνην προσποιήσαντο. Κορίνθιοι μὲν κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτός, ἵστε καὶ ναυάγια πλείεστα καὶ τεκροὺς προσκομίσασθαι, καὶ ἄνδρας ῥαπτοὺς, ἀλγυμῶνους, οἷον ἐλάσσονας χιλιῶν, ταῦς τε καταδύσαντες πρὸς ἐβδόμηκοντα, ἐστήσαν τροπῶν· Κερκυραῖοι δὲ τριῶκοντα αἶψα μάλιστα διασφείρωτες, καὶ ἐπειδὴ Ἀθηναῖοι ἦλθον, ἀνελόμενοι τὰ κατὰ σφᾶς ἀντοὺς ναυάγια καὶ τεκροὺς, καὶ ὅτι αὐτοῖς τῇ τε προτεραιᾷ πρῶτα καὶ κρατύτεροι ἐπεχώρησαν οἱ Κορίνθιοι ἰδόντες ὡς Ἀττικὰς ναῦς, καὶ ἐπειδὴ ἦλθον οἱ Ἀθηναῖοι, οὐκ ἀντέπλεον ἐκ ὧν Συβρότων, διὰ ταῦτα τροπῶν ἐστήσαν. οὕτω μὲν ἐκάτεροι νικῶν ἔχον

LV. Οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ' οἶκον Ἀνικτήριον, ὃ στίον ἐπὶ τῷ στόματι τοῦ Ἀμρικτικοῦ κόλπου, εἶλον ἀπάτη· ἦν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων· καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ' οἶκον, καὶ τῶν Κερκυραίων ὀκτακοσίους μὲν, οἱ ἦσαν δοῦλοι, ἀπέδοντο, πεντήκοντα δὲ καὶ διακοσίους ἔχοντες ἐφύλασσον καὶ ἐν θεραπείᾳ εἶχον πολλῇ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσιν. ἐν γὰρ τῷ χρόνῳ καὶ δυνάμει αὐτῶν οἱ πλείους πρῶτοι ὄντες τῆς πόλεως. 2. ἡ μὲν οὖν Κέρκυρα οὕτω περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ τῆς τῶν Ἀθηναίων ἀνεχώρησαν ἐξ αὐτῆς. αἰτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοῖς Κορινθίοις ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχον.

LVI. Μετὰ ταῦτα δ' εὐθὺς καὶ τὰδε ξυνέβη γενέσθαι Ἀθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμεῖν. 2. τῶν γὰρ Κορινθίων πρᾶσσάντων ὅπως τιμωρήσονται αὐτούς, ὑποτοπίσαντες τὴν ἐχθρὰν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαίαν, οἱ οἰκοῦσιν ἐπὶ

τῷ ἰσθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, αὐτῶν δὲ ξυμ-
 χους φόρον ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τεῖχος καθελῶν
 ὁμήρους δοῦναι, τοὺς τε ἐπιδημιουργοὺς ἐκπέμπειν, καὶ τὸ λοιπὸν
 δέχεσθαι, οὓς κατὰ ἔτος ἕκαστον Κορίνθιοι ἐπεμπον, δέξαντες
 ἀποστῶσιν ὑπὸ τε Περδίκκον πειθόμενοι καὶ Κορινθίων, τοὺς
 ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμάχους. LVII. ταῦτα
 δὲ πρὸς τοὺς Ποτιδαίτας ὁ Ἀθηναῖοι προπαρεσκευάζοντο ἐν
 μετὰ τὴν ἐν Κερκύρα ναυμαχίαν. 2. οἳ τε γὰρ Κορίνθιοι φανε-
 ῖδη διάφοροι ἦσαν, Περδίκκας τε ὁ Ἀλεξάνδρου Μακεδόνα
 λένς ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ὢν. 3. ἐπολεμῶν
 δὲ ὅτι Φιλίππῳ τῷ ἐαυτοῦ ἀδελφῷ καὶ Λέρδῃ κοινῇ πρὸς αὐ-
 τὸν ἐναντιούμενοις οἱ Ἀθηναῖοι ξυμμαχίαν ἐποίησαντο. 4. δεδιὼς
 ἐπρασσεν, ἕς τε τὴν Λακεδαιμόνα πέμπων ὅπως πόλεμος γένηται
 αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο ὡς
 Ποτιδαίαις ἕνεκα ἀποστάσεως. 5. προσέφερε δὲ λόγους καὶ τε
 ἐπὶ Θράκης Χαλκιδεῦσι καὶ Βοττιαίοις ξυναποστῆναι, τομίζων,
 ξύμμαχα ταῦτα ἔχει ὁμοῖα ὄντα τὰ χωρία, ὅῃον ἂν τὸν πόλεμον
 μετ' αὐτῶν ποιεῖσθαι. 6. ὧν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμενοι

τες πόλεμος ἦ. καὶ οἱ μὲν ἀνφικίζοντό τε καθαιρουῦντες τὰς
 ἡ ἐς πόλεμον παρεσκευάζοντο. LIX. αἱ δὲ τριάκοντα
 Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ Θράκης, καὶ καταλαμ-
 ῖν Ποτιδαίαν καὶ τᾶλλα ἀφεστηκότα. 2. τομίσαντες δὲ
 γοὶ ἀδύνατα εἶναι πρὸς τε Περδίκκαν πολεμεῖν τῇ παρούσῃ
 αἱ τὰ ξυναφαστῶτα χωρία, τρέπηται ἐπὶ τὴν Μακεδοσίαν,
 καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν
 λίππου καὶ τῶν Δίρδου ἀδελφῶν ἄνωθεν στρατιᾷ ἐσβε-

Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἀφεστηκίας
 Ἀττικῶν νεῶν περὶ Μακεδοσίαν οὐσῶν, δεδιότες περὶ τῷ
 κὶ οἰκείῳ τὸν κίνδυνον ἰγνούμενοι, πέμπουσιν ἑαυτῶν τε
 , καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες, ἔξακο-
 ῖ χιλίους τοὺς πάντας ὀπλίτας καὶ ψιλὸν τετρακοσίους.
 ἰγγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδειαῖντος, κατὰ γίλιαν τε
 ἡ ἦκιστα οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ
 τοῦ ἦν γὰρ τοῖς Ποτιδαίαις αἰεὶ ποτε ἐπιτήδειος. 3. καὶ
 ται τεσσαρακοστῇ ἡμέρᾳ ἕσπερον ἐπὶ Θράκης ἢ Ποτιδαία

LXI. ἦλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθύς ἡ ἀγγελία τῶν
 ἰτι ἀφιστάσι· καὶ πέμπουσιν, ὥς ἦσθοντο καὶ τοὺς μετὰ
 , ἐπιπαρόντας, διςχιλίους ἑαυτῶν ὀπλίτας καὶ τεσσαράκον-
 πρὸς τὰ ἀφαστῶτα, καὶ Καλλίαν τὸν Καλλιᾶδον πέμπτον
 τρατηγόν. 2. οἱ ἀφικόμενοι ἐς Μακεδοσίαν πρῶτον κατα-
 νει τοὺς προτέρους χιλίους Θέρμην ἄρτι ἡρηκότας καὶ
 πολιορκοῦντας. 3. προσκαθεζόμενοι δὲ καὶ αὐτοὶ τὴν
 ἐπολιόρκησαν μὲν, ἔπειτα δὲ ξέμβυσιν ποιησάμενοι καὶ
 εἰ ἀναγκάειαν πρὸς τὸν Περδίκκαν, ὥς αὐτοὺς κατήπειγεν ἡ
 α καὶ ὁ Ἀριστεὺς παρεληλυθώς, ἀπαύρισταται ἐκ τῆς
 νίας, καὶ ἀφικόμενοι ἐς Βέροίαν κἀκεῖθεν ἐπιστρέψαντες.
 τειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἔλόντες, ἐπορεύοντο
 ἰν πρὸς τὴν Ποτιδαίαν, τριςχιλίους μὲν ὀπλίταις ἑαυτῶν,
 τῶν ξυμμάχων πολλοῖς, ἰππεῦσι δὲ ἔξακοσίοις Μακεδόσι
 ἂ Φιλίππου καὶ Πανσαίου· ἅμια δὲ τῆς παρέπλεον ἐρδο-
 . κατ' ὀλίγον δὲ προΐόντες τριταῖοι ἀφίκοντο ἐς Γύγων
 ρατοπεδεύσαντο. LXII. Ποτιδαῖαι δὲ καὶ οἱ μετὰ
 , Πελοννησίοι, προσδεχόμενοι τοὺς Ἀθηναίους, ἐστρα-

τυπεδύνοντο πρὸς Ὀλύνθον ἐν τῷ ἰσθμῷ, καὶ ἀγορὰν ἔξω τῆς
 ἐπεποιήντο. 2. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς οἱ ξυμμαχ
 το Ἀριστέα, τῆς δὲ ἵππου Περδίκκον· ἀπέστη γὰρ εὐθὺς
 τῶν Ἀθηναίων καὶ ξυνέμαχε τοῖς Ποτιδαιάταις, Ἰόλκ
 αὐτοῦ καταστήσας ἄρχοντα. 3. ἦν δὲ ἡ γυνώμη τοῦ Ἀρισ
 μὲν μεθ' αὐτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἰσθμῷ ἐπιτη
 Ἀθηναίους, ἦν ἐπίωσι, Χαλκιδεῖας δὲ καὶ τοὺς ἔξω ἰσθμοῦ
 χους, καὶ τὴν παρὰ Περδίκκον διακείαν ἵπποι ἐν Ὀλύνθῳ
 καὶ ὅταν Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ τῷτον βοηθοῖ
 μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. 4. Καλλιῆς δ' αὖ ὁ τῶ
 ναίων στρατηγὸς καὶ οἱ ξυτάρχοντες τοὺς μὲν Μακεδόνας
 καὶ τῶν ξυμμάχων ὀλίγους ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅ
 γωσι τοὺς ἐκεῖθεν ἐπιβροηθεῖν, αὐτοὶ δ' ἀνυστήσαντες τὸ στ
 δον ἐχώρουν ἐπὶ τὴν Ποτιδαίαν. 5. καὶ ἐπειδὴ πρὸς τῷ
 ἐγένοντο, καὶ εἶδον τοὺς ἐναντίους παρασκευαζομένους ὡς ἐ
 ἀντικαθίστατο καὶ αὐτοί. καὶ οὐ πολὺ ὕστερον ξυνέμισγον
 αὐτὸ μὲν τὸ τοῦ Ἀριστέως κέρας, καὶ ὅσοι περὶ ἐκείνον ἦ
 ρινθίων τε καὶ τῶν ἄλλων λογάδες, ἐτρέψαντο τὸ καθ' αὐτοῖς

ἔργῳ ἐλάσσοις τριακοσίων, Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ πτόν καὶ Καλλίας ὁ στρατηγός. LXIV. τὸ δ' ἐκ τοῦ ἰσθμοῦ ἦτο· εἰθὲς οἱ Ἀθηναῖοι ἀποτειχίσαντες ἐφρουροῦν· τὸ δ' ἐς τὴν Παλλήνην ἀτειχίστοισι ἦν· οὐ γὰρ ἱκανοὶ ἐτόμιζον εἶναι ἐν τε τῇ θμῷ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάαντες τειχίζειν, διδιότες ἢ σφίσιν οἱ Ποτιδαῖαι καὶ οἱ ξύμμαχοι γιγνημένοις δίχῃ ἐπιθῶν. 2. καὶ πενθαρόμετοι οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην πύρριστον οὖσαν, χρόνῳ ἕστερον πέμπουσιν ἐξακασίους καὶ χιλίους εἰλάτας· ἐαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίου στρατηγόν. ὃς ἀριστερός ἐς τὴν Παλλήνην καὶ ἐξ Ἀγύτιος ὁρμώμενος, πρὸς ἡγετῆ τῇ Ποτιδαίᾳ τὸν στρατὸν κατὰ βραχὺ προΐδων καὶ κείρων ἅμῃ τὴν γῆν. 3. δὲ οὐδεὶς ἐπεξῆλθε ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλλήνης τεῖχος· καὶ οὕτως ἤδη κατὰ κράτος ἡ Ποτιδαῖα ἀμφοτέρωθεν ἐπολιορνετο, καὶ ἐκ θαλάσσης τανυσὶν ἅμῃ ἐφορμούσιν. LXV. Ἀριστεὺς ἀποτειχισθεὶς δὲ αὐτῆς καὶ ἐλπίδα οὐδεμίαν ἔχων σωτηρίας, ἦν μὴ ἀπὸ Πελοποννησίου ἢ ἄλλο παρὰ λόγον γίγνηται, ξυμβούλευε μὲν ἔν τῃ πεντακοσίῳν ἀνέμον τηρήσασιν τοῖς ἄλλοις ἐκπλεῦσαι, ὅπως ἢ πλεόντ ὁ σίτος ἀντισχῇ, καὶ αὐτὸς ἤθελε τῶν μερόντων εἶναι, ὥς οἱ κ' ἐπιθετῇ, βουλόμενος τὰ ἐπὶ τούτοις παρασκευάζειν, καὶ ὅπως ἐξωθεῖ ἐξ ὧς ἀριστα, ἐκπλόν ποιεῖται λαθὼν τὴν στελακὴν ὅν Ἀθηναῖοι. 2. καὶ παραμένων ἐν Χαλκιδικῇσι τὰ τε ἄλλα πολέμει καὶ Σερμυλίων λοχίσας πρὸς τῇ πόλει πολλοὺς διεφθίρειν· τε τὴν Πελοποννησον ἐπρασσεῖν ὅπη ὡς ἔλπει· τις γενήσεται μετὰ δὲ τῆς Ποτιδαίας τὴν ἀποτειχίσιν Φορμίων μὲν ἔχων τοὺς ἑκατόνους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδύον, καὶ ἴστω καὶ πολίσματα εἶλε.

LXVI. Τοῖς δ' Ἀθηναίοις καὶ Πελοποννησίοις αἰτία μὲν ἔσται προσγεγνηντο ἐς ἀλλήλους· τοῖς μὲν Κορινθίοις, ὅτι τὴν Ποτιδαίαν ἐαυτῶν οὖσαν ἀποικίαν καὶ ἄνδρας Κορινθίων τε καὶ ἐλοποννησίων ἐν αὐτῇ ὄντας ἐπολιόρχουν· τοῖς δ' Ἀθηναίοις ἐς τὴν Πελοποννησίους, ὅτι ἐαυτῶν τε πόλιν ξυμμαχίδα καὶ πόρον ἰοτελῇ ἀπέστρησαν, καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προσηγοῦς ἐμάστω μετὰ Ποτιδαίων. οὐ μόντοι ὁ γε πόλεμος· πῶ ξυμπερὶσσεύεται, ἢ ἐτι ἀνακωχὴ ἦν· ἰδίᾳ γὰρ ταῦτα οἱ Κορινθιοὶ ἐπραξαν. XVII. πολιορκουμένης δὲ τῆς Ποτιδαίας οὐκ ἠσυχάζον, ἀνδρῶν τε ῥίσιν ἐγόντων καὶ ἅμῃ περὶ τῷ χωρίῳ δεδιότες· παρεκάλουν τε

εἰθὺς εἰς τὴν Λακεδαιμόνα τοὺς ξυμμάχους καὶ κατεβόων ἐλθέ-
 τῶν Ἀθηναίων ὅτι σποιδάς τε λεληκότις εἶεν καὶ ἀδικοῖεν τὴν
 λοπόντισσον. 2. Αἰγινῆταί τε φαιερῶς μὲν οὐ πρεσβενόμενοι, δι-
 τε· τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥκιστα μετ' αὐτῶν ἐνέηγον
 πόλεμον, λέγοντες οὐκ εἶναι αὐτόνομοι κατὰ τὰς σπονδὰς. 3
 δὲ Λακεδαιμόνιοι, προσπαρυκαλέσαντες τῶν ξυμμάχων τε πι-
 τίς τι ἄλλο ἐσθ' ἰδιχῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον σφῶν ἐπὶ
 ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλεον. 4. καὶ ἄλλοι τε πα-
 ρες ἐγκλήματα ἐποιοῦντο ὡς ἕκαστοι καὶ Μεγαρίς, δηλοῦντες
 καὶ ἕτερα οὐκ ὀλίγα διάφορα, μάλιστα δὲ λιμέτων τε εἰργασθῶσι
 ἐν τῇ Ἀθηναίων ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾷ παρὰ τὰς σπον-
 5. παρελθόντες δὲ τελευταῖοι Κορίνθιοι, καὶ τοὺς ἄλλους ἐάσαν
 πρῶτον παροξίζονται τοὺς Λακεδαιμονίους, ἐπεῖπον τοιαῦδε.

I.XVIII. Τὸ πιστὸν ἡμῶς, ὃ Λακεδαιμόνιοι, τῆς καθ' ἡ-
 αὐτοὺς πολιτείας καὶ ὁμιλίας ἀπιστοτέρους εἰς τοὺς ἄλλους, ἢ
 λέγωμεν, καθίστησι· καὶ ἀπ' αὐτοῦ σωφροσύνην μὲν ἔχετε, ἀμα-
 δὲ πλείονι πρὸς τὰ ἔξω πράγματα χρῆσθε. 2. πολλάκις γὰρ α
 προσηνέστερον ἡμῶς ἢ ἐμῶν ὑπὸ Ἀθηναίων βλάπτεσθαι

ἡλθέςτερον αὐτὸ δρᾶ, εἴπερ καὶ τὴν ἀξίωσιν τῆς ἀρετῆς
 ῥῶν τὴν Ἑλλάδα φέρεται. 2. μόλις δὲ νῦν τε ξενήλομεν
 ὣν ἐπὶ φαιτροῖς. χρῆν γὰρ οὐκ εἰ ἀδικούμεθα ἐτι σκοπεῖν,
 ὅτι ἀμνηστούμεθα. οἱ γὰρ δρῶντες βεβουλευμένοι πρὸς οὐ
 ἤδη καὶ οὐ μέλλοντες ἐπέρχονται. 3. καὶ ἐπιστάμεθα
 Ἀθηναῖοι καὶ ὅτι κατ' ὀλίγον χωροῦσιν ἐπὶ τοὺς πέλας.
 νειν μὲν οἰόμενοι διὰ τὸ ἀναισθητον ὑμῶν ἥσσον θαρρόν-
 δὲ εἰδότας περιορᾶν ἰσχυρῶς ἐγκείσονται. 4. ἡσυχάζετε
 Ἑλλήνων, ὧ Λακεδαιμόνιοι, οὐ τῇ δυνάμει τινὰ ἀλλὰ τῇ
 ἡμυτόμενοι, καὶ μόνοι οὐκ ἀρχομένην τὴν αὐξήσιν τῶν
 πλασιουμένην δὲ καταλύοντες. 5. καίτοι ἐλέγεσθε ἀσφα-
 ῶν ἄρα ὁ λόγος τοῦ ἔργου ἐκράτει. τὸν τε γὰρ Μῆδον
 ἐκ περάτων γῆς πρότερον ἐπὶ τὴν Πελοπόννησον ἐλθόν-
 ῶν ὑμῶν ἀξίως προαπατηῆσαι, καὶ νῦν τοὺς Ἀθηναίους
 ὥσπερ ἐκεῖνον, ἀλλ' ἐγγὺς ὄντας περιορᾶτε, καὶ ἀντὶ τοῦ
 ἐντοὶ ἀμύνεσθαι βούλεσθε μᾶλλον ἐπιόντας, καὶ ἐς τύχας
 ᾧ δυνατωτέρους ἀγωνιζόμενοι καταστῆναι, ἐπιστάμενοι
 ἔρβαρον αὐτὸν περὶ αὐτῷ τὰ πλείω σφαλέντα, καὶ πρὸς
 ὧς Ἀθηναίους, πολλὰ ἡμᾶς ἤδη τοῖς ἀμαρτήμασι αὐτῶν
 τῇ ἀφ' ἡμῶν τιμωρίᾳ περιγεγενημένους· ἐπεὶ αἷ γε ὑμέτεραι
 ἡ τινὰς πον καὶ ἀπαρασκεύους διὰ τὸ πιστεῦσαι ἑσθαιραν.
 εἰς ὑμῶν ἐπ' ἔχθρα τὸ πλεόν ἢ αἰτία νομίσῃ τάδε λίγισθαι.
 γὰρ φιλῶν ἀνδρῶν ἐστὶν ἀμαρτανόντων· κατηγορία δὲ
 ἐκρησάντων. LXX. καὶ ἄμα, εἴπερ τινὲς καὶ ἄλλοι, νομί-
 νειν εἶναι τοῖς πέλας ψόγον ἐπενεγκεῖν, ἄλλως τε καὶ μεγά-
 ιαφερόντων καθεστῶτων, περὶ ὧν οὐκ αἰσθάνεσθαι ἡμῖν
 οὐδ' ἐκλογίσασθαι πώποτε πρὸς οἷους ὑμῖν Ἀθηναίους
 ὅσον ὑμῶν καὶ ὡς πᾶν διαφέρουσας ὁ ἀγὼν ἐσται. 2. οἱ
 τεροποιοὶ καὶ ἐπινοῆσαι ὀξείς καὶ ἐπιτελέσαι ἔργον ὃ ἄρ-
 κείς δὲ τὰ ὑπάρχοντά τε σώζειν καὶ ἐπιγρῶναι μηδὲν καὶ
 τὰναγκᾷ ἐξικέσθαι. 3. αὐθις δὲ οἱ μὲν καὶ παρὰ δύ-
 ιηται καὶ παρὰ γιῶμην κινδυνευταὶ καὶ ἐπὶ τοῖς δεινοῖς
 τὸ δὲ ὑμέτερον τῆς τε δυνάμεως ἐνδεῖα πρᾶξαι, τῆς τε
 θὲ τοῖς βεβηίοις πιστεῦσαι, τῶν τε δεινῶν μηδέποτε οἰε-
 σθήσεσθαι. 4. καὶ μὴ καὶ ἄσχοι πρὸς ὑμᾶς μελλήτας
 μηταὶ πρὸς ἐνδημοτάτους. οἴονται γὰρ οἱ μὲν τῇ ἀπονείῃ

ἂν τι κτᾶσθαι, ὑμεῖς δὲ τῷ ἐπελθεῖν καὶ τὰ ἐτοῖμα αὐ
 κρατοῦντές τε τῶν ἐχθρῶν ἐπὶ πλεῖστον ἐξέρχονται, καὶ
 ἐπ' ἐλάχιστον ἀναπίπτουσιν. 5. ἐτι δὲ τοῖς μὲν σώμασιν οὐ
 τάτοις ὑπὲρ τῆς πόλεως χρῶνται, τῇ γνώμῃ δὲ οἰκείως
 πράσσειν τι ὑπὲρ αὐτῆς. 6. καὶ ἃ μὲν αὖ ἐπινοήσαντες μὴ
 σιν, οἰκεῖα στέρεσθαι ἡγοῦνται· ἃ δ' αὖ ἐπελθόντες καὶ
 ὀλίγα πρὸς τὰ μέλλοντα τυχεῖν προᾶξαντες. ἦν δ' ἄρα καὶ
 σφαλῶσιν, ἀντελπίσαντες ἄλλα ἐπλήρωσαν τὴν χρεῖαν. ἢ
 ἔχονσί τε ὁμοίως καὶ ἐλπίζουσιν ἃ αὖ ἐπινοήσωσι, διὰ τὴν
 τῆς ἐπιχείρησιν ποιεῖσθαι ὧν αὖ γινώσι. 7. καὶ ταῦτα με
 πάντα καὶ κινδύνων δι' ὅλον τοῦ αἰῶνος μοχθοῦσι· καὶ ἀπὸ
 ἐλάχιστα τῶν ὑπαρχόντων διὰ τὸ ἀεὶ κτᾶσθαι, καὶ μὴ
 ἄλλο τι ἡγεῖσθαι ἢ τὸ τὰ δέοντα προᾶξαι, συμφορὰν τε οὐ
 ἡσυχίαν ἀπράγμονα ἢ ἀσχολίαν ἐπίπονον. 8. ὥστε εἴ τι
 ξυτελὸν φαίη περνεῖν ἐπὶ τῷ μῆτε αὐτοὺς ἔχειν ἡσυχίαν
 τοὺς ἄλλους ἀνθρώπους ἑῶν, ὀρθῶς αὖ εἴποι. LXX
 μέντοι τοιαύτης ἀντικαθεστηκυίας πόλεως, ὃ Λακεδαιμόνιοι
 μέλλετε· καὶ οἴεσθε τὴν ἡσυχίαν οὐ τούτοις τῶν ἀνθρώπων

ἐπαλλόμετοι οὔτε ξινηθεστέροις ἢ ἄλλοις εὐνοίμεν.
βουλεύεσθε εὖ, καὶ τῇ Πελοπόννησος περιῶσθε μὴ
σθῆναι ἢ οἱ πατέρες ἡμῶν παρεῖδοντες.

Τοιαῦτα μὲν οἱ Κορίνθιοι εἶπον· τῶν δὲ Ἀθηναίων
εὐθεία πρότερον ἐν τῇ Λακεδαιμονίᾳ περὶ ἄλλων παροῦ-
σιν τοῖς τῶν λόγων, ἔδοξεν αὐτοῖς παριστητέα ἐς τοὺς
εὖς εἶναι, τῶν μὲν ἐγκλημάτων περὶ μηδὲν ἀπολογησο-
πύλαις ἐκκάλουν, δηλῶσαι δὲ περὶ τοῦ παντός, ὥς οὐ
ἐξ βουλευτῶν εἴη, ἀλλ' ἐν πλείοσι σκεπτόμεν. καὶ ἅμα
τὴν πόλιν ἐβούλοντο σημεῖναι ὅση εἴη δύναιμι, καὶ ὑπό-
σθαι τοῖς τε πρεσβυτέροις ὧν ἤδεσαν καὶ τοῖς νεωτέ-
ροις ἄπειροι ἦσαν, τομίζοντες μᾶλλον ἢ αὐτοὺς ἐκ τῶν
ὁ ἡσυχάζειν τραπέσθαι ἢ πρὸς τὸ πολεμεῖν. 2. προσ-
τοῖς Λακεδαιμονίοις ἔφασαν βούλεσθαι καὶ αὐτοὶ
αὐτῶν εἰπεῖν, εἴ τι μὴ ἀποκωλύει. 3. οἱ δ' ἐκτελέον
ἐπαφελθέντες οἱ Ἀθηναῖοι ἔλεγον τοιαῦτα.

Ἡ μὲν πρεσβυτεῖς ἡμῶν οὐκ ἐς ἀντιλογίαν τοῖς ἡμε-
ροις ἐγένετο, ἀλλὰ περὶ ὧν ἡ πόλις ἐπεμψεν· αἰσθῆ-
σθαι οὐκ ὀλίγη οὖσαν ἡμῶν παρήλθομεν, οὐ τοῖς
ἐν πύλαις ἀντιροῦντες, οὐ γὰρ παρὰ δικαιοσύνης ἡμῶν
τε τοῖς τοῖς λόγοι ἂν γίνοντο, ἀλλ' ὅπως μὴ ὑπερβύ-
σας πρὸς τοῖς ξυμμάχοις πειθόμενοι χεῖρον βουλευ-
μα βουλόμενοι περὶ τοῦ παντός λόγον τοῦ ἐς ἡμᾶς
δηλῶσαι, ὥς οὔτε ἀπεικότως ἔχομεν ἢ κεκτημέθαι, ἣ τε
εἴα λόγον ἐστί. 2. καὶ τὰ μὲν πάντα παλαιὰ τί δεῖ λέγειν,
τῶν λόγων μάλιστα ἢ ὅπως τῶν ἀκουσομένων; τὰ δὲ
ἴσα αὐτοῖς ξένιστε, καὶ καὶ δι' ὅχλον μᾶλλον ἐστὶν αἰ-
εὶς, ἀνιάκη λέγειν· καὶ γὰρ ὅτε ἔδρωμεν, ἐπ' ὧσελίσ-
α ἐς τοῦ μὲν ἔργον μέρος μετέσχετε, τοῦ δὲ λόγου μὴ
ὧσελεῖ, στεροσκόμεθαι. 3. ῥηθήσεται δὲ οὐ παλαι-
ον ἔτι καὶ ἡ μαρτυρία καὶ δηλώσις πρὸς οἷαν ἡμῶν
βουλευομένοις ὁ ἔργον καταστέλλεται. 4. φάμεν γὰρ
ἐμῶν προκινδυνεύσαι τῷ βαρβάρῳ καὶ ὅτε τὸ ὕστε-
ρον ἴσμεν ὅστις κατὰ γῆν ἀμύνεσθαι ἐσόμεντες ἐς τὰς
ἐν Σαλαμῖνι ξινημαχῆσαι, ὅπερ ἔσχε μὴ κατὰ πύλεις
ἔσθαι τὴν Πελοπόννησον πορθεῖν, ἀδυνάτως ἂν ὕστερον

πρὸς ταῦς πολλὰς ἀλλήλοις ἐπιβοηθεῖν. 5. τεκμήριον δὲ μ
αἰτὲς ἐποίησε· νικηθεὶς γὰρ ταῖς ναυσὶν, ὥς οὐκέτι αὐτῷ
οἷσις τῆς δυνάμεως, κατὰ τάχος τῷ πλείονι τοῦ στρατοῦ ἀνέχ
LXXIV. τοιοῦτον μέντοι ξυμβάντος τούτου, καὶ σαφῶς δὴ
τος δοι ἐν ταῖς ναυσὶ τῶν Ἑλλήνων τὰ πράγματα ἐγένετο, ἡ
ὠφελιμώτατα ἐς αὐτὸ παρὰσχόμεθα, ἀριθμὸν τε τεῶν πλεί
ἄνδρα· στρατηγὸν ξυτετώτατον καὶ προθυμίαν ἀσκητοτάτην, κα
γε ἐς τὰς τετρακοσίας ὀλίγῳ ἐλάσσονας δύο μοιρῶν, Θεμιστο
ἄρχοντα, ὅς αἰτιώτατος ἐν τῷ στενῷ ναυμαχεῖσαι ἐγένετο
σαφέστατα ἐσώσε τὰ πράγματα, καὶ αὐτὸν διὰ τοῦτο ὑμεῖς
λίστα ἐτιμῖσατε ἄνδρα ξείνον τῶν ὥς ὑμᾶς ἐλθόντων. 2. ἡ
μῖαν δὲ καὶ πολὺν τολμηροτάτην ἐδείξαμεν, οἳ γε, ἐπειδὴ ἡμῶ
γῆρ οἶδεῖς ἐβοήθει, τῶν ἄλλων ἴδῃ μέχρι ἡμῶν δουλευόντων
σαμεν, ἐκλιπόντες τὴν πόλιν καὶ τὰ οἰκεία διασθεύσαντες, μὴδ
τῶν περιλοίπων ξυμμάχων κοινὸν προλιπεῖν, μηδὲ σκεδὰς
ἀχρεῖτοι αἰτοῖς γενέσθαι, ἀλλ' ἐσβάντες ἐς τὰς ναῦς κινδυνεῦ
ναι, δοξαζόμενοι ὅτι ἡμῖν οὐ προετιμωρήσατε. 3. ὥστε γὰρ
ἤσσαν αὐτοὶ ὠφελῆσαι ὑμᾶς ἢ τυχεῖν τοῦτον. ὑμεῖς μὲν γὰρ

ρς καὶ τινων καὶ ἤδη ἀποστάντων κατεστραμμένων, ἡμῶν
 οὐκ εἶναι ὁμοίως γιγνῶν ἀλλ' ὑπὸ πτωχῶν καὶ διαφόρων ὄντων,
 κινδυνεύειν· καὶ γὰρ ἂν αἱ ἀποστάσεις πρὸς ἡμᾶς ἐγι-
 γ- 5. πῶσι δὲ ἀνεπίφύθοιεν τὰ ξυμφέροντα τῶν μεγίστων
 δέοντων εὖ τίθεσθαι. LXXVI. ἡμεῖς γοῦν, ὦ Λακεδαιμό-
 νιον τῇ Πελοποννήσῳ πόλεις ἐπὶ τὸ ἡμῶν ὠφέλιμον καταστη-
 ἐξηγεῖσθε· καὶ εἰ τότε ὑπομείναντες, διὰ παντὸς ἀπὶ χθι-
 ῆς ἡγεμονία ὥσπερ ἡμεῖς, εὖ ἴσμεν μὴ ἂν ἦσσαν ἡμᾶς λυπη-
 νομένους τοῖς ξυμμάχοις, καὶ ἀτακασθέντας ἂν ἢ ἄρχην
 ἢ αὐτοὺς κινδυνεύειν. 2. οὕτως οὐδ' ἡμεῖς θαυμαστὸν
 ἐποιήκαμεν οὐδ' ἀπὸ τοῦ ἀνθρωπείου τρόπου, εἰ ἀρχὴν τε
 ἡμεῖς ἐδεξάμεθα, καὶ ταύτην μὴ ἀνείμεν ὑπὸ τῶν μεγίστων
 κινδύνων, τιμῆς καὶ δέοντος καὶ ὠφελείας, οὐδ' αὖ πρῶτοι τοῦ
 ἐπαύξασθαι, ἀλλ' αἰεὶ καθεστῶτος τὸν ἦσσω ὑπὸ τοῦ δυ-
 νάμεν κατελεγεσθαι, ἡμῶν τε ἅμα νομιζόντες· εἶναι, καὶ ἡμῶν
 εἰς μέτρον οὐ τὰ ξυμφέροντα λογιζόμενοι τῷ δικαίῳ λόγῳ τῶν
 ὄντων οἵδεῖς πῶς παρὰ τὸν ἰσχύι τι κτήσασθαι προθεῖς τοῦ μὴ
 χεῖν ἀπετράπετο. 3. ἐπαινέσθαι τε ἡμῶν οἵτινες χρησάμε-
 ναι ἀνθρωπείᾳ φύσει ὥστε ἐτέρων ἄρχην, δικαιότεροι ἢ κατὰ τὴν
 φύσιν δύναμιν γέγεννηται. 4. ἄλλους γ' ἂν οὐκ οἴομεθα τὰ
 ἐπαύξασθαι δεῖναι ἂν μάλιστα εἰ τι μετριάζομεν· ἡμῶν δὲ καὶ
 ἐπεικοῦς ἀδοξία τὸ πλέον ἢ ἐπαινος οὐκ εἰκότως περιέστη.
 II. καὶ ἐλασσούμενοι γὰρ ἐν ταῖς ξυμβολαίαις πρὸς τοὺς ξυμ-
 δίκαις, καὶ παρ' ἡμῶν αὐτοῖς ἐν τοῖς ὁμοίοις νόμοις ποιήσαν-
 κρίσεις, φιλοδικεῖν δοκοῦμεν. 2. καὶ οὐδεὶς σκοπεῖ αὐτῶν,
 ἐὰν ἄλλοθι που ἀρχὴν ἔχουσι καὶ ἦσσαν ἡμῶν πρὸς τοὺς ὑπη-
 μετρίους οὐκ ἐπὶ τοῦτο οὐκ ὀνειδίζεται· βιάζεσθαι γὰρ οἷς
 ἡλικάζεσθαι οὐδὲν προσδέονται. 3. οἱ δὲ ἐπιθισμένοι πρὸς ἡμᾶς
 ὡς ὡς ὁμιλεῖν, ἤν τι παρὰ τὸ μὴ οἶεσθαι χρῆναι τῇ γνώμῃ ἢ
 τῇ διὰ τὴν ἀρχὴν καὶ ὁπωποῦν ἐλασσωθῶσιν, οὐ τοῦ πλεό-
 στερισκόμενοι χάριν ἔχουσιν, ἀλλὰ τοῦ ἐνδεοῦς χαλεπώτερον
 ἢ εἰ ἀπὸ πρώτης ἀποθέμενοι τὸν νόμον φανερώς ἐπλεότε-
 ρον· ἐκείνους δὲ οὐδ' ἂν αὐτοὶ ἀντέλεγον ὥς οὐ χρεῶν τὸν ἦσσω
 τοῦντι ὑποχωρεῖν. 4. ἀδικούμενοί τε, ὡς εἴοικεν, οἱ ἀνθρω-
 πῶν ὀργίζονται ἢ βιάζονται. τὸ μὲν γὰρ ἀπὸ τοῦ ἴσου
 λεογεκτιῖσθαι, τὸ δ' ἀπὸ τοῦ κρείσσοτος καταναγκάζεσθαι

5. ἐπὶ γοῦν τοῦ Μήδου δεινότερα τούτων πάσχοντες ἡττήσασθε
 δὲ ἡμετέρῃ ἀρχῇ χαλεπὴ δοκεῖ εἶναι, εἰκότως· τὸ παρὸν γὰρ ἂν
 βαρὺν τοῖς ὑπηκόοις. 6. ἡμεῖς γ' αὖ οὐκ εἰ καθελόντες ἡμῖν
 ἄρξαιτε, τάχα αὖ τὴν εὐνοίαν ἣν διὰ τὸ ἡμέτερον δέος ἐλίψατε
 μεταβάλοιτε, εἴπερ οἷα καὶ τότε πρὸς τὸν Μῆδον δι' ὀλίγον ἡγή-
 μενοι ὑπεδείξατε, ὁμοῖα καὶ νῦν γνώσεσθε. ἅμικτα γὰρ τί τε καὶ
 ἡμῖς αὐτοὺς τόμιμα τοῖς ἄλλοις ἔχετε, καὶ προσέτι εἰς ἕκαστον
 ἐξιὼν οὕτε τούτοις χρῆται, οὔθ' οἷς ἡ ἄλλη Ἑλλὰς τομῇ.
 LXXVIII. βουλευέσθε οὖν βραδέως ὥς οὐ περὶ βραχείων, καὶ ἡ
 ἀλλοτριῶν γνώμῃς καὶ ἐγκλήμασι πεισθέντες οἰκεῖον πόρον προ-
 θήσθε. τοῦ δὲ πολέμου τὸν παράλογον, ὅσος ἐστί, πρὶν ἐν αὐτῷ
 γενέσθαι προδιάνεωτε· 2. μηχανόμενος γὰρ φιλεῖ εἰς τύχας ἢ
 πολλὰ περιίστασθαι, ὧν ἴσον τε ἀπέχομεν καὶ ὀποτέρως ἔσται
 ἀδίκηρον κινδυνεύεται. 3. ἴοιτες τε οἱ ἀνθρώποι εἰς τοὺς πολέμους
 τῶν ἔργων πρότερον ἔχονται, ἢ χρῆν ὕστερον δρᾶν, κακοπαθοῦντι
 δὲ ἴδη τῶν λόγων ἄπτορται. 4. ἡμεῖς δὲ ἐν οὐδεμιᾷ πω τοιαύ-
 τῃ μαρτυρίᾳ ὄντες οὐτ' αὐτοὶ οὔθ' ἡμεῖς ὁρῶντες λέγομεν ἡμῖν, ἕως ἢ
 ἀνθαιρέτος ἀμφοτέρους ἢ εὐβουλίᾳ, σπονδίας μὴ λύνειν μηδὲ πῦρ

πρὸς δὲ ἄνδρας, οἱ γῆν τε ἐκάς ἔχουσι καὶ προσέειπε Θαιμάς·
 ἰσότητοί εἰσι, καὶ τοῖς ἄλλοις ἄπασιν ἄριστα ἐξήρτυνται,
 τε ἰδίῳ καὶ δημοσίῳ καὶ ναυσὶ καὶ ἵπποις καὶ ὅπλοις καὶ
 οὐκ ἐν ἄλλῳ ἐτί γε χωρίῳ Ἑλληνικῷ ἐστίν, ἔτι δὲ καὶ
 πολλοὺς φόρον ὑποτελεῖς ἔχουσι, πῶς χρὴ πρὸς τούτους
 πόλεμον ἱρμισθαι, καὶ τίνοι πιστεύσαντας ἀπαρασκεύους
 αἰ; 4. πότερον ταῖς ναυσὶν; ἀλλ' ἥσσονος ἐσμέν· εἰ δὲ
 μὲν καὶ ἀντιπαρασκευασόμεθα, χρόνος ἐνίσταται. ἀλλὰ τοῖς
 ἄλλοις; ἀλλὰ πολλῷ ἐτι πλέον τούτου ἐλλείπομεν καὶ οὕτε ἐν
 ἡμῶν οὔτε ἐτοιμῶς ἐκ τῶν ἰδίων φέρομεν. LXXXI. τάχ' ἡ-
 παρσοίη ὅτι ταῖς ὅπλοις αὐτῶν καὶ τῷ πλήθει ὑπερφέρομεν,
 γῆν δ' ἔχουσαν ἐπιφοιτῶντες· 2. τοῖς δὲ ἄλλῃ γῇ ἐστὶ πολλή
 ἰσότης, καὶ ἐκ θαλάσσης ὧν δέονται ἐπάξονται. 3. εἰ δ' αὖ
 ἰμάχους ἀγιστάναί περρασόμεθα, δεήσει καὶ τούτοις ταυσι
 τὸ πλέον οὔσι νησιώταις. 4. τίς οὖν ἐστὶ ἡμῶν ὁ πόλε-
 μῆ γὰρ ἢ ταυσι κρατήσομεν ἢ τὰς προσόδους ἀφαιρήσομεν
 τὸ ναυτικὸν τρέφουσι, βλαψόμεθα τὰ πλεόν. 5. κὰν τούτω
 ἐκλυέσθαι ἐτι καλόν, ἄλλως τε καὶ εἰ δόξομεν ἄρξαι μᾶλλον
 μοῖρᾳ. 6. μὴ γὰρ δὴ ἐκεῖνη γε τῇ ἐλπίδι ἐπαιρώμεθα ὥς
 σθῆσεται ὁ πόλεμος, ἢ τὴν γῆν αὐτῶν τάμωμεν. δέδοικα δὲ
 μὴ καὶ τοῖς παισὶν αὐτὸν ὑπολίπωμεν· οὕτως εἰκὸς Ἀθη-
 ροσῆματι μήτε τῇ γῇ δουλεῦσαι, μήτε ὥσπερ ἀπείρους κατα-
 αὐτῷ πολέμῳ. LXXXII. οὐ μὴν οὐδὲ ἀναισθητῶς αὐτοὺς
 τοὺς τε ξυμμάχους ἡμῶν εἶναι βλάπτειν, καὶ ἐπιβουλεύοντας
 ὑποκρῖναι, ἀλλὰ ὅπλα μὲν μήπω κινεῖν, πέμπειν δὲ καὶ αἰτιῶ-
 ῖν τε πόλεμον ἄγαν δηλοῦντας μήθ' ὥς ἐπιτρέφομεν, κί-
 νησιν δὲ τὰ ἡμέτερα αὐτῶν ἐξαργυρῆσθαι ξυμμάχων τε προσαγωγῇ
 ἄρων καὶ βαρβάρων, εἴ ποθὲν τινα ἢ ναυτικοῦ ἢ χρημάτων
 προσληψόμεθα· ἀνεπίφθορον δὲ ὅσοι ὥσπερ καὶ ἡμεῖς ὑπ'
 ἰσότητος ἐπιβουλενόμεθα μὴ Ἑλλήνας μόνον, ἀλλὰ καὶ βαρβάρους
 ὅλους διασπῆναι· καὶ τὰ αὐτῶν ἅμα ἐκποριζόμεθα.
 ἡ μὲν ἐσακούσῃσι τι πρεσβενομένων ἡμῶν, ταῦτα ἄριστα·
 ἡ διελθόντων ἐτιῶν καὶ δύο καὶ τριῶν ἡμῶν ἤδη, ἢ δοκῇ,
 ἡμεῖς ἡμῶν ἐπ' αὐτούς. 3. καὶ ἴσως, ὁρῶντες ἡμῶν ἤδη τὴν
 ἐκτατήν καὶ τοὺς λόγους αὐτῇ ὁμοῖα ὑποσημαίνοντας, μᾶλλον
 ἡμῶν καὶ γῆν ἐτι ἄμνητον ἔχοντες καὶ περὶ παρόντων ἡμεῶν

καὶ οὐπω ἐφθαρμένων βουλευόμενοι. 4. μὴ γὰρ ἄλλο τι τῶν
τὴν γῆν αὐτῶν ἢ ὄμηρον ἔχει, καὶ οὐχ ἥσσον ὅση ἄμεινον ἐξ-
σταί· ἥς φείδεσθαι χρὴ ὡς ἐπὶ πλεῖστον, καὶ μὴ ἐς ἀπόνοιαν ἐ-
στήσαντας αὐτοὺς ἀληπτοτέρους ἔχειν. 5. εἰ γὰρ ἀπαράσκευοί
τῶν ξυμμάχων ἐγκλήμασιν ἐπειχθέντες τεμοῦμεν αὐτήν, ὁράτε
μὴ αἰσχίον καὶ ἀπορώτερον τῇ Πελοποννήσῳ πράξομεν. 6. τὰ
ματὰ μὲν γὰρ καὶ πόλεων καὶ ἰδιωτῶν οἷόν τε καταλῦσαι· πᾶσι
δὲ ξύμπαντας ἀραμένους ἔνεκα τῶν ἰδίων, ὃν οὐχ ὑπάρχει αἰ-
καί' ὅστι χωρήσει, οὐ ῥέδιον εὐπρεπῶς θέσθαι. LXXXIII
ἀνανδρία μηδενὶ πολλοὺς μιᾷ πόλει μὴ ταχὺ ἐπελθεῖν δοκεῖται·
2. εἰσὶ γὰρ καὶ ἐκείνοις οὐκ ἐλάσσους, χρήματα φέροντες, ξύμ-
μα καὶ ἔστιν ὁ πόλεμος οὐχ ὅπλων τὸ πλεόν ἀλλὰ δαπάνης, δι' ἣν
ὅπλα ὠφελεῖ, ἄλλως τε καὶ ἡπειρώταις πρὸς θαλασσίους. 3.
σώμεθα οὖν πρῶτον αὐτήν, καὶ μὴ τοῖς τῶν ξυμμάχων λόγοις
τερον ἐπαιρώμεθα, οἵπερ δὲ καὶ τῶν ἀποβαινόντων τὸ πλεόν
ἀμφότερα τῆς αἰτίας ἔξομεν, οὗτοι καὶ καθ' ἡσυχίαν τι οὐ
προΐδωμεν. LXXXIV. καὶ τὸ βραδὺ καὶ μέλλον, ὃ μέμφ-
μάλιστα ἡμῶν, μὴ αἰσχύνησθε. σπεύδοντές τε γὰρ σχολαίτεροι

νοτύτοις παιδένεται. LXXXV. ταύτας οὖν ἄς οἱ πατέρες
 παρίδοσαν μελίτας· καὶ αὐτοὶ διὰ παντὸς ὀφειλούμενοι
 μὴ παρῶμεν, μηδ' ἐπειχθέντες ἐν βρυχεῖ μορίῳ ἡμέρας περὶ
 σωμάτων καὶ χρημάτων καὶ πόλεων καὶ δόξης βουλευώμεν,
 αὐτ' ἰσχυίαν. ἔξεστι δ' ἡμῖν μᾶλλον ἐτέρων διὰ ἰσχύιν. 2. καὶ
 οὐς Ἀθηναίους πέμπετε μὲν περὶ τῆς Ποτιδαίας, πέμπετε δὲ
 οἱ ξύμμαχοί φασιν ἀδικεῖσθαι, ἄλλως τε καὶ ἐτοιμῶν ὄντων
 δίκαι· δοῦναι· ἐπὶ δὲ τὸν δίδόντα οὐ πρότερον νόμιμον ὥς
 κοῦντα ἵεναι. παρασκευάζεσθε δὲ τὸν πόλεμον ἄμα. ταῦτα
 ἢ κράτιστα βουλευέσεσθε καὶ τοῖς ἐναντίοις φοβερῶτατα.
 ὁ μὲν Ἀρχίδαμος τοιαῦτα εἶπε· παρελθὼν δὲ Σθενελαΐδας
 υἱός, εἷς τῶν ἐφόρων τότε ὢν, ἔλεξεν ἐν τοῖς Λακεδαιμονίοις

LXXXVI. Τοὺς μὲν λόγους τοὺς πολλοὺς τῶν Ἀθηναίων οὐ
 κω· ἐπαιτέσαντες γὰρ πολλὰ ἑαυτούς, σὺδαμοῦ ἀντεῖπον ὥς
 ἠκούσι τοὺς ἡμετέρους ξυμμάχους καὶ τὴν Πελοπόννησον·
 εἰ πρὸς τοὺς Μήδους ἐγένοντο ἀγαθοὶ τότε, πρὸς δ' ἡμᾶς
 τῇ, διπλάσιος ζημίας ἄξιοί εἰσιν, ὅτι ἀντ' ἀγαθῶν κακο
 ται. 2. ἡμεῖς δὲ ὁμοῖοι καὶ τότε καὶ νῦν ἐσμεν, καὶ τοὺς
 ἡμεῖς ἤν σωτροτώμεν οὐ περιοψόμεθα ἀδικουμένους οὐδὲ μελ
 τιμωρεῖν· οἱ δ' οὐκέτι μέλλουσι κακῶς πάσχειν. 3. ἄλλοι
 δὲ χρήματά ἐστι πολλὰ καὶ νῆες καὶ ἵπποι, ἡμῖν δὲ ξύμμαχοι
 οὐς οὐ παραδοτέα τοῖς Ἀθηναίοις ἐστίν, οὐδὲ δίκαις καὶ
 διακριτέα μὴ λόγῳ καὶ αὐτοὺς βλαπτομένους, ἀλλὰ τιμωρη
 τάχῃ καὶ παντὶ σθένει. 4. καὶ ὥς ἡμᾶς πρέπει βουλευέσθαι
 μέντοι μηδεὶς διδασκέτω, ἀλλὰ τοὺς μέλλοντας ἀδικεῖν μᾶλλον
 πολὺν χρόνον βουλευέσθαι. 5. ψηφίζεσθε οὖν, ὦ Λακεδαι
 μονίαι, τῆς Σπάρτης τὸν πόλεμον, καὶ μήτε τοὺς Ἀθηναίους
 μείζους γίγνεσθαι, μήτε τοὺς ξυμμάχους καταπροδιδῶμεν,
 ὥς τοῖς θεοῖς ἐπίωμεν πρὸς τοὺς ἀδικούντας.

LXXXVII. Τοιαῦτα λέξας ἐπεψήφισεν αὐτὸς ἑφορος ὢν ἐς
 κλισίαν τῶν Λακεδαιμονίων. 2. ὁ δέ, κρίνουσι γὰρ βοῇ καὶ
 ψῆφῳ, οὐκ ἐξη διαγιγνώσκειν τὴν βοήν ὅποτέρᾳ μείζων, ἀλλὰ
 ἡμεῖς αὐτοὺς φανερώς ἀποδεικνυμένους τὴν γνώμην ἐς τὸ
 μᾶλλον ὀρμηῆσαι ἔλεξεν· Ὅτι μὲν ὑμῶν, ὦ Λακεδαιμόνιοι,
 γινώσκονται αἱ σπονδαὶ καὶ οἱ Ἀθηναῖοι ἀδικεῖν, ἀναστρέφω

ἐς ἐκεῖνο τὸ χωρίον· δείξας τι χωρίον αὐτοῖς· ὅτῳ δὲ μὴ δὴ
 ἐς τὰ ἐπὶ θάτερα. 3. ἰκαστάντες δὲ διέστησαν, καὶ πολλῶν
 ἐγένοντο οἷς ἐδόκουν αἱ σπονδαὶ λελύσθαι. 4. προσκαλίσαν-
 τοὺς ξυμμάχους εἶπον ὅτι σφίσι μὲν δοκοῖεν ἀδικεῖν οἱ Ἀθ-
 βούλεσθαι δὲ καὶ τοὺς πάντας ξυμμάχους παρακαλίσαντες,
 ἐπαγαγεῖν, ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶν
 δοκῇ. 5. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἶκον, διαπράξαντες
 καὶ οἱ Ἀθηναίων πρέσβεις ὕστερον, ἐφ' ἅπερ ἦλθον χρηματῶν
 6. ἡ δὲ διαγνώμη αὕτη τῆς ἐκκλησίας, τοῦ τὰς σπονδὰς λελύ-
 ἐγένετο ἐν τῷ τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοτοντιδων
 δῶν προκεχωρηκνυῶν αἱ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

LXXXVIII. Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σ-
 λελύσθαι καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμμάχων π-
 τες τοῖς λόγοις ὅσον ῥοβούμενοι τοὺς Ἀθηναίους, μὴ ἐπὶ
 δυνηθῶσιν, ὀρῶντες αὐτοῖς τὰ πολλὰ τῆς Ἑλλάδος ἱποχεί-
 ὄντα. LXXXIX. οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἦλθον
 πράγματα ἐν οἷς ηὐξήθησαν. 2. ἐπειδὴ Μῆδοι ἀτεχώρησαν
 Εὐρώπης νικηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ Ἑλλήνων, καὶ

ἔξουσιν τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου
 πολλοὺς ὅσοις εἰστίηκει ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους, τὸ
 αὐτὸ βουλούμενον καὶ ὑποπτον τῆς γνώμης οὐ δηλοῦντες ἐς τοὺς
 Ἀθηναίους, ὡς δὲ τοῦ βυρβύροντος, εἰ αὐθις ἐπελθοί, οὐκ ἂν ἔχοιτος
 ἀπὸ ἐχθροῦ ποῦθεν, ὥσπερ τὴν ἐκ τῶν Θερῶν, ὁρμᾶσθαι· τῆς τε
 Πελοποννήσου πᾶσιν ἔφασαν ἰκανὴν εἶναι ἀναχώρησιν τε καὶ ἀπορ-
 ρῆν. 3. οἱ δ' Ἀθηναῖοι, Θεμιστοκλέους γνώμη, τοὺς μὲν Λακεδαι-
 μονίους ταυτ' εἰπόντας, ἀποκριτάμενοι ὅτι πέμπουσιν ὡς αὐτοὺς
 πρέσβεις, περὶ ὧν λέγουσιν εὐθὺς ἀπήλλισαν· ἐαυτὸν δ' ἐκέλευεν
 ἀποστελλεῖν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαιμόνα, ἄλλους
 δὲ πρὸς ἐαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν
 ῥῆμα τοσοῦτον ἕως ἂν τὸ τεῖχος ἰκανῶς ἄρῃσιν ὥστε ἀπομύχεσθαι
 ἐκ τοῦ ἀναγκαιοτάτου ὕψους· τειχίζειν δὲ πάντας παιδημεῖ τοὺς ἐν
 τῇ πόλει καὶ αὐτοὺς καὶ γυναῖκας καὶ παῖδας, κειδομένους μῆτε
 ἰδίον μῆτε δημοσίου οἰκοδομήματος ὅθιν τις ὠφέλεια ἔσται ἐς τὸ
 ἔργον, ἀλλὰ καθαιροῦντας πάντα. 4. καὶ ὁ μὲν ταῦτα διδάξας
 καὶ ὑπειπὼν τᾶλλα ὅτι αὐτὸς τάκεῖ πράξοι ὅχρετο. 5. καὶ ἐς τὴν
 Λακεδαιμόνα ἔλθων οὐ προσέειπεν πρὸς τὰς ἀρχάς, ἀλλὰ διῆγε καὶ
 προῖφυσίζετο. καὶ ὅποτε τις αὐτὸν ἔριπτο τῶν ἐν τέλει ὄντων ὅ, τι
 οὐκ ἐπύρχεται ἐπὶ τὸ κοινόν, ἔφη τοῖς ξυμπρέσβεις ἀναμένειν,
 ἀσχολίας δὲ τιος οὐσίας αὐτοὺς ἐπολεμῆθῃναι, προσδέχεσθαι μέν-
 τοι ἐν τάχει ἦξειν καὶ θανατᾶν ὡς οὕτω πάρεσιν. XCI. οἱ δὲ
 ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπειθοντο διὰ γίλιαν αὐτοῦ· τῶν δὲ
 ἄλλων ἀφικνουμένων καὶ σιγῶς κατηγορούντων ὅτι τειχίζεται τε
 καὶ ἤδη ἕψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. 2. τοὺς δὲ
 ἰκτεῖος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παρίεσθαι, ἢ πέμψαι σφῶν
 αὐτῶν αἰδούς οἵτινες χρηστοί, καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι.
 3. ἀποστελλομένη οὖν, καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθη-
 ναίοις κρέφα πέμπει κελεύων ὡς ἥκιστα ἐπιγαιῶς κατισχεῖν καὶ
 ἀγεῖναι πρὶν ἂν αὐτοὶ πάλιν κομισθῶσιν· ἤδη γὰρ καὶ ἔχον αὐτῷ
 οἱ ξυμπρέσβεις, Ἀβρωνιχός τε ὁ Λυσικλῆους καὶ Ἀριστείδης ὁ
 Λισιμήχου ἀγγέλοντες ἔχιν ἰκανῶς τὸ τεῖχος. ἐφοβήτο γὰρ μὴ οἱ
 Λακεδαιμόνιοι σφῶς, ὅποτε σιγῶς ἀκούσειαν, οὐκ ἔτι ἀγῶσι.
 4. οἱ τε οἱ Ἀθηναῖοι τοὺς πρέσβεις ὥσπερ ἐπεσιόλη κατέχον, καὶ
 Θεμιστοκλῆς ἐπελθὼν τοῖς Λακεδαιμονίοις, ἐντιῶθαι δὲ φανερώς
 εἶπεν, ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἤδη, ὥστε ἰκανὴ εἶναι

τώζειν τοὺς ἐνοικοῦντας· εἰ δέ τι βούλονται Λακεδαι-
 μόνιοι πρεσβεύεσθαι παρὰ σφᾶς, ὡς πρὸς διαγιγνώσκειν
 λοιπὸν εἶναι τὰ τε σφίσι καὶ αὐτοῖς ξύμφορα καὶ τὰ κοινά.
 γὰρ πόλιν οὔτε ἰδοῦκεν ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ταῦ-
 ται ἐκείνων ἐγασαν γνόντες τολμῆσαι, καὶ ὅσα αὐτοὺς
 βουλευέσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. 6. δε-
 σφισι καὶ τὴν ἄμεινον εἶναι τὴν αὐτῶν πόλιν τείχος ἔχειν,
 τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτε-
 ρον εἶναι. 7. οὐ γὰρ οἷόν τ' εἶναι, μὴ ἀπὸ ἀντιπάλου πα-
 ῥομοῖόν τι ἢ ἴσον ἐς τὸ κοινὸν βουλευέσθαι. ἢ πάντας
 χείστον εἶπε χρῆναι ξυμμαχεῖν, ἢ καὶ τὰδε τομίζειν ὁρθεῖν.
 XCII. οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὁργὴν μὲν φασ
 ἐποιούντων τοῖς Ἀθηναίοις· οὐδὲ γὰρ ἐπὶ κωλύμῃ, ἀλλὰ
 παραινέσει διήθεν τῷ κοινῷ ἐπηρεσβεύσαντο· ἅμα δὲ καὶ πε-
 ῖοντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ
 αὐτοῖς ἐτίγχανον· τῆς μέντοι βουλίσσεως ἀμαρτάνοντες
 ἤχθοντο. οἳ τε πρόσβει ἐκατέρων ἀπῆλθον ἐπ' οἶκον ἀνελ-
 λόντες.

XCIII. Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτε-

τολεμίων ἐπιβουλὰς· ἀνθρώπων τε ἐνόμιζεν ὀλίγων καὶ οὐράτων ἀρκέσειν τὴν φυλακὴν, τοῖς δ' ἄλλοις ἐς τὰς ταῦς α. 7. ταῖς γὰρ ναυσὶ μάλιστα προσέκειτο, ἰδὼν, ὡς ἐμοὶ βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἐξοδὸν εὐπορῶ; κατὰ γῆν οὔσαν· τὸν τε Πειραιᾶ ὠφελιμώτερον ἐνόμιζε ἰόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρήγει, ἣν ἄρτι ἂ γῆν βιασθῶσι, καταβάνας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ περικυβερτοῦντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

Γ. Πανσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμόνος στρατῷ Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ τῶν ἄλλων ξυμῆθος. 2. καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολυτρόψαντο, καὶ ὕστερον ἐς Βυζάντιον Μήδων ἐχούτων καὶ κίσαν ἐν τῇδε τῇ ἡγεμονίᾳ. XCV. ἤδη δὲ βραχίονος οὐτος τε ἄλλοι Ἕλληνες ἤχθοντο, καὶ οὐχ ἥμισυ οἱ Ἴωνες καὶ βασιλέως νεωστὶ ἤλενθέρωντο· φοιτῶντές τε πρὸς τοὺς υς ἡξίουσαν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγε-
 Γενεσθῆναι μὴ ἐπιτρέπειν, ἣν πού βιάζεται. 2. οἱ δὲ Ἀθηναῖοι τε τοὺς λόγους καὶ προσεῖχον τὴν γνώμην ὡς οὐ εἴη τὰλλα τε καταστησόμενοι ἢ φαίνοιτο ἄριστα αὐτοῖς. τῇ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Πανσανίαν ἀντι-
 στῆναι ὡς περὶ ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο ὁ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον μίμησις ἢ στρατηγία. 4. ξυνέρβη τε αὐτῷ καλεῖσθαι τε τοὺς ξυμμάχους τῷ ἐκείνου ἐχθρῷ παρ' Ἀθηναίων μετὰ πλὴν τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. 5. ἐλθὼν δὲ αἶμασι τῶν μὲν ἰδίᾳ πρὸς τινα ἀδικημάτων εὐθύνηθαι, τὰ αὐτοῦ ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥμισυ· καὶ εἰδοὶ σαφέστατον εἶναι. 6. καὶ ἐκείνον μὲν οὐκ ἐτίθει ἀρχοντα, Δόρυκεν δὲ καὶ ἄλλους τινας μετ' αὐτοῦ στρα-
 τας οὐ πολλήν· οἷς οὐκ ἐτίθει ἐφέσαν οἱ ξυμμάχοι τὴν ἡγεμο-
 νίαν οἱ δὲ αἰσθόμενοι ἀπῆλθον· καὶ ἄλλους οὐκ ἐτίθει ὕστερον οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ ἐξίοντες χεί-
 νωνται, ὅπερ καὶ ἐν τῷ Πανσανίᾳ ἐτείδον· ἀπαλλάξαιότες ὃν Μηδικὸν πολέμον, καὶ τοὺς Ἀθηναίους τομιζομένους ἰκα-

τους ἐξηγεῖσθαι, καὶ σήσιν ἐν τῷ τότε παρόντι ἐπιτηδῶ
 XCVI. παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτων
 τούτων ἐκόντων τῶν ξυμμάχων, διὰ τὸ Πανσατίον μῦθος, ἴτα
 ἄς τε ἴδει παρέχειν τῶν πόλεων χρήματα πρὸς τὸν βάρβαρον
 ἄς ταῦς. πρόσχημα γὰρ ἦν ἀμύνεσθαι ὧν ἐπαθον δεοῦντας
 βασιλεύς χώραν. καὶ Ἑλληνοταμίαι τότε πρῶτον Ἀθηναίους
 στη ἀρχή, οἱ ἰδέχοντο τὸν φόρον. οὕτω γὰρ ὠνομάσθη τῶν
 τῶν ἡ φορέα. ἦν δ' ὁ πρῶτος φόρος ταχθεὶς τετρακόσια τάλαντα
 καὶ ἐξήκοιτα. ταμιεῖόν τε Δῆλος ἦν αὐτοῖς καὶ αἱ ξυτοδοὶ
 ἱερὸν ἐγίγνοντο. XCVII. ἡγούμενοι δὲ ἀντοτόμων τὸ πρῶτον
 ξυμμάχων, καὶ ἀπὸ κοινῶν ξυτόδων βουλευόντων, τοσαῦτα ἐπὶ
 πολέμῳ τε καὶ διαχωρίσει πραγματίων μεταξὺ τοῦδε τοῦ πολέμου
 καὶ τοῦ Μιδικῶν, ἃ ἐγένετο πρὸς τε τὸν βάρβαρον αὐτοῖς, καὶ
 πρὸς τοὺς σφετέρους ξυμμάχους νεωτερίζοντας, καὶ Πελοποννησίων
 τοὺς αἰὶ προσεγγιζάνοντας ἐκ ἐκάστης. 2. ἔγραψα δὲ αὐτά, καὶ αἱ
 ἐκβολὴν τοῦ λόγου ἐποιήσαίμην διὰ τὸδε, ὅτι τοῖς πρὸ ἐμοῦ ἄνθρωποις
 ἐκλιπὲς τοῦτο ἦν τὸ χωρίον, καὶ ἢ τὰ πρὸ τῶν Μιδικῶν Ἑλλήνων
 ξυτετίθεισαν ἢ αὐτὰ τὰ Μιδικὰ· τούτων δὲ ὅσπερ καὶ ἤψατο ἐν τῷ

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ντο οἱ ξύμμαχοι· διὰ γὰρ τὴν ἀπόκτησιν ταύτην τῶν
οἱ πλείους αὐτῶν, ἵνα μὴ ἀπ' οἴκον ὥσι, χρήματα ἐτά-
σι τῶν τεῶν τὸ ἱκτοίμενον ἀνάλωμα φέρειν, καὶ τοῖς μὲν
ἐς ἡῤῥετο τὸ τακτικὸν ἀπὸ τῆς δαπάνης ἢ ἐκεῖνοι ξυμφέ-
τοὶ δὲ ὅποτε ἀποσταῖν, ἀπαράσκειν καὶ ἄπειροι ἐς τὸν
καθίστατο.

Ἐγένετο δὲ μετὰ ταῦτα καὶ ἡ ἐπ' Εὐρυμέδοντι ποταμῷ ἐν
τῇ πεζομαχίᾳ καὶ ναυμαχίᾳ Ἀθηναίων καὶ τῶν ξυμμάχων
ἰσχύος, καὶ ἐνέκων τῇ αὐτῇ ἡμέρᾳ ἀμφοτέρω Ἀθηναῖοι Κί-
του Μιλτιάδου στρατηγούντος, καὶ εἰλον τριήρεις Φοινίκων
ἐφθνησαν τὰς πάσας ἐς τὰς διακοσίας. 2. χρόνῳ δὲ ὕστερον
ἡ Θάσιος αὐτῶν ἀποστῆται, διετεχθέντας περὶ τῶν ἐν τῇ
ἡμέρᾳ Θυράκῃ ἐμπορίων καὶ τοῦ μετάλλου, ἃ ἐνέμορτο. καὶ ναοὶ
πρὸς Θάσιον πλεύσαντες οἱ Ἀθηναῖοι ναυμαχίᾳ ἐκράτησαν καὶ ἐς
τὴν ἀπέβησαν. 3. ἐπὶ δὲ Σιγνμόνῃ πύμπαρτες μύριον οἰκί-
ας αὐτῶν καὶ τῶν ξυμμάχων ὑπὸ τοῖς αὐτοῖς χρόνοις, ὡς οἰκί-
τες τὰς τότε καλουμένας Ἑνέα ὁδοῖς ἔν δὲ Ἀμφίπολιν, τῶν
Ἑνέα ὁδῶν αὐτὰ ἐκράτησαν, ἃς εἶχον Ἰδωτοί, προσελθόντες
τῆς Θυράκης ἐς μεσόγειαν διεφθάρησαν ἐν Ἀμφίπολιν τῇ Ἰδωτικῇ
ἐν τῷ Θυράκῃ ξυμπάντων, οἷς πολέμιον ἢ τὸ χωρίον αἱ Ἑνέα
δοὶ κτείνοντο. CΙ. Θάσιοι δὲ νικηθέντες μάχαις καὶ πολιορκου-
μενοι, Ἀλακεδαιμονίους ἐπεκλιόντο, καὶ ἐπαμῦναι ἐκέλευον ἑσά-
ρτας ἐς τὴν Ἀττικὴν. 2. οἱ δὲ ἐπέσχεον μὲν κρίμα τῶν Ἀθη-
ναίων καὶ ἐμὲλλοι, διεκωλύθησαν δὲ ὑπὸ τοῦ γεγομένου σεισμοῦ, ἐν
ᾧ καὶ οἱ Ἑλλῶτες αὐτοῖς καὶ τῶν περιούκων Θουριῶται τε καὶ
Αἰθελῆς ἐς Ἰθώμην ἀπέστησαν. πλείστοι δὲ τῶν Εἰλώτων ἐγένοντο
οἱ τῶν παλαιῶν Μεσσηνίων τότε δουλωθέντων ἀπόγονοι· ἢ καὶ
Μεσσηνιοὶ ἐκλήθησαν οἱ πάντες. 3. πρὸς μὲν οὖν τοῖς ἐν Ἰθώ-
μῃ πόλεμος καθιστῆται Ἀλακεδαιμονίοις· Θάσιοι δὲ τρίτῳ ἔτι πο-
λεμῷ οὐκ ἐμολόγησαν Ἀθηναίοις, τειχὸς τε καθελόντες καὶ
παραδόντες, χρήματά τε ὅσα εἶδει ἀποδοῦναι αὐτίκα ταξίμ-
καὶ τὸ λοιπὸν φέρειν, τὴν τε ἡπειρον καὶ τὸ μέταλλον ἀφεί-
CII. Ἀλακεδαιμόνιοι δὲ, ὡς αὐτοῖς πρὸς τοὺς ἐν Ἰθώμῃ ἐμνη-
σὶ πόλεμος, ἄλλους τε ἐπεκλιέμενοι ξυμμάχους καὶ Ἀθηναίους
δ' ἔχον Κίμωνος στρατηγούντος, πλῆθει οὐκ ὀλίγῃ. 2. καὶ
ἐπεκλιέμενοι ὅτι τελομαχεῖν ἰδόντες δευταῖοι εἶτα

δὲ πολιορκίας μακρᾶς καθεστηκυίας τούτου ἔνδεᾶ ἐφαίνετο·
 γὰρ ἂν εἶλον τὸ χωρίον. 3. καὶ διαφορὰ ἐκ ταύτης τῆς στρα-
 τῆς πρῶτον Λακεδαιμονίοις καὶ Ἀθηναίοις φανερά ἐγένετο. αἱ
 Λακεδαιμόνιοι, ἐπειδὴ τὸ χωρίον βίᾳ οὐχ ἤλίσκετο, δέισαντες
 Ἀθηναίων τὸ τολμηρὸν καὶ τὴν νεωτεροποιίαν, καὶ ἄλλοτε
 ἅμα ἠγχεσάμενοι, μή τι, ἣν παρῆμεινωσιν, ὑπὸ τῶν ἐν Ἰθώμῃ
 σθένετι νεωτερίσωσι, μόνους τῶν ξυμμάχων ἀπέπεμψαν τῇ
 ὑποψίᾳ οὐ δηλοῦντες, εἰπόντες δὲ ὅτι οὐδὲν προσδέονται αὐτοῖς
 4. οἱ δ' Ἀθηναῖοι ἔγνωσαν οὐκ ἐπὶ τῷ βελτίονι λόγῳ ἀποπεμ-
 νοί, ἀλλὰ τινος ὑπόπτου γενομένου, καὶ δεινὸν ποιησάμενοι καὶ
 ἀξιόσκιαντες ὑπὸ Λακεδαιμονίων τοῦτο παθεῖν, εὐθὺς ἐπειδὴ ἀν-
 ῆλθον, ἀφέντες τὴν γενομένην ἐπὶ τῷ Μήδῳ ξυμμαχίαν πρὸς αἱ-
 Ἀργείοις τοῖς ἐκείνων πολεμίοις, ξύμμαχοι ἐγένοντο, καὶ πρὸς ἑ-
 σαλοὺς ἅμα ἀμφοτέροις οἱ αὐτοὶ ὄρκοι καὶ ξυμμαχία κατὰ
 CIII. οἱ δ' ἐν Ἰθώμῃ δεκάτῃ ἔτει, ὡς οὐκέτι ἐδίτταντο ἀντι-
 ξυτέβησαν πρὸς τοὺς Λακεδαιμονίους ἐφ' ᾧ τε ἐξίασις ἐκ Πειλο-
 νήσου ὑπόσπονδοι καὶ μηδέποτε ἐπιβήσονται αὐτῇ· ἦν δὲ τις

ἑνὸς μερῶν πρὸς τὸ τρίτον μέρος, ὃ καλεῖται *Λευκὸν* τι-
οντ. ἐνῆσαν δὲ αὐτόθι *Περσῶν* καὶ *Μήδων* οἱ καταφ-
Αἰγυπτίων οἱ μὴ ξεναποστάντες.

1. *Θηβαῖοις* δὲ ταῦσιν ὑποβᾶσιν ἐς *Ἀλιάς* πρὸς *Κορινθίους*
ἐρίους μάχῃ ἐγένετο, καὶ ἐνίκων *Κορίνθιοι*. καὶ ὕστερον
ἐναντιμάχθησαν ἐπὶ *Κεκροῦφαλείᾳ* *Πελοποννησίων* ταῖσι,

Ἀθηναῖοι. 2. πολέμου δὲ καταστάσας πρὸς *Αἰγυ-
πηαῖοις* μετὰ ταῦτα, ναυμαχία γίγνεται ἐπ' *Αἰγίῃ* μεγάλῃ
καὶ *Αἰγινητῶν*, καὶ οἱ ξύμμαχοι ἐκατέρους παρήσαν, καὶ
Θηβαῖοι, καὶ ταῦς ἐρδομήκοντα λαβόντες αὐτῶν, ἐς τὴν
θαλάσσαν καὶ ἐπολιόρκουν, *Λεωκράτους* τοῦ *Στρούβου* στρατη-

3. ἔπειτα *Πελοποννησίοι* ἀμύνειν βουλόμενοι *Αἰγινήταις*
Αἰγιναν τριακοσίους ὀπλίτας, πρότερον *Κορινθίους* καὶ
οὐκ ἐπικούρους διεβίβασαν, τὰ δὲ ἄκρα τῆς *Γιρτανείας*
, 4. καὶ ἐς τὴν *Μεγαρίδα* κατέβησαν *Κορίνθιοι* μετὰ
ἐχθρῶν, τομιζόντες ἀδυνάτους ἔσεσθαι *Ἀθηναίους* βοηθεῖν
ἐκείνοις, ἢ τε *Αἰγίῃ* ἀπούσης στρατιᾶς πολλῆς, καὶ ἐν
τῇ δὲ καὶ βοηθῶσιν, ἀπ' *Αἰγίνης* ἀναστήσεσθαι αὐτούς.

5. *Θηβαῖοι* τὸ μὲν πρὸς *Αἰγίῃ* στράτευμα οὐκ ἐκίνησαν,
τῆς πόλεως ὑπολοίπων οἱ τε πρεσβύτατοι καὶ οἱ νεώτατοι
μὲν ἐς τὰ *Μέγαρα*, *Μερωτίδου* στρατηγοῦντος. 6. καὶ
μέγας ἰσορρόπον πρὸς *Κορινθίους* διεκρίθησαν ἀπ' ἀλλή-
λοις, οἱ δὲ ἐκάτεροι οὐκ ἔλασσαν ἔχειν ἐν τῇ ἐργα-
σίᾳ. 7. *Ἀθηναῖοι*, ἐκράτησαν γὰρ ὁμῶς μᾶλλον, ἀπελθόντων
Θίων τροπαίων ἴστησαν· οἱ δὲ *Κορίνθιοι* κακιστόμενοι ὑπὸ
πόλει πρεσβυτέρων, καὶ παλαιασκευασάμενοι ἡμέρας ὕστε-
ρον μάλιστα, ἐλθόντες ἀνθίστασαν τροπαίων καὶ αὐτοὶ ὥς
καὶ οἱ *Ἀθηναῖοι* ἐκβοηθήσαντες ἐκ τῶν *Μεγάρων* τοὺς
αἰὼν ἰστάντας διαφθείρουσι καὶ τοῖς ἄλλοις ξυμβalόντες

CVI. οἱ δὲ νεώτεροι ὑπεχώρουν, καὶ τι αὐτῶν μέρος
προσβιασθὲν καὶ διαμαρτὸν τῆς ὁδοῦ ἐπέπεσεν ἐς τοῦ
ὄτου, ὃ ἔτιχεν ὄρυγμα μέγα περιεῖργον καὶ οὐκ ἦν ἔξοδος.
8. *Θηβαῖοι* γρόντες, κατὰ πρόσωπόν τε εἶργον τοῖς ὀπλίταις,
ἐκείνους κύκλῳ τοὺς ὑπὸ τοῖς, κατέλευσαν πάντας τοὺς
ἐκείνους, καὶ πάθος μέγα τοῦτο *Κορινθίοις* ἐγένετο. τὸ δὲ πλε-
ύρησεν αὐτοῖς τῆς στρατιᾶς ἐπ' οἴκου.

ἐξάμεινοι ἐς τὸν ἐπειτα χρότον. 5. καὶ Πελοπόννησον περιέπλεον Ἀθηναῖοι Τολμίδου τοῦ Τολμαίου στρατηγοῦντος· καὶ τὸ ἰσχυρόν τὸ Λακεδαιμονίων ἐνέπρησαν, καὶ Χαλκίδα Κορινθίων πόλιν ἔκλον, καὶ Σικωνίους ἐν ἀπορίᾳσι τῆς γῆς μάχῃ ἐκράτησαν.

CIX. Οἱ δὲ ἐν τῇ Αἰγύπτῳ Ἀθηναῖοι καὶ οἱ ξυμμαχοὶ ἐπέμπεον καὶ αὐτοῖς πολλὰ ἰδέαι πολέμων κατέστησαν. 2. τὸ μὲν γὰρ πρῶτον ἐκράτουν τῆς Αἰγύπτου Ἀθηναῖοι, καὶ βασιλεὺς πέμπει ἐς Λακεδαιμόνα Μεγάβζον ἄνδρα Πέρσῃ χρημάτων ἔχοντα, ὅπως ἐς τὴν Αἰτικήν ἐμβαλεῖν πεισθέντων τῶν Πελοποννησίων ἀπ' Αἰγύπτου ἀπαγαγοί Ἀθηναίους. 3. ὡς δὲ αὐτῷ οὐ προῖχώρει καὶ τὰ πρῶτα ἄλλως ἀναλοῦτο, ὁ μὲν Μεγάβζος καὶ τὰ λοιπὰ τῶν πρῶτων πάλιν ἐς τὴν Ἀσίαν ἐκομίσθη, Μεγάβζον δὲ τὸν Ζωπύρῃ πέμπει ἄνδρα Πέρσῃ μετὰ στρατιᾷς πολλῆς. 4. ὃς ἀφικόμενος κατὰ γῆν τοὺς τε Αἰγυπτίους καὶ τοὺς ξυμμάχους μάχῃ ἐκράτησε καὶ ἐκ τῆς Μέρμηδος ἐξήλασε τοὺς Ἑλλήτας καὶ τέλος ἐς Πρωσπίδα τῆς τήσον κατέκλεισε, καὶ ἐπολιόρχει ἐν αὐτῇ ἐνιαυτὸν καὶ ἔτι μᾶλλον οἱ Ξερξείας τὴν διοῦρχα καὶ παρατρέφας ἄλλῃ τῷ ὄντι τὰς τε καὶ ἐπὶ τοῦ ξηροῦ ἐποίησε καὶ τῆς νήσου τὰ πολλὰ ἱεροὶ, καὶ διαίε· εἴλε τὴν τήσον περὶ. CX. οὔτω μὲν τὰ τοῖν Ἑλλήων πράγματα ἐγ' θάρη, ἐξ' ἐτὶ πολέμισαντα· καὶ ὀλίγοι ἀπὸ πολλῶν πορευόμενοι διὰ τῆς Αἰβύης ἐς Κυρήνην ἐσώθησαν, οἱ δὲ πλείστοι ἀπώλοντο. 2. Αἴγυπτος δὲ πάλιν ὑπὸ βασιλεῖα ἐγένετο αὐτῷ Ἀμρταίου τοῦ ἐν τοῖς ἔλεσι βασιλέως· τοῦτον δὲ διὰ μέγεθος τε τῶν ἔλων οὐκ ἐδύναντο ἐλεῖν, καὶ ἅμα μαχημώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλειοι. 3. Ἰγάρως δὲ ὁ τῶν Αἰβύων βασιλεὺς, ὃς τὰ πάντα ἐπράττει περὶ τῆς Αἰγύπτου, προδοσίᾳ ληφθεὶς ἀπεσταλνῶθη. 4. ἐκ δὲ τῶν Ἀθητῶν καὶ τῆς ἄλλης ξυμμαχίδος πεντήκοττα τμήρεις διάδοχοι πλέουσai ἐς Αἴγυπτον ἔχον κατὰ τὸ Μενδίσιον κέρα, ὅτι εἰδότες τῶν γεγενημένων οὐδέν. καὶ αὐτοῖς ἐκ τε γῆς ἐπιπεσόντες περὶ καὶ ἐκ θαλάσσης Φοινίκων ναυτικὸν διέφθειραν τὰς πολέων νεῶν, αἱ δ' ἐλάσσονες διέφυγον πάλιν. 5. τὰ μὲν κατὰ τὴν μεγάλην στρατείαν Ἀθηναίων καὶ τῶν ξυμμάχων ἐς Αἴγυπτον οὕτως ἐτελεύτησεν.

CXI. Ἐκ δὲ Θεσσαλίας Ὀρίστης ὁ Ἐχεκρυτίδου υἱὸς τοῦ Θεσσαλῶν βασιλέως γεένων, ἔπεισεν Ἀθηναίους ἑαυτοὶ κατάγειν· καὶ παραλαβόντες Βοιωτοὺς καὶ Φωκίους, ὄντας ξυμμάχους,

Ἀθηναῖοι ἐστράτευσαι τῆς Θεσσαλίας ἐπὶ Φάρσαλον. καὶ τῆς γῆς ἐκράτουν ὅσα μὴ προΐόντες πολὺ ἐκ τῶν ὀπλῶν, οἱ γὰρ τῶν Θεσσαλῶν εἶργον, τὴν δὲ πόλιν οὐχ εἶλον, οὐδ' ἄλλο προύχον αὐτοῖς οὐδὲν ὧν ἔνεκα ἐστράτευσαν, ἀλλ' ἀπεχώρησαν πάλιν ὅτι στήν ἔχοντες ἄπρακτοι. 2. μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον χίλιαι Ἀθηναίων ἐπὶ τὰς ναῦς τὰς ἐν Πηγαῖς ἐπιβάντες, εἶχον δ' αὐτὰς Πηγάς, παρέπλευσαν ἐς Σικυῶνα Περικλῆους τοῦ Ξανθίου στρατηγούντος, καὶ ἀποβάντες Σικυωνίων τοὺς προσμύξαντας μάχῃ ἐκράτησαν. 3. καὶ εὐθὺς παραλαβόντες Ἀχαιοὺς καὶ διαπλεύσαντες πέραν, τῆς Ἀκαρνανίας ἐς Οἰνιάδας ἐστράτευσαν καὶ ἐπολιόκουν, οὐ μέντοι εἶλόν γε, ἀλλ' ἀπεχώρησαν ἐπ' οἶκον. CXII. ὕστερον δὲ διαλιπόντων ἐτῶν τριῶν σπορδαὶ γίνονται Πελοποννησίων καὶ Ἀθηναίων πενταετείς. 2. καὶ Ἑλληνικοῦ μὲν πολέμου ἔχον οἱ Ἀθηναῖοι, ἐς δὲ Κύπρον ἐστρατεύοντο ναυσὶ διακοσίαις αὐτῶν τε καὶ τῶν ξυμμάχων, Κίμωνος στρατηγούντος. 3. καὶ ἐξήκοντα μὲν νῆες ἐς Αἴγυπτον ἀπ' αὐτῶν ἐπλευσαν, Ἀμυρταίου μεταπέμποντος τοῦ ἐν τοῖς ἔλεσι βασιλέως, αἱ δὲ ἄλλαι Κίτιον ἐπολιόκουν. 4. Κίμωνος δὲ ἀποθανόντος καὶ λιμοῦ γενομένου ἀπεχώρησαν ἀπὸ Κιτίου· καὶ πλεύσαντες ὑπὲρ Σαλαμῖνος τῆς ἐν Κύπρῳ, Φοίνικα καὶ Κίλιξιν ἐνανμάχησαν καὶ ἐπεξομάχησαν ἅμα, καὶ νικήσαντες ἀμφοτέρω ἀπεχώρησαν ἐπ' οἶκον, καὶ αἱ ἐξ Αἰγύπτου νῆες πάλιν αἱ ἐλθοῦσαι μετ' αὐτῶν. 5. Λακεδαιμόνιοι δὲ μετὰ ταῦτα τὸν ἱερὸν

4 καὶ οἱ φεύγοντες Βοιωτῶν κατελθόντες, καὶ οἱ ἄλλοι αὐτοῖς, αὐτοῖς μοι πάλιν ἐγγίνοντο.

CXIV. Μετὰ δὲ ταῦτα οὐ πολλῶ ὕστερον Εἰβοῖα ἀπέστη ἀπὸ Ἀθηναίων· καὶ ἐς αὐτὴν διαβεβηκότος ἤδη Περικλέους στρατιῇ Ἀθηναίων, ἡγγέλθη αὐτῷ ὅτι Μεγάρων ἀγίστηκε, καὶ Πελοποννήσιοι πολλοὶ ἐσβυλεῖν ἐς τὴν Ἀττικὴν, καὶ οἱ ἡγευροὶ Ἀθηναίων ἀποδραμεῖσι εἰσὶν ἐπὶ Μεγαρίῳ πλὴν ὅσοι ἐς Νίσαιαν ἀπέφυγον. ἀπαγορευτοὶ δὲ Κορινθίους καὶ Σικωνίους καὶ Ἐπιδαιρίους ἀπέστησαν οἱ Μεγαρεῖς. ὁ δὲ Περικλῆς πάλιν κατὰ τάχος ἐκόμισε τὴν στρατιάν ἐκ τῆς Εἰβοίας. 2. καὶ μετὰ τοῦτο οἱ Πελοποννήσιοι τῆς Ἀττικῆς ἐς Ἐλευσίνα καὶ Θριώζε ἐσβαλόντες, ἐδήλωσαν Πλειστονόκῳ τοῦ Πανσανίου βασιλέως Λακεδαιμονίων ἡγουμένον, καὶ τὸ πλέον οὐκ ἐτι προελθόντες ἀπεχώρισαν ἐπ' οἶκον. 3. καὶ Ἀθηναῖοι πάλιν ἐς Εἰβοίαν διαφύετες, Περικλέους στρατηγούτους, κατεστρέψαντο πᾶσαν. καὶ τὴν μὲν ἄλλην ὁμολογίαν κατεστήσαντο, Ἑσθιαῖς δὲ ἐξοικίσαντες, αὐτοὶ τὴν γῆν ἔσχον. CXV. ἀμαχωρήσαντες δὲ ἀπὸ Εἰβοίας, οὐ πολλῶ ὕστερον σποιδᾶς ἐποιήσαντε πρὸς Λακεδαιμονίους καὶ τοὺς ξυμμαχόν, τρικλοντούτας, ἀποδοῦναι Νίσαιαν καὶ Πηγὰς καὶ Τροίεζα καὶ Ἀχάϊαν· ταῦτα γὰρ εἶχον Ἀθηναῖοι Πελοποννησίων. 2. ἔκτοφ δὲ ἐτεὶ Σαρμίων καὶ Μιλήσιος πόλεμος ἐγένετο περὶ Πριήνης· καὶ οἱ Μιλήσιοι ἐλασσόμενοι τῷ πολέμῳ παρ' Ἀθηναίων ἐλθόντες κατεβόων τῷ Σαρμίων. ξυτεπελαμβάνοντο δὲ καὶ ἐξ αὐτῆς τῆς Σάμου ἄνδρες ἰδιώται γεωτηρίσαι βουλόμενοι τὴν πολιτείαν. 3. πλεύσαντες οὖν Ἀθηναῖοι ἐς Σάμον ταῖσι τεσσαράκοντα δημοκρατίαν κατέστησαν, καὶ ὁμήρους ἑκατὸν τῶν Σαρμίων πεντήκοντα μὲν παῖδας, ἴσους δὲ ἄνδρας, καὶ κατέθετο ἐς Ἀἴμνον, καὶ ἡγευρὰν ἐγκαταλιπόντες ἀπέχωρισαν. 4. τῶν δὲ Σαρμίων, ἦσαν γὰρ τιτες οἱ οὐχ ὑπέμενον, ἀλλ' ἔμελλον ἐς τὴν ἡπειρον, ξιγθήμενοι τῶν ἐν τῇ πόλει τοῖς δυνατωτάτοις καὶ Πισσούθῃ τῷ Ὑστίαςπον ξυμμαχίαν, ὃς εἶχε Σάροεις τότε, ἐπικοίρους τε ξελλέξαντες ἐς ἑπτακοσίους διέβησαν ὑπὸ ἑκάτῃ ἐς τὴν Σάμον. 5. καὶ πρῶτος μὲν τῷ δήμῳ ἐπανεστήσαν καὶ ἐκράτησαν τῶν πλείστων, ἔπειτα τοὺς ὁμήρους ἐκκλέψαντες ἐκ Ἀἴμνον τοὺς αἰτῶν, ἀπέστησαν, καὶ τοὺς ἡγευροὺς τοῖς Ἀθηναίων, καὶ τοὺς ἄρχοντας, οἱ ἦσαν παρὰ σφίσιν ἐξέδοσαν Πισσούθῃ, ἐπὶ τε Μίλητον εἰθὺς παρυσικιάζοντο στρατεύειν. ξυγαπίστησαν δὲ αὐτοῖς καὶ Βεζάντιοι.

CXVI. Ἀθηναῖοι δὲ ὡς ἤσθοντο, πλεύσαντες ναυσὶν ἑξήκοντι ἐπὶ Σάμον, ταῖς μὲν ἑκατὰδεκα τῶν νεῶν οὐκ ἐχρήσαντο· ἔτυχον γὰρ αἱ μὲν ἐπὶ Καρίας ἐς προσκοπὴν τῶν Φοινισσῶν νεῶν οἰχόμεναι, αἱ δ' ἐπὶ Χίου καὶ Λέσβου περιαγγέλλονσαι βοηθεῖν· τεσσαράκοντι δὲ ναυσὶ καὶ τέσσαρσι, Περικλέους δεκάτου αὐτοῦ στρατηγούτου, ἐνανμάχησαν πρὸς Τραγία τῇ νήσῳ Σαμίων ναυσὶν ἑβδομήκοντι ὧν ἦσαν αἱ εἴκοσι στρατιώτιδες· ἔτυχον δὲ αἱ πᾶσαι ἀπὸ Μιλήτου πλέουσαι, καὶ ἐνίκων Ἀθηναῖοι. 2. ὕστερον δὲ αὐτοῖς ἐβοήθησαν ἐκ τῶν Ἀθηνῶν νῆες τεσσαράκοντα καὶ Χίων καὶ Λεσβίων πέντε καὶ εἴκοσι, καὶ ἀποβάντες καὶ κρατοῦντες τῇ πεζῇ ἐπολιόρκουν τριπείχεσι τὴν πόλιν καὶ ἐκ θαλάσσης ἄμα. 3. Περικλῆς δέ, λαβὼν ἑξήκοντα ναῦς ἀπὸ τῶν ἐφορμουςῶν, ὄχητο κατὰ τάχος ἐπὶ Καίῳ καὶ Καρίας, ἐσαγγελθέντων ὅτι Φοίνισσαι νῆες ἐπ' αὐτοὺς πλέουσιν· ὄχητο γὰρ καὶ ἐκ τῆς Σάμον πέντε ναυσὶ Στησαγόρας καὶ ἄλλοι ἐπὶ τὰς Φοινίσσας. CXVII. ἐν τούτῳ δὲ οἱ Σάμιοι ἑξαπναίως ἐκπλουν ποιησάμενοι, ἀφράκτω τῷ στρατοπέδῳ ἐπιπεσόντι τὰς τε προφυλακίδας ταῦς διέφθειραν, καὶ ναυμαχοῦντες τὰς ἀντιναγομένας ἐνίκησαν, καὶ τῆς θαλάσσης τῆς καθ' ἑαυτοὺς ἐκράτησαν.

οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλουν εἰ μὴ ἐπὶ βραχὺ, ἰσχύοντες τὸ πλεόν τοῦ χρόνου, οἷτες μὲν καὶ πρὸ τοῦ μὴ ταχεῖς ἵεναι ἐς τοὺς πολέμους, εἰ μὴ ἀναγκάζοντο, τὸ δέ τι καὶ πολέμοις οἰκείοις ἐξηγέμενοι, πρὶν δὲ ἢ δύναιμι τῶν Ἀθηναίων σαγῶς ἵμετο καὶ τῆς ξηρυμχίης αὐτῶν ἡπτοτο. τότε δὲ οὐκέτι ἀνασχέτοι ἐποιούετο, ἀλλ' ἐπιχειροῦντα ἐδόκει εἶναι πάμπαν προθυμίᾳ, καὶ καθαίρετα ἢ ἰσχύς, ἢ δύνωνται, ἀραιμένοις τούτῳ τὸν πόλεμον. 3. αὐτοῖς μὲν οὖν τοῖς Λακεδαιμόνιοις διέγνωστο λελύσθαι τε τὰς σποιδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν· πέμψαντες δὲ ἐς Αἰλῆον ἐπηρεώτων τὸν θεὸν εἰ πολεμοῦσιν αἰμειον ἔσται. ὁ δὲ ἀνέκλειν αὐτοῖς, ὡς λέγεται, κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ αὐτὸς ἐφ' ἐκλήγεσθαι καὶ παρακαλούμενος καὶ ἀκλῆτος. CXIX. αὖθις δὲ τοὺς ξηρυμχοὺς παρακιάλῃσαντες ψῆφον ἐβούλοντο ἐπαγαγεῖν εἰ χοῖ πολεμεῖν. καὶ ἐλθόντων τῶν ἀρέσβων ἀπὸ τῆς ξηρυμχίης, καὶ ξυνόδον γενομένης, οἱ τε ἄλλοι εἶπον ἃ ἐβούλοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων, καὶ τὸν πόλεμον ἀξιοῦντες γινέσθαι, καὶ οἱ Κορίνθιοι, διεθέτες μὲν καὶ κατὰ πόλεις πρότερον ἐκείστων ἰδίᾳ ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Πυθιδαιᾷ μὴ προδικασθῆναι, παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες ἔλεγον τοιαῦτα.

CXX. Τούτους μὲν Λακεδαιμόνιους, ὃ ἄνδρες ξηρυμχοί, οὐκ ἂν εἴη αἰτιασιμέθια, ὥς οἱ καὶ αὐτοὶ ἐνρησιζοῦντο τὸν πόλεμον εἶναι, καὶ ἡμῶς ἐς τοῦτο τὴν ξηρυμχίαν. χοῖ γὰρ τοὺς ἡγεμόνας τὰ ἴδια ἐξ ἴσου γένοιντο· τί κοινὰ προσκοπεῖν, ὥσπερ καὶ ἐν ἄλλοις ἐκ πάντων προτιμώμεται. 2. ἡμῶν δὲ ὅσοι μὲν Ἀθηναίους ἴδῃ ἐνυλλέγισαν, οὐδὲ διδασχῆς δύνονται ὥστε ἐνυλλάξασθαι αὐτούς· τοὺς δὲ τῆς μεσότητος μᾶλλον καὶ μὴ ἐν πόρῃ κατοικημένους εἰδέναι χοῖ, ὅτι τοῖς κάτω ἢ μὴ ἀνέτωσι, χαλεπωτέρην ἔξουσιν τὴν κατοικημίδην τῶν ὑψίων καὶ πάλιν ἀντίληπον· ὅτι ἡ θάλασσα τῇ ἡπείρῃ δίδωσι, καὶ τῶν τῶν λεγομένων μὴ κακὸς κοιτῆς ὥς μὴ προσεχότων εἶναι, προσδέχσθαι δὲ ποτε, εἰ τὰ κάτω πρόοιντο, καὶ μέγιστον σφῶν τὸ λειπὸν προσελθεῖν, καὶ τοῖς αὐτῶν οὐχ ἴσσαν τὴν βούλευσθαι. 3. διότι καὶ οὐδὲ οὐκ εἶναι αὐτοῖς τὸν πόλεμον αὐτὸ εἰρήνης μεταλαμβάνειν. ἀνδρῶν γὰρ σοφρόνων μὲν ἔστιν, εἰ μὴ ἀδικουῖτο, ἰσχυμῆεν, ἀγαθῶν δὲ ἀδικουμένων ἐκ μὲν εἰρήνης πολεμεῖν, ἐν δὲ παρασχόν· ἐκ πολέμου πάλιν ξυμβῆναι, καὶ μήτε τῇ κατὰ πόλεμον νύκτι ἐπαίρεσθαι, μήτε τῇ ἡσυχίᾳ τῆς εἰρήνης ἡδόμενον ἀδικεῖν.

σθαι. 4. ὃ τε γὰρ διὰ τῆς ἰδοιῆς ὀκτῶν τάχιστ' ἂν ἀφαι-
 τῆς ἡμεσιώης τὸ τετρατόν, δι' ὅπερ ὀκτεῖ, εἰ ἰσυχάζοι. ἢ
 πολέμῳ ἐντυχίᾳ πλεονάζων οὐκ ἐντεθύμιαται θράσει ἀπίστῳ
 ρόμετος. 5. πολλὰ γὰρ κακῶς γνωσθέντα ἀβουλοτέρων τῶ
 τῶν τεχόντων κατωρθώθη, καὶ ἔτι πλείω ἂ καλῶς δοκοῦντα
 θῆναι ἐς τοῦναντίον ἀσχερῶς περιέστη. ἐνθυμείται γὰρ οἶδαι
 τῇ πίστει καὶ ἔργῳ ἐπεξίρχεται, ἀλλὰ μετ' ἀσφαλείας μὲν ἰ-
 μεν, μετὰ δέοντος δὲ ἐν τῷ ἔργῳ ἐλλείπομεν. CXXI. ἡμεῖς
 καὶ ἀδικοῦμενοι τὸν πόλεμον ἐγείρομεν καὶ ἱκανὰ ἔχοντες, ἐγκλ
 καὶ ὅταν ἀμυνώμεθα Ἀθηναίους, καταθηρόμεθα αὐτὸν ἐν
 2. κατὰ πολλὰ δὲ ἡμεῖς εἰκὸς ἐπικρατῆσαι, πρῶτον μὲν
 προσέχοντας καὶ ἐμπειρίᾳ πολεμικῇ, ἔπειτα ὁμοίως πύνται
 παραγγελλόμενα ἰούτας. 3. παντικόν τε, ἢ ἰσχύουσιν, ἀπὸ τῇ
 χούσης τε ἐκάστοις οἰσίαις ἐξαρτυνόμεθα, καὶ ἀπὸ τῶν ἐν ἡ-
 καὶ Ὀλυμπίᾳ χορημάτων. δύνεισμι γὰρ ποιησάμενοι ὑπολαβ
 τ' ἐσμέν μισθῷ μείζονι τοῖς ξένοις αὐτῶν παύρατας· ὥστ
 Ἀθηναίῳ ἢ δύναιμι μᾶλλον ἢ οἰκείᾳ· ἢ δὲ ἡμετέρα ἢ
 τοῦτο πύθοι, τοῖς σώμασι τὸ πλέον ἰσχύουσα ἢ τοῖς χ

ποῖ καὶ κατὰ πόλιν ἐτι δευτερώτεροι· ὥστε, εἰ μὴ καὶ ἀθρόοι, καὶ
 πρὸς ἑαυτοὺς καὶ ἑκαστον ἄσπερ μιᾷ γνώμῃ ἀμνηστούμεθα αὐτούς, δίχα
 ἴσθαι ἡμᾶς ἀπόω; χειρώσονται. καὶ τὴν ἵσταται, εἰ καὶ δεινὸν τῷ
 ποταμῷ, ἴσθαι οὐκ ἄλλο τι φέρονται ἢ ἀντικρὺς δουλείαν. 3. ὃ καὶ
 ἡμῶν ἐνδομασθίται αἰσχυρὸν τῇ Πελοποννήσῳ, καὶ πόλεις τοσάδε
 τὸ μᾶ; κακοπαθεῖν. ἐν ᾧ ἡ δικαίως δοκοῖμεν ἂν πάσχειν, ἡ διὰ
 ἡμᾶς ἀνέχεσθαι, καὶ τῶν πατέρων χεῖρους φάτεσθαι οἱ τῆς Ἑλ-
 λᾶς ἡλευθέρωσαν· ἡμεῖς δὲ οὐδ' ἡμῶν αὐτοῖς βεβαιούμεν αὐτό,
 πολλοὶ δὲ ἐώμεν ἑγκαθεστάναι πόλιν, τοὺς δ' ἐν μιᾷ μογάρχους
 οἰμεν καταλύειν. 4. καὶ οὐκ ἴσμεν ὅπως τὰδε τριῶν τῶν μεγί-
 στων ξημερῶν ἀπὲρ ἡμετέρων, ἀξενεσίας ἢ μαλακίας ἢ ἀμελείας. οὐ
 δὲ πεγεννότες ταῦτα ἐπὶ τὴν πλείστον δὲ βλάβασαν κατα-
 ἴσθαι κεραιώματα, ἢ ἐκ τοῦ πολλοῦ σφάλλιν τὸ ἐμμενέον ὄνομα
 ποταμῷ μετωφιομεται. CXXIII. τὰ μὲν οὖν προγεγενημένα τί
 μακρότερον, ἢ ἐς ὅσον τοῖς τῶν ξημερῶν αἰτιασθῆναι; περὶ δὲ
 ἑπειτα μελλόντων τοῖς παροῦσι βουθούταις χρὴ ἐπιταλαιπω-
 ρήσασθαι γὰρ ἡμῶν ἐκ τῶν πόλεων τὰς ἀρετὰς κτᾶσθαι· καὶ μὴ
 κτᾶσθαι τὸ ἔθος, εἰ ἄρα πλείονα τε τῶν καὶ ἐξουσία ὀλίγον προ-
 τε· οὐ γὰρ δίκαιον ἂν τῇ ἀπορίᾳ ἐκτελεσθῇ τῇ περιορισίᾳ ἀπολέ-
 σαι ἄλλῃ θανατοῦντας ἴσθαι κατὰ πολλὰ ἐς τὸν πόλεμον, τοῦ τε
 χρίσασθαι καὶ αὐτοῦ ἐπισχομένου ἐλλήψεσθαι, καὶ τῆς ἁλ-
 λᾶς ἡμετέρας πάσης ξημερῶνόμενης, τὰ μὲν φρόν, τὰ δὲ ὠφελεία.
 ποταμῶν τε οὐ λύετε πρότεροι, ἄς γε καὶ ὁ θεὸς κτελεῖν
 μὲν τομῆς παραβλάσθαι, ἰδικημέναις δὲ μᾶλλον βουθί-
 λουσαι γὰρ οὐκ οἱ ἀνενόητοι, ἀλλ' οἱ πρότεροι ἐπίοντες.
 XIV. ὥστε παταχόθεν κελῶς ἐπύρχον ἡμῶν πολεμεῖν, καὶ
 τὰδε κοινῇ παραινούντων, εἴπερ βεβαιότατον τὸ ταῦτα ξημερ-
 α καὶ πόλεσι καὶ ἰδιώταις εἶναι, μὴ μᾶλλον Ποτιδαιάταις τε ποι-
 αι τιμωρίαι, οὗτοι Λοφιδῶν καὶ ἐπὶ Ἰωῶν πολισχυρμένοις,
 φότερος ἢ τὸνταῦτον, καὶ τῶν ἄλλων μετελθεῖν τὴν ἡμετέ-
 ρην. 2. ὥς οὐκέτι ἐνδέχεται περιμένοντας τοὺς μὲν ἴσθαι βλάβει-
 ν, τοὺς δ' εἰ τρωσθῆσόμεθα ξημερῶνόμενοι μὲν, ἀμνηστούμεθα δὲ οὐ
 ἴσθαι, μὴ πολλὸν ἴσθαι τὸ αὐτὸ πάσχειν· ἀλλὰ νημέσαντες
 ἀνάγκη ἀσπῆσαι, ὡς αὐτοὺς ξημερῶν, καὶ ἄρα τὰδε ἀριστὰ
 εἶναι, πρηγῆσασθαι τὸν πόλεμον, μὴ φοβηθέντες τὸ ἀντίκα δεῖ-
 ναι δ' ἀπ' αὐτοῦ διὰ πλείονος ἐφύρη; ἐπιθυμησάμενοι τὸν ἐκ πολέ-

μου μὲν γὰρ εἰρήνη μᾶλλον βεβαιοῦνται, ἀφ' ἥσυχίας δὲ μὴ καὶ
 παῖσι οὐχ ὁμοίως ἀκίνδυνον. 3. καὶ τὴν καθεστηκυῖαν ἐν τῇ ἡ-
 πόλει τύραντον ἱγῆσάμενοι ἐπὶ πᾶσιν ὁμοίως καθεστάναι, ὥστε
 μὲν ἴδῃ ἄρχειν, τῶν δὲ διανοεῖσθαι, παραστησώμεθα ἐπελθόν-
 τας καὶ αὐτοὶ ἀκινδύνως τὸ λοιπὸν οἰκῶμεν, καὶ τοὺς νῦν δεδου-
 λωμένους Ἕλληνας ἐλευθερώσωμεν. τοιαῦτα οἱ Κορίνθιοι εἶπον.

CXXV. Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ' ἀπάντων ἦσαν
 γνώμῃν, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἅπασιν ὅσοι παρῆσαν
 καὶ μεῖζον καὶ ἐλάσσον πόλει· καὶ τὸ πλῆθος ἐψηφίσαντο
 λεμεῖν. 2. δεδογμένον δὲ αὐτοῖς εὐθὺς μὲν ἀδύνατα ἦν ἐπε-
 ἀπαρασκεύοις οὖσιν, ἐκπορίζεσθαι δὲ ἐδόκει ἐκάστοις ἂν πρὸς
 ἑαυτὸν καὶ μὴ εἶναι μέλλουσιν. ὅμως δὲ καθισταμένοις ὧν ἔδει ἐπὶ
 μὲν οὐ διετρίβη, ἔλασσον δὲ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ
 πόλεμον ἄρκεσθαι φανερώς. CXXVI. ἐν τούτῳ δὲ ἐπρεσβεύ-
 ατο ὁ χρύσιος πρὸς τοὺς Ἀθηναίους ἐγκλήματα ποιοῦμενοι, ὅπως
 ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἣν μὴ τι ἐσακούωσι. ἡ
 πρόφασις μὲν πρὸς τοὺς Ἀθηναίους ἐκείνη, οἱ Λακεδαιμόνιοι ἐκέλευσαν
 τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τὸ

αγιστάσκει· τότε δὲ τὰ πολλὰ τῶν πολιτικῶν οἱ ἐννέα ἐπρασσον. 9. οἱ δὲ μετὰ τοῦ Κέλωνος πολιορκούμενοι ἴχον οἶτον τε καὶ ὕδατος ἀπορίαν. 10. ὁ μὲν οὖν Κέλων ἤρως αὐτοῦ ἐκδιδρᾷσκουσιν· οἱ δ' ἄλλοι ὡς ἐπιτεζογτο καὶ ἐπὶ τῆς ἀκροπόλεως ἐπὶ τοῦ λιμένος, καθίζουσιν ἐπὶ τὸν βωμόν ἐκείνῃ τῇ ἀκροπόλει. 11. ἀνιστῆσαντες δὲ αὐτοὺς οἱ τῶν ἐπιτετραμμένοι τὴν φυλακὴν, ὡς ἐώρων ἀποθνήσκοντας, ἐφ' ᾧ μηδὲν κακὸν ποιήσουσιν, ἀπαγαγόντες ἀπέκτειναν· οὓς δὲ τινας καὶ ἐπὶ τῶν σφυγῶν θεῶν ἐν τοῖς βωμοῖς ἐν τῇ διερχόμενοι. καὶ ἀπὸ τούτου ἐναγεῖς καὶ ἀλιτῆριοι ἐκείνοι τε ἐκαλοῦντο, καὶ τὸ γένος τὸ ἀπ' ἐκείνων. 12. μὲν οὖν καὶ οἱ Ἀθηναῖοι τοὺς ἐναγεῖς τούτους, ἤλατον· Κλειμένης δὲ Λακεδαιμόνιος ὕστερον μετὰ Ἀθηναίων τῶν, τοὺς τε ζῶντας ἐλαύνοντες καὶ τῶν τεθνεώτων τὰ ὀπίσθια ἐξέβαλον· κατήλθον μὲντοι ὕστερον, καὶ τὸ γένος τὸ ἐν ἐν τῇ πόλει. CXXVII. τοῦτο δὲ τὸ ἄγος οἱ ἴδιοι ἐλαύνειν ἐκέλευον δι' ἑαυτοῖς θεοῖς πρῶτον τιμωροῦν· δὲ Περικλέα τὸν Ξανθίππου προσεχόμενοι αὐτῷ κατέειπον, καὶ τομιζοῖτες ἐκπεσόντος αὐτοῦ ἥρως σφίσι προχωρεῖν ὡς Ἀθηναίων. 2. οὐ μὲντοι τοσοῦτον ἤλπιζον παθεῖν τοῦτο, ὅσον διαβολὴν οἴσιν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ ἴσου ξυμφορὰν τὸ μένος ἐστὶν ὁ πόλεμος. 3. ὦν γὰρ δυνάμει κατ' ἐαυτὸν καὶ ἄγων τὴν πολιτείαν ἰσχυροῦτο πάντες Λακεδαιμόνιοι, καὶ οὐκ εἴα ὑπέεικιν, ἀλλ' ἐς τὸν πόλεμον ἔεισαν Ἀθηναίους.

CXXVIII. Ἀντεκείμενος δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμόνιους ἀπὸ Τεινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαιμόνιοι ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Τεινάρου τῶν ἰκέτας, ἀπαγαγόντες διέφθειραν· δι' ὅθ' δι' καὶ σφίσι μῆνυνται τὸν μέγαν σεισμόν γενέσθαι ἐν Σπάρτῃ. 2. ἐκείνους καὶ τὸ τῆς Χαλκιοίκου ἄγος ἐλαύνειν αὐτοῖς· ἐγίνετο δὲ. 3. ἐπειδὴ Πανσαιῖας ὁ Λακεδαιμόνιος τὸ πρῶτον μετὰ τὴν Σπαρτιατικὴν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλήσποντον, ἵς ἐπ' αὐτῶν ἀπελύνθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οἴκετις, ἰδίᾳ δὲ αὐτὸς τριήρη λαβὼν Ἐρμιονίδα ἄντε Λακεδαιμονίαν ἐς Ἑλλήσποντον· τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλλήσποντον.

κὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλείᾳ πράγματα πράσσει
ὥσπερ καὶ τὸ πρῶτον ἐπεχείρησεν, ἐκείμενος Ἑλληνικῆς ἀρχῆς
4. ἐνεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον εἰς βασιλείᾳ κατέθετο καὶ τοῖς
παντὸς πρύγμματος ἀρχὴν ἐποιήσατο· 5. Βυζάντιον γὰρ ἔλων τῇ
προτέρᾳ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν, εἶχον δὲ Μῆδαι
αὐτὸ καὶ βασιλείῳ προσήκοιτές τιτες καὶ ξυγγενεῖς, οἱ ἐάλωσαν ἐν
αὐτῷ, τότε τούτους οὖν ἔλαβεν ἀποπέμπει βασιλεὺς κρῦφα τῶν ἄλλων
ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρυσαν αὐτόν. 6. ἔπρασσε δὲ ταῦτα
μετὰ Γόγγιλου τοῦ Ἐρετριέως, ὅπερ ἐπέτρεψε τό τε Βυζάντιον καὶ
τοὺς αἰχμαλώτους. ἔπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέροντα
τα αὐτῷ· ἐνεγέγραπτο δὲ τὰδε ἐν αὐτῇ, ὥς ὕστερον ἀνενερέθη·
7. Πανσανίας ὁ ἡγεμὼν τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι
βουλόμενος ἀποπέμπει δορὶ ἑλὼν, καὶ γνώμην ποιοῦμαι, εἰ καὶ σοὶ
δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καὶ σοὶ Σπάρτην τε καὶ τὴν
ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι ταῦτα
πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, πάμπαν
ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὗ τὸ λοιπὸν τοὺς λόγους ποιησόμε-
θα. CXXIX. τοσαῦτα μὲν ἡ γραφὴ ἐδήλου. Ξέξης δὲ ἦσθη τε

καὶ οὐκ ἔτι ἠδύνατο ἐν τῇ καθιεστῇ τρέφῃ βιοτεύειν, ἀλλὰ
 ἔτι Μήδικαίς ἐνδύμενος ἐκ τοῦ Βυζαντίου ἐξῆλθε, καὶ διὰ τῆς
 περὶ πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρον.
 ἐπεὶ δὲ τε Περσικὴν παρετίθετο καὶ κατέχευε τὴν διάνοιαν οὐκ
 ἔτι, ἀλλ' ἔργοις βραχέσι προὐδήλου ἃ τῇ γνώμῃ μαιζόνως εἰσέπει-
 λλε παύσαν. δυσπρόσοδόν τε αὐτὸν παρῆχε, καὶ τῇ ὁργῇ
 χαλεπῇ ἐκρήτο ἐς πάντας ὁμοίως, ὥστε μηδένα δύνασθαι
 καὶ· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἤμιστα ἢ ξυμ-
 μετόσση. CXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι, τό τε
 δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἰσχυρῇ τῇ Ἑρμοιοῖδι
 δεύτερον ἐκαλέσας οὐ καλενομένων αὐτῶν τοιαῦτα ἔφαινετο
 καὶ ἐκ τοῦ Βυζαντίου βίβη ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς
 τὴν Σπάρτην οὐκ ἔπαυετο, ἔς δὲ Κελωνὰς τὰς Τρωάδας
 ἔς, πρῶστων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους, καὶ
 ἀγαθῷ τὴν μοῖρην ποιούμενος, οὕτω δὲ οὐκέτι ἐπέσχοι, ἀλ-
 φαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ
 εἶναι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάταις προαγορεύειν. 2. ὁ
 ὁμιλος ὡς ἤμιστα ὑποπτος εἶναι καὶ πιστεύων χρήμασι δια-
 τὴν διαβολήν, ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν
 κτὴν ἐσπίνπει τὸ πρῶτον ὑπὸ τῶν ἐφόρων· ἔξεστι δὲ τοῖς
 τὸν βασιλείᾳ δρᾶσαι τοῦτο· ἔπειτα διαπραξάμενος ὕστερον
 καὶ καθίστησιν αὐτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν
 . CXXII. καὶ φανερόν μὲν εἶχον οὐδὲν οἱ Σπαρτιάταις
 , οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτῃ ἂν πιστεύσαντες
 , ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν
 ρότῃ τιμὴν ἔχοντα· Πλαίσταρχον γὰρ τὸν Λεωνίδου ὄντα
 καὶ γόνον ἔτι ἀνεψιὸς ὢν ἐπετρόπευεν· 2. ὑποψίας δὲ πολ-
 ιεῖχε, τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων, μὴ ἴσος
 θαι εἶναι τοῖς παροῦσι, τὰ τε ἄλλα αὐτοῦ ἀνεσκόπων εἴτι
 ἰδεδιγμένον τῶν καθιεστώτων νομίμων καὶ οἱ ἐπὶ τὸν τρίποδᾶ
 ὃν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων
 ἔσπον, ἤξιωσεν ἐπιγρᾶψασθαι αὐτὸς· ἰδίᾳ τὸ ἐλεγείον τόδε,

Ἐλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Πανσανίας Φοῖβον μῆτι' ἀνέθηκε τόδε.

Ἐπειδὴ δὲ ἐλεγείον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθύς τότε
 ἐπὶ τῷ τρίποδῳ τοῦτο, καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσας

ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνάθημα· τοῦ μ
 Πανσανίου ἀδίκημα καὶ τοῦτ' ἰδοκεῖ εἶναι, καὶ ἐπειδὴ ἐν τῇ
 καθειστίκει, πολλῶ μᾶλλον παρόμοιον πραχθῆναι ἐφαίνετο
 παρούσῃ διανοίᾳ. 4. ἐπυθάτοστο δέκαί ἐς τοὺς Εἰλωτας πρὸς
 τι αὐτόν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσιν τε γὰρ ὑπισχνεῖτο αὐτῷ
 καὶ πολιτείαν, ἣν ξυτεπαναστῶσι καὶ τὸ πᾶν ξυγκυτεργάσασθαι
 ὅ. ἢ ἄλλ' οὐδ' ὥς οὐδὲ τῶν Εἰλώτων μηνυταῖς τισι πιστεύειν
 ἰξίωσαν νεώτερόν τι ποιεῖν εἰς αὐτόν, χρώμενοι τῷ τρόπῳ ὅπως
 θασιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ ἀνδρὸς Σπαρτιατῶν
 ἄνευ ἀταμσισβητήτων τεκμηρίων βουλευσάμενοι τι ἀνέκεστον, καὶ
 δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τῆς τελευταίας βασιλεῖ ἐπιστολῆς
 πρὸς Ἀρτάβαζον κομιεῖν ἀνὴρ Ἀργίλιος, παιδικά ποτε ὄντι αὐτῷ
 καὶ πιστότατος ἐκείνῳ, μηνυτῆς γίγνεται, δείσας κατὰ ἐνθὺν
 τινα ὅτι οὐδεὶς πω τῶν πρὸ αὐτοῦ ἀγγέλων πάλιν ἀφίκετο
 παραποιησάμενος σφραγίδα, ἵνα ἦν ψευδοῦς τῆς δόξης ἢ καὶ ἐν
 τι μεταγράψαι αἰτίσῃ, μὴ ἐπιγῶν, λῦει τὰς ἐπιστολάς, ἐν αἷς ὅτι
 ἴσας τι τοιοῦτο προσεπεσιάλθαι καὶ αὐτὸν εὗρεν ἐγγεγραμ
 μέναι. CXXXIII. τότε δὲ οἱ ἔφοροι δείξαντος αὐτοῦ τὰ

ἴμετος· καὶ ἐς οἶκῆμα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθών,
 αἰθριος ταλαιπωροίη, ἰσύχαζεν. 2. οἱ δὲ τὸ πυραυτίκι
 σαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκίματος τὸν ὄμο-
 ρον, καὶ τὰς θύρας, εἶδον ὅντι τηρήσαντες αὐτόν, καὶ
 ἐς εἴσω, ἀποφροδόμησαν, προσκαθεζόμετοί τε ἐξεπολιόρ-
 ῃ. 3. καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῇ
 αἰσθόμενοι τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἅτι ἔμπροσθεν ὄντα,
 εἰς ἀπέθανε παραχρῆμα. 4. καὶ αὐτὸν ἐμέλλησαν μὲν
 μάδαν οὐπὲρ τοὺς κακόνεργους ἐμβάλλειν· ἔπειτα ἐδοξε
 οὐ κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν τε τάφον
 ῥησε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὐπὲρ ἀπέθανε, καὶ
 ἐν τῷ προτεμερίσματι, ὃ γραφῇ σιῆλαι δηλοῦσι, καὶ ὡς
 ἱς ὅν τὸ πεπραγμένον δύο σώματα ἄνθ' ἑνὸς τῇ Χαλκισί-
 ται. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντι-
 ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ
 κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύτειν
 τοῦ δὲ Μηδισμοῦ τοῦ Πανσανίου Λακεδαιμόνιοι, πρέ-
 βαντες παρὰ τοὺς Ἀθηναίους ξυνεπητιῶντο καὶ τὸν Θε-
 ῶς εὐρισκοῦ ἐκ τῶν περὶ Πανσανίαν ἐλέγχων, ἡξίουν τε
 ἐς κολάζεσθαι αὐτόν. 3. οἱ δὲ πεισθέντες, ἔτυχε γάρ
 εἰς καὶ ἔχων δίκαιαν μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς
 Πελοπόννησον, πέμπουσι μετὰ τῶν Λακεδαιμονίων,
 των ξενδιώκειν, αἰδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύ-
 XXXVI. ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ
 ἱσον ἐς Κέρκυραν, ὧν αὐτῶν εὐεργέτης. δεδιέναι δὲ
 Κερκυραίων ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ
 ἀπέχεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἡπειρον τὴν
 ἰ. 2. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ
 ωροίη, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἀδμήτου τὸν
 βασιλέα ὅτι αὐτῷ οὐ φίλον καταλῦσαι. 3. καὶ ὁ μὲν
 ἐπιδημῶν, ὃ δὲ τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται
 τὴν παῖδα σφῶν λαβὼν καθίξασθαι ἐπὶ τὴν ἐστίαν. καὶ
 οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οἱ κ
 ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα
 αἰ. καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἁσθεστερέου ἐν τῷ
 πακῶς πάσχειν, γενναῖον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ

[illegible]

α, μάλιστα δὲ ἀπὸ τοῦ πειῶν διδοῖς ξητεὸς φαίνε-
 ᾗ ὁ Θεμιστοκλῆς βεβαιότατα δὴ φύσεως ἰσχὺν δηλώ-
 ρόντως τι εἰς αὐτὸ μᾶλλον εἶτρον ἄξιος θαυμάσαι.
 ἔστι, καὶ οὔτε προμαθὼν εἰς αὐτὴν οὐδὲν οὔτ' ἐπιμα-
 τιαχοῦμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων,
 ντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος εἰκαστής.
 χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἶός τε· ὧν δὲ ἄπειρος
 τῶς οὐκ ἀπῆλλακτο. τό τε ἄμεινον ἢ χειρόν ἐν τῇ
 σεώρᾳ μάλιστα. καὶ τὸ ξέμπαν εἰπεῖν, φύσεως μὲν
 ῆς δὲ βριχεύτητι, κράτιστος δὴ οὗτος· αὐτοσχεδιάζειν
 ἔτετο. 4. τοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δέ
 σιον φαρμάκῳ ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα
 αἰ βασιλεῖ ἃ ὑπέσχετο. 5. μνημεῖον μὲν οἶν αὐτοῦ ἐν
 ἰ τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἦρχε τῆς
 βασιλείας αὐτῷ Μαγνησίαν μὲν ἄρτον, ἣ προσέφερε
 ἱλατια τοῦ ἐπαινοῦ, Λάμψακον δὲ οἶνον· ἐδόκει γὰρ
 τῶν τότε εἶναι· Μυοῦντα δὲ ὄψον. 6. τὰ δὲ ὁσὺ
 ται αὐτοῦ οἱ προσήκοιτες οἴκαδε κελεύσαντος· ἐκείνου
 ῥύγα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν
 οἷα φεῖγοντος. 7. τὰ μὲν κατὰ Πανσαινίαν τὸν
 καὶ Θεμιστοκλέα τὸν Ἀθηναίων, λαμπροτάτους
 ὦν καθ' ἑαυτοὺς Ἑλλήτων, οὕτως ἐτελεύτησεν.
 Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας
 ἀξίαν τε καὶ αἰτεκελεύσθησαν περὶ τῶν ἐταγῶν τῆς
 τερον δὲ φοιτῶντες παρ' Ἀθηναίους Ποτιδαίους τε
 ἐκέλευον καὶ Αἴγινα αὐτόνομον ἀφιέναι, καὶ μάλι-
 καὶ ἐνδηλότατα προὔλεγον, τὸ περὶ Μεγαρέων ψήφι-
 α μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἴρητο αὐτοὺς μὴ χρη-
 ἴσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ.
 αἰδοι οὔτε τᾶλλα ὑπήκοον οὔτε τὸ ψήφισμα καθήρουν
 ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς
 ἀγδραπύδων ὑποδοχὴν τῶν ἀφισταμένων. 3. τέλος
 τῶν τελευταίων πρέσβων ἐκ Λακεδαιμόνος, Ῥαμ-
 Μελησίππον καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν
 ἴτερον εἰώθεσαν, αὐτὰ δὲ τὰδε, ὅτι Λακεδαιμόνιοι
 εἰρήνην εἶναι, εἴη δ' ἂν εἰ τοὺς Ἕλληνας αὐτονομίης

ἀφεῖτε, ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσι προντίθεσαν, καὶ ἰδοὺκε ἅπαξ περὶ ἀπιάτων βουλευσαμένη κρίνασθαι. 4. καὶ πυριόντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπεὶ ἡ γὰρ γιγνόμετο ταῖς γνώμας, καὶ ὡς χρὴ πολεμεῖν καὶ ὡς μὴ εἶναι τὸ ψήγισμα εἰρήνης, ἀλλὰ καθελεῖν, καὶ παρελθὼν ὁ Ξανθίππον, ἀνὴρ κατ' ἐκεῖνον τὸν χρόνον πρῶτος Ἀθηναῖος λέγειν τε καὶ πράσσειν δυνατώτατος, παρήγει τοιάδε.

CXL. Τῆς μὲν γνώμης, ὧς Ἀθηναῖοι, ἀεὶ τῆς αὐτῆς ἔχοντες εἴκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς ἀνθρώπους οὐκ ἔστιν ὁρᾶν ἀναπειθομένους τε πολεμεῖν καὶ ἐν τῷ ἔργῳ πράσσειν, δὲ τὰς ξυμφορὰς καὶ τὰς γνώμας τρεπομένους. ὁρῶ δὲ ὅτι ὅμοια καὶ παραπλήσια ξυμβουλευτέα μοι ὄντια, καὶ τοὺς ἀναπείνομεν ὑμῶν δικαίῳ τοῖς κοινοῖς δόξασιν, ἣν ἄρα τι καὶ σφαλலைν βοήθειν, ἢ μηδὲ κατορθοῦντας τῆς ξυτέσεως μεταποιεῖσθαι γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐκ ἥσσαν ἀμαθῶς εἶναι ἢ καὶ τὰς διατοίας τοῦ ἀνθρώπου· διόπερ καὶ τὴν τύχην ἂν παρὰ λόγον ξυμβῇ εἰδῶθαμεν αἰτιᾶσθαι. 2. Λακεδαιμόνιον πρῶτερόν τε δῆλοι ἴσαν ἐπιβουλεύοντες ἡμῖν καὶ τῶν οὐκ ἴσμεν

ἢ δύνανται δούλωσιν ἢ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ
 ὁμοίων πρὸς δίκης τοῖς πέλαις ἐπιτασσομένη. 2. τὰ δὲ τοῦ
 ἔργου καὶ τῶν ἐκατέρωθεν ὑπάρχοντων ὡς οὐκ ἀσθενέστερα ἔξ-
 ῆναι καὶ ἑκάστος ἀκούοντες. 3. ἀντονεργοὶ τε γὰρ εἰσι Πε-
 οννήσιοι, καὶ οὔτε ἰδίᾳ οὔτε ἐν κοινῇ χρήματα ἔστιν αὐτοῖς,
 πλ. χρυσίον πολέμῳ καὶ διαπορντίῳ ἄπειροι, διὰ τὸ βραχέως
 οἱ ἐπ' ἀλλήλους ὑπὸ πενίας ἐπιτρέφειν. 4. καὶ οἱ τοιοῦτοι οὔτε
 ἐκ πληροῦν οὔτε πεζῶς στρατιᾷς πολλάκις ἐκπέμπειν δύνανται,
 ἢ τῶν ἰδίων τε ἄμα ἀπόρτες, καὶ ἀπὸ τῶν αὐτῶν δαπανῶντες,
 ἢ προσέτι καὶ θιαλίσσης εἰργόμενοι. 5. αἱ δὲ περιστάσεις τοῖς
 ἄλλοις μᾶλλον ἢ αἱ βίαισι ἐσθροαὶ ἀνέχονται. σώμασί τε ἐτοιμότη-
 τος αὐτονεργοὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν
 οὔτε, ἐκ τοῖς κινδύνων καὶ περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ
 ρουσιώδεις, ἄλλως τε καὶ παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος
 τοῖς μάλιστα. 6. μάχη μὲν γὰρ μῆς πρὸς ἅπαντας Ἑλλήνας
 πατοὶ Πελοποννήσιοι καὶ οἱ ξύμμαχοι ἀντισχεῖν, πολεμεῖν δὲ μη-
 ρὸς ὁμοίαν ἀντιπαρασκευῇ ἀδύναντοι, ὅταν μῆτε βολεντηρίῳ ἐν
 ῥώμῃ παρὰ χροῖματι τε ὁξέως ἐπιτελῶσι, πάντες τε ἰσόψυχοι ὅτις
 καὶ οἱ ὁμόγελοι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ· ἐξ ὧν γίλῃ μὲν
 πτελὲς γίνεσθαι. 7. καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαι
 ἐκ βούλονται, οἱ δὲ ὡς ἥκιστα τὰ οἰκεία φθεῖραι. χρόνιοι τε ξυμ-
 πτης ἐν βραχὺ μὲν μορῇ σκοποῦσιν τι τῶν κοινῶν, τῷ δὲ πλείονι τὰ
 ἰκταῖ πράττουσι. καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἐμέλειαν οἴεται
 ἄψην, μέλει δὲ τι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προΐδῃ, ὥς τε τῷ
 ἑαυτοῦ ἐπὶ ἀπάντων ἰδίᾳ δοξιάσμετι λανθάνειν τὸ κοινὸν ἀθρόον
 φερόμενοι. CXLII. μέγιστος δὲ τῇ τῶν χρημάτων σπάνει κο-
 νίσσεται, ὅταν σχολῇ αὐτὰ ποριζόμενοι διαμέλλωσι· τοῦ δὲ πόλεμος
 ἰκαρὸς οὐ μετεσθί. 2. καὶ μὴ οἷδ' ἢ ἐπιτείχισις οἷδ' τὸ κατι-
 ὄν αὐτῶν ἄξιον φοβεσθῆναι. 3. τὴν μὲν γὰρ χελεπὸν καὶ ἐν εὐρίῃ
 ὅλῳ ἀντίπαλον παρασκευάσασθαι, ἔπον δὲ ἐν πολέμῳ τε καὶ ὅχ-
 οισι ἐκείνοις ἡμῶν ἀτεπιτετειχημέων. 4. φρόνησις δ' εἰ τοῖς
 ἰσχυροῖς, τῆς μὲν γὰρ βλάβητις ἢ τι μέρους κατεδραμαῖς καὶ αὐτο-
 νομίᾳ, οὐ μέντοι ἰκαρὸν γε ἔστιν ἐπιτείχεσθαι τε κολλῆσαι ἑαυ-
 τὸν ἐκείνους ἐς τὴν ἐκείνων, καὶ ἑαυτὸν ἐκρίμεν, ταῖς ἰαυτοῖς ἐκεί-
 νῳ. 5. πλέον γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικῶς
 ἰσχυροῦς, ἢ ἐκείνοι ἐκ τοῦ κατ' ἡπειροῦ ἐς τὰ ναυτικὰ. 6. τὰ δὲ

τῆς θαλάσσης ἐπισιτήμονας γενέσθαι οὐ ῥαδίως αὐτοῖς προσγι-
ναι. 7. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ εὐθύς ἀπὸ τῶν Μηδο-
ἐξεύρασθαι πῶς δὴ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι καὶ πρ-
ἔτι οὐδὲ μελετῆσαι ἐασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλὰς ναυσι-
ἐφορμεῖσθαι, ἄξιον ἂν τι δοῦν; 8. πρὸς μὲν γὰρ ὀλίγας ἐφ-
μούσας καὶ διακινδυνεύσειαν, πλήθει τὴν ἀμαθίαν θρασύνονται
πολλὰς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ μελετῶντι ἄξιοι
τώτεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρότεροι. 9. τὸ δὲ ταῦτα
τέχνης ἐστὶν ὥσπερ καὶ ἄλλο τι καὶ οὐκ ἐνδέχεται, ὅταν τύχη
παρέργον μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεργον ἀ-
γίγνεσθαι. CXLIII. εἴ τε καί, κινήσαντες τῶν Ὀλυμπιάων
Δελφοῖς χρημάτων, μισθῷ μείζονι πειρῶντο ἡμῶν ὑπολαβεῖν το-
ξέτους τῶν ναυτῶν, μὴ ὄντων μὲν ἡμῶν ἀντιπάλων ἐσβάντων αὐ-
τε καὶ τῶν μετοίκων δεινὸν ἂν ἦν· τῶν δὲ τόδε τε ὑπάρχει, ὅ-
περ κράτιστον κυβερνήτας ἔχομεν πολίτας, καὶ τὴν ἄλλην ἐπι-
σίαν πλείους καὶ ἀμείνους ἢ πᾶσα ἡ ἄλλη Ἑλλάς. 2. καὶ ἐπὶ
κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν ξέγων τὴν τε αὐτοῦ φρέγγειν, καὶ με-
τῆς ἡσσοнос, ἅμα ἐλπίδος ὀλίγων ἡμερῶν ἕνεκα μεγάλου μισθ-

Πελοποννησίοις ὅτι τούτων γε ἕνεκα οὐχ ὑπακούσεσθε. πολλὰ δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, ἣν οὐχ ἔτι τε μὴ ἐπικταῖσθαι ἅμα πολεμοῦντες, καὶ κινδύνους ἐς μὴ προστίθεσθαι. μᾶλλον γὰρ περὶ ὀφθαλμοῦ τὰς οἰκείας πείρας ἢ τὰς τῶν ἐναντίων δικαιοσύνας. 2. ἀλλ' ἐκεῖνα μὲν ἡμῶν λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται· τῶν δὲ τούτοις εἰσι ἀποπέμψωμεν, Μεγαρίους μὲν ὅτι εἰσόμεν ἀγορᾷ χρῆσθαι, ἣν καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι μήτε τῶν ἡμετέρων ξυμμάχων· οὔτε γὰρ ἐκεῖνοι κωλύει ἰσχυρῶς οὔτε τόδε· τὰς δὲ πόλεις ὅτι αὐτοτόμους ἀφίκοιτο αὐτοτόμους ἔχοντες ἐσπείσάμεθα, καὶ ὅταν κἀκεῖνοι ταῖς πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτιμείωσθαι, ἀλλὰ αὐτοῖς ἐκάστοις ὡς βούλονται· δίκας δὲ ὅτι δοῦνται κατὰ τὰς ξυνηθείκας, πόλεμον δὲ οὐκ ἄρξομεν, ὅς δὲ ἀμνηστούμεθα. ταῦτα γὰρ δίκαια καὶ πρέπειντα ἅμα ἰσχυρῶς ἀποκρίνασθαι. 3. εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολεμεῖν· ἐκούσιοι μᾶλλον δεχόμεθα, ἢ ὅσον ἐγκεισόμενους τοὺς ἕξομεν· ἔκ τε τῶν μεγίστων κινδύνων ὅτι καὶ πόλις καὶ ἕκαστος τιμὰν περιγίγνεται. 4. οἱ γοῦν πατέρες ἡμῶν ἐς Μιδόους καὶ οὐκ ἀπὸ τοσῶνδε ὁρμώμενοι, ἀλλὰ καὶ τὰ ἀνέκλιπότες, γνώμῃ τε πλείοι ἢ τύχῃ, καὶ τὴν μὲν μετίζοντες τὸν τε βάρβαρον ἀπεώσαντο καὶ ἐς ταῦτα προήγαγον αὐτὰ. χρὴ λείπεσθαι, ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνεσθαι τοῖς ἐπιγυγμένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παρα-

V. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν. οἱ δ' Ἀθηναῖοι, τομίσαντες σφίσι παραινέειν αὐτόν, ἐψηφίσαντο ἃ ἐκέλευε, καὶ δαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καὶ ἕκαστά τε καὶ τὸ ξύμπαν, οὐδὲν κελευόμενοι ποιήσιν, δίκη δὲ κατὰ ἥκας ἐτοιμοὶ εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ οἴκῳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὕστερον ἦν.

VI. Αἰτίαι δὲ αὐταὶ καὶ διαφοραὶ ἐγένοντο ἀμφοτέρους πρὸς ἄλληλους, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδιόμῳ καὶ Κερκίρῳ· τοὺς δὲ ὅμως ἐν αὐταῖς, καὶ παρ' ἀλλήλους ἐροίτων, ἀκ-

κὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλείᾳ πράγματα πράττει
ὥσπερ καὶ τὸ πρῶτον ἐπεχείρησεν, ἐγόμενος Ἑλληνικῆς αἰῆ
4. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλείᾳ κατέθετο καὶ
παντὸς πράγματος ἀρχὴν ἐποιήσατο· 5. Βυζάντιον γὰρ ἐλὼν
προτίρη πυρονσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν, εἶχον δὲ Μ
αὐτὸ καὶ βασιλείῳ προσήκοιτις τινες καὶ ξυγγενεῖς, οἱ ἐάλωσα
αὐτῷ, τότε τούτους οὖς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλ
ξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. 6. ἐπρασε δὲ τα
μετὰ Γογγύλου τοῦ Ἑρετριέως, ὥπερ ἐπέτρεψε τό τε Βυζάντιον
τοὺς αἰχμαλώτους. ἐπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόγγυλον φέ
τα αὐτῷ· ἐνεγέγραπτο δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρ
7. Πίανσατίας ὁ ἡγεμὼν τῆς Σπάρτης τούσδε τέ σοι χαρίζε
βουλούμενος ἀποπέμπει δορὶ ἐλὼν, καὶ γνώμην ποιοῦμαι, εἰ καὶ
δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καὶ σοι Σπάρτην τε καὶ
ἄλλην Ἑλλάδα ὑποχείριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι τε
πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, π
ἄνδρα πιστὸν ἐπὶ θάλασσαν δι' οὗ τὸ λοιπὸν τοὺς λόγους ποιησ
θα. CXXIX. τοσαῦτα μὲν ἡ γραφὴ ἐδήλου. Ξέξης δὲ ἦσθ

ἦτο καὶ οὐκ ἐτι ἰδύνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἑλλὰ σκεπτάς τε Μηδικὰς ἐνδυνόμενος ἐκ τοῦ Βυζαντίου ἐξῆι, καὶ διὰ τῆς Θράκης πορευόμενος αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν. 2. τράπεζάν τε Περσικὴν παρετίθετο καὶ κατέχειν τὴν διάνοιαν οὐκ ἰδύνατο, ἀλλ' ἐργοῖς βραχέσι προιδήλου ἅ τῇ γνώμῃ μειζόνως ἐσέπειτα ἔμελλε πράξειν. δυσπρόσοδόν τε αὐτὸν παρεῖχε, καὶ τῇ ὀργῇ οὕτω χαλιπῇ ἐχρῆτο ἐς πάντας ὁμοίως, ὥστε μηδὲν δύνασθαι προσέειπε· διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥμισυ ἢ ξυμμάχια μετέστη. CXXXI. οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι, τό τε πρῶτον δι' αὐτὰ ταῦτα ἀνεκάλεσαν αὐτόν, καὶ ἐπειδὴ τῇ Ἑρμιονίδῃ τὸ δεῦτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίβη ὑπ' Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανιχώρει, ἐς δὲ Κολωνὰς τὰς Τρωάδας ἰδρυθεὶς, πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς βαρβάρους, καὶ οἱ ἐπ' ἀγαθῷ τὴν μονὴν ποιοῦμενος, οὕτω δὲ οὐκέτι ἐπέσχοι, ἀλλὰ πῖμψαντες κήρυκα οἱ ἔμποροι καὶ σκυτάλην εἶπον τοῦ κήρυκος μὴ λιπέσθαι, εἰ δὲ μὴ, πόλεμον αὐτῷ Σπαρτιάταις προαγορεύειν. 2. ὁ δὲ βουλευόμενος ὡς ἥμισυ ὑποπτος εἶναι καὶ πιστεύων χρήμασι διαλέσσειν τὴν διαβολήν, ἀνιχώρει τὸ δεῦτερον ἐς Σπάρτην. καὶ ἐς μὲν τὴν εἰρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφόρων· ἔξῃστι δὲ τοῖς ἐφόροις τὸν βασιλέα δοῦσαι τοῦτο· ἔπειτα διαπραξάμενος ὕστερον ἐξῆλθε, καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλευμένοις περὶ αὐτὸν ἔλκειν. CXXXII. καὶ φανερόν μὲν εἶχον οὐδὲν οἱ Σπαρτιάταις σημῖον, οὔτε οἱ ἐχθροὶ οὔτε ἡ πᾶσα πόλις, ὅτι ἂν πιστεύσαντες βεβαίως, ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὄντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα· Πλείσταρχον γὰρ τὸν Λεωνίδου ὄντα βασιλέα καὶ τέον ἔτι ἀνεψιὸς ὧν ἐπετρόπενεν· 2. ὑποψίας δὲ πολλὰς παρεῖχε, τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων, μὴ ἴσος βούλεσθαι εἶναι τοῖς παρόνσι, τὰ τε ἄλλα αὐτοῦ ἀνεσκόπουν εἴτι που ἐξεδεδιήτητο τῶν καθεστώτων νομίμων καὶ οἱ ἐπὶ τὴν τρίποδία ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἕλληνες ἀπὸ τῶν Μήδων ἱεροθίσιον, ἠξιώσεν ἐπιγράψασθαι αὐτὸς ἰδίᾳ τὸ ἐλεγίον τόδε,

Ἑλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὤλεσε Μήδων,

Πανστανίης Φοῖβῳ μνημ' ἀνέθηκε τόδε.

3. τὸ μὲν οὖν ἐλεγίον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐθύς τότε ἀπὸ τοῦ τρίποδος τοῦτο, καὶ ἐπέγραψαν ὀνομασί τὰς πόλεις ὅσαι

... .. πικρὸν εἰς αὐτόν, χρώμενο
θίαισιν ἐς σφᾶς αὐτούς, μὴ ταχεῖς εἶναι περὶ
ἄνευ ἀναμνηστικῶν τεκμηρίων βουλευσαί·
δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταί-
αυς πρὸς Ἀρτάβουζον κομιεῖν ἀντὶ τοῦ Ἀργίλλου, παι-
καὶ πιστότατος ἐκείνου, μηνυτὴς γίγνεται, δεῖν
τινα ὅτι οὐδεὶς πω τῶν πρὸ ἐαυτοῦ ἀγγέλων
παραποιησάμενος σφραγίδα, ἵνα ἢ ψευδοῦ τῇ
τι μεταγράψαι αὐτῇ, μὴ ἐπιγνῶ, λύει τὰς ἐπισ-
τάτας τι τοιοῦτο προσεπεσιλθῆναι καὶ αὐτὸν ἐ-
κτείνειν. CXXXIII. τότε δὲ οἱ ἔσθροιοι δεῖξας
ματὰ μάλλον μὲν ἐπίστευσαν, αὐτῇκοι δὲ βουλῇ
αὐτοῦ Πανσανίου τι λέγοντος, ἀπὸ παρασκευῆς
Τυίανον ἰκέτου οἰχομένου, καὶ σκηνησαμένου δι-
καλῆρην, ἐς ἣν τῶν τε ἐσθρῶν ἐντός τινος ἔκρου-
σας αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρό-
σθετον πάντα σαφῶς, αἰτιωμένου τοῦ ἀνθρώπου
γραφέντα καὶ τὰλλ' ἀποφαινόντος καθ' ἕκαστον
αὐτὸν ἐν ταῖς πρὸς βασιλεῖα διακοσίαις παραβύλο-
ν ἴσφ τοῖς πολλοῖς τῶν διακόνων ἀποθαιεῖν, καὶ
ἔκδομας ἀποδοῦναι καὶ περὶ τοῦ ...

τὸ τίμητος. καὶ ἐς οἶκημα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθών,
 καὶ ἐκκίθριος ταλαιπωροίη, ἰσχύχαζεν. 2. οἱ δὲ τὸ πυραυτικὸν
 σιφῶσαι τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκίματος τὸν ὄρο-
 ἀφιλον, καὶ τὰς θύρας, εἶδον ὅτια τηρίσαντες αὐτόν, καὶ
 πρῶτες εἰσὼ, ἀπρωκοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρ-
 ρημῳ. 3. καὶ μέλλοντος αὐτοῦ ἀποψύχειν ὥσπερ εἶχεν ἐν τῷ
 κατὰ, αἰσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἐπὶ ἔμπροσθεν ὅτια,
 ἐξηλθὼς ἀπέθανε παραχρῆμα. 4. καὶ αὐτὸν ἐμέλλησαν μὲν
 ἐν Κνωσὶ οὐπὲρ τοῖς κικούργουσι ἐμβάλλειν· ἐπειτα ἔδοξε
 ἰὼν ποτ κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τὸν τε τάφον
 ῥοῦ ἔρηκε τοῖς Λακεδαιμονίοις μετενεγκεῖν οὐπὲρ ἀπέθανε, καὶ
 κεῖται ἐν τῷ προτεμερίσματι, ὃ γραφῇ στήλαι δηλυῶσι, καὶ ὡς
 αὐτοῖς ὅτ τὸ πεπραγμένον δύο σώματα ἂν ὁ ἐνὸς τῇ Χαλκιοί-
 ἐποδοῖται. οἱ δὲ ποιησάμετοί χαλκοῦς ἀνδριάτας δύο ὡς ἀγῆ-
 σαιῶν ἀνέθεσαν. CXXXV. οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ
 ἡγεῖσθαι κρίναντος, ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν
 ἰ. 2. τοῦ δὲ Μηδισμοῦ τοῦ Πυρσαιῶν Λακεδαιμόνιοι, πρέ-
 ρις πέμψαντες παρὰ τοὺς Ἀθηναίους ξυνεπηγνῶντο καὶ τὸν Θε-
 οκλή, ὡς ἐνυῖσκον ἐκ τῶν περὶ Πυρσαιῶν ἐλέγχων, ἡξίουν τε
 αὐτοῖς κολάζεσθαι αὐτόν. 3. οἱ δὲ πεισθέντες, εἴτεχε γὰρ
 ρακισμὸς καὶ ἔχων δίαιταν μὲν ἐν Ἀργεῖ, ἐπιφοιτῶν δὲ καὶ ἐς
 ἄλλην Πελοπόννησον, πέμπονται μετὰ τῶν Λακεδαιμονίων,
 αὐτῶν ὄντων ἐνδιώκειν, ἄνδρας οἷς εἴρητο ἄγειν ὅπου ἂν περιτύ-
 νῃ. CXXXVI. ὁ δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ
 ῥοιῶν ἐς Κέρκυραν, ὧν αὐτῶν ἐνεργέτης. διεδύναι δὲ
 ῥότων Κερκυραίων ἔχειν αὐτόν ὥστε Λακεδαιμονίοις καὶ
 ῥαίοις ἀπέχεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἡπειρον τὴν
 ῥωτικήν. 2. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ
 ῥὴν ἡγεροίη, ἀναγκάζεται κατὰ τι ἄπορον παρὰ Ἀδμήτου τὸν
 ῥοσῶν βασιλέα ὥτια αὐτῷ οὐ φίλον καταλῦσαι. 3. καὶ ὁ μὲν
 ῥενην ἐπιδημῶν, ὁ δὲ τῆς γυναικὸς ἰκέτης γενόμενος διδάσκεται
 ῥετὴς τὸν παῖδα σφῶν λαβὼν καθίξεσθαι ἐπὶ τὴν ἐστίαν. καὶ
 ῥετος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἐστι, καὶ οἱ κ
 ῥετὴν οὐκ ἀρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντι
 ῥετὴν. καὶ γὰρ ἂν ὑπ' ἐκείνου πολλῷ ἀσθεγεστέρον ἐν τῷ
 ῥετὴν κακῶς πύσχειν, γενναῖον δὲ εἶναι τοὺς ὁμοίους ὑπὸ τοῦ

σελλαι βουλόμενον ὡς βασιλεία πορευθῆναι ἐπὶ
πέζῃ εἰς Πύδραν τὴν Ἀλεξάνδρον. 2. ἐν ᾗ ὁ
μέγης ἐπ' Ἰωνίας καὶ ἐπιβάς κατασφύρεται χει-
μαστικόπεδον ὃ ἐπολιόρκει Νύξον. καί, ἦν γὰρ
νηΐ, δέισας φράζει τῷ ναυκλίρῳ ὅστις ἐστὶ καὶ
μὴ σώσει αὐτόν, ἔφη ἔρεϊν ὅτι χρήμασι πεισθεὶς
ἀσφάλειαν εἶναι μηδεὶνα ἐκβῆναι ἐκ τῆς νεὸς καὶ
πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξί-
ποιεῖ τε ταῦτα, καὶ ἀποσαλεύσας ἡμέραν καὶ νύ-
κτα, ὕστερον ἀφικνεῖται εἰς Ἑφεσον. 3. ἐ-
κεῖνόν τε ἐθεράπευσε χρημάτων δόσει, ἦλθε γὰρ
τε Ἀθηναίων παρὰ τῶν φίλων καὶ ἐξ Ἀργεῶν
μετὰ τῶν κάτω Περσῶν τινας πορευθεὶς ἄνω, καὶ
ὡς βασιλείᾳ Ἀρτοξέρξην τὸν Ξέρξου γεωστὶ βασι-
λεῦσιν δ' ἡ γραφὴ ὅτι Θεμιστοκλῆς ἦκω παρὰ σέ, ὅς
Ἑλλήνων εἰργασμαι τὸν ὑμέτερον οἶκον, ὅσον χρό-
νον ἐπιόντα ἐμοὶ ἀνάγκη ἡμυνόμην, πολὺ δ' ἔτι πλείον
ταῖς ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικυδένῳ
ἐγίνετο. καὶ μοι εὐεργεσία ὀφείλεται, γράψας
προάγγελσιν τῆς ἀναχωρίσεως καὶ τὴν τῶν γε-
νομένων τροσεποιήσατο, τότε δὲ αὐτὸν οὐ διαίλυσιν, καὶ
ἐγὰρ ἀδράσας πάρεμι διωκόμενος ὑπὸ τῶν Ἑλ-
ληνῶν.

λώσειν, μάλιστα δὲ ἀπὸ τοῦ πειρᾶν διδοῖς ξυνητὸς φαίτε-
 ῖ· γὰρ ὁ Θερμιστοκλῆς βεβαιότατα δὴ γνώσεως ἰσχύϊ διηλώ-
 ημετέρῳιτος· τι ἐς αὐτὸ μᾶλλον ἐτέρου ἄξιος θανατάσαι.
 ὁ ξυνητὸς, καὶ οὔτε προμαθὼν ἐς αὐτὴν οὐδὲν οὐτ' ἐπιμα-
 τε παραχωρήμα δι' ἐλαχίστης βουλῆς κράτιστος γνώμων,
 ἀλλόττων ἐπὶ πλείστον τοῦ γενισομένου ἄριστος εἰκαστής.
 μετὰ χεῖρας ἔχοι, καὶ ἐξηγήσασθαι οἷός τε· ὧν δὲ ἄπειρος
 αἰκάω, οὐκ ἀπῆλλακτο. τό τε ἄμεινον ἢ χεῖρον ἐν τῇ
 τι προεώρα μάλιστα. καὶ τὸ ξίμπαν εἰπεῖν, γνώσεως μὲν
 μελέτης δὲ βραχυτίτη, κράτιστος δὲ οὗτος αὐτοσχεδιάζειν
 αἰρήτετο. 4. τοσήσας δὲ τελευτᾷ τὸν βίον· λέγουσι δὲ
 ἰεκοῖσιον θαρμάκῳ ἀποθαρεῖν αὐτόν, ἀδύνατον τομίσαντα
 πέλῃσι βασιλεῖ ἃ ἐπέσχετο. 5. μνημεῖον μὲν οἶν αὐτοῦ ἐν
 ἡσέτι τῇ Ἀσιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἴρχε τῆς
 δότης βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἢ προσέφερε
 οἷα τάλαστα τοῦ ἐνιαυτοῦ, Λάμψακον δὲ οἶνον· ἐδόκει γὰρ
 τοῖατον τῶν τότε εἶναι· Μουῶντα δὲ ὄψον. 6. τὰ δὲ ὅσα
 ποιῆθαι αὐτοῦ οἱ προσήκοντες οἶκαδε κελεύσαντος· ἐκείνου
 ἡρμα κῆρα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν
 ἰ προδοσίᾳ φεύγοντος. 7. τὰ μὲν κατὰ Πανσατίαν τὸν
 ἱαυόνην καὶ Θερμιστοκλέα τὸν Ἀθηναίων, λαμπροτάτους
 τοῖς τῶν καθ' ἑαυτοῖς Ἑλλήτων, οὕτως ἐτελεύτησεν.
 XIX. Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας
 αἰτίαν τε καὶ αἰτεκελεύσθισαν περὶ τῶν ἐναγῶν τῆς
 αἰ· ὅσπερ δὲ σοιζῶντες παρ' Ἀθηναίων· Ποτιδαίης τε
 πεισθαι ἐκέλευον καὶ Αἰγίαν αὐτόνομον ἀφίεναι, καὶ μάλι-
 πᾶν καὶ ἐνδελότατα προὔλεγον, τὸ περὶ Μεγαρέων ψήφι-
 σθῆναι μὴ ἂν γενέσθαι πόλεμον, ἐν ᾧ εἰρήνη αὐτοῖς μὴ χρη-
 οῖς ἡμέσαι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ.
 Ἀθηναῖοι οὔτε τᾶλλα ἐπέκονον οὔτε τὸ ψήφισμα καθήκον
 οὔτε ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς
 αἰ, καὶ ἀδρυπόδων ἐποδοχὴν τῶν ἀφισταμένων. 3. τέλος
 οἰσμένων τῶν τελευταίων πρεσβέων ἐκ Λακεδαιμόνος, Ραμ-
 καὶ Μελησίππου καὶ Ἀγρησίδου, καὶ λεγόντων ἄλλο μὲν
 αἰ πρότερον εἰώθεισαν, αὐτὰ δὲ τὰδε, ὅτι Λακεδαιμόνιοι
 αἰ τὴν εἰρήνην εἶναι, εἴη δ' αἰ εἰ τοῖς Ἑλλήνας αὐτοπόνοιοι

CXL. Τῆς μὲν γλώμης, ὃ Ἀθηναῖοι, αἰ
 εἶκειν Πελοποννησίοις, καίπερ εἰδὼς τοὺς αἰ
 ὀργῇ ἀναπειθομένους τε πολέμεῖν καὶ ἐν τῇ ἐ
 δὲ τὰς ξυμφορὰς καὶ τὰς γλώμας τρεπομέ
 ὁμοῖα καὶ παραπλήσια ξυμβουλευτέα μοι ὄντι
 μένους ἡμῶν δικαίῳ τοῖς κοιτῇ δόξουσιν, ἢ ἄρι
 βοηθεῖν, ἢ μηδὲ κατορθοῦντας τῆς ξυνέσεως
 χεῖται γὰρ τὰς ξυμφορὰς τῶν πραγμάτων οὐχ
 σαι ἢ καὶ τὰς διανοίας τοῦ ἀνθρώπου· διόπι
 ἂν παρὰ λόγον ξυμβῇ εἰδῶθαμεν αἰτιᾶσθαι.
 πρότερόν τε δῆλοι ἦσαν ἐπιβουλεύοντες ἡμῖν
 εἰρημένον γὰρ δίκας μὲν τῶν διαφόρων ἀλλήλι
 σθαι, ἔχειν δὲ ἑκατέρους ἃ ἔχομεν, οὔτε αὐτοῖ δι
 ἡμῶν διδόντων δέχονται, βούλονται δὲ πολέμῳ
 ἐγκλήματα διαλέσθαι, καὶ ἐπιτάσσοντες ἤδη, κα
 πάφεισι. 3. Ποτιδαίας τε γὰρ ἀπαρίστασθαι
 γινῆν αὐτότομον ἀφιέναι καὶ τὸ Μεγαρέων ψήφ
 δὲ τελευταῖοι οὔδε ἔχοντες καὶ τοὺς Ἕλληνας πε
 ρόμονος ἀφιέναι. 4. ἡμῶν δὲ μηδεὶς νομίσει περὶ
 εἰ τὸ Μεγαρέων ψήφισμα μὴ κατέλοιμεν, ὅπερ

ραι δούλωσιν ἢ τε μεγίστη καὶ ἐλαχίστη δικαίωσις ἀπὸ
 τῆς πρὸς δίκης τοῖς πέλαις ἐπιτασσομένη. 2. τὰ δὲ τοῦ
 τῶν ἐκατέρους ὑπάρχοντων ὡς οὐκ ἀσθενέστερα ἔξ
 αὐτῶν ἕκαστον ἀκούοντες. 3. αὐτοεργοὶ τε γὰρ εἰσι Πε-
 ρσῶν πολέμων καὶ διανοητῶν ἄπειροι, διὰ τὸ βραχέως
 ἀλλοτρίους ὑπὸ πενίας ἐπιφέρειν. 4. καὶ οἱ τοιοῦτοι οὐτε
 οὐτε πεζῶν στρατιῶν πολλάκις ἐκπέμπειν δύνανται,
 ἰσχύοντες τε ἅμα ἀπὸ τῶν αὐτῶν δαπανῶντες,
 καὶ θαλάσσης εἰσγόμενοι. 5. αἱ δὲ περιουσίαι τοὺς
 ἄλλους ἢ αἱ βίαιοι ἐσποραὶ ἀνέχουσι. σώμασι τε ἐτοιμότε-
 ροὶ τῶν ἀνθρώπων ἢ χρήμασι πολεμεῖν, τὸ μὲν πιστὸν
 εἶναι καὶ κινδύνων κἄν περιγενέσθαι, τὸ δὲ οὐ βέβαιον μὴ οὐ
 εἶναι, ἄλλως τε καὶ παρὰ δόξαν, ὅπερ εἰκός, ὁ πόλεμος
 ἵκνται. 6. μάχη μὲν γὰρ μᾶλλον πρὸς ἅπαντας Ἑλλήνας
 ἀποπνεύσει καὶ οἱ ξίμαχοι ἀντισχεῖν, πολεμεῖν δὲ μὴ
 ἀντιπαρασκευῆν ἀδύνατοι, ὅταν μήτε βουλευτηρίῳ ἐνὶ
 τῇ ἀρχῇ τι ὀξέως ἐπιτελῶσι, πάντες τε ἰσόψηται ὄντες
 ἴσχυροι τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ. ἔξ ὧν σιλεῖ μηδὲν
 γίνεσθαι. 7. καὶ γὰρ οἱ μὲν ὡς μάλιστα τιμωρήσασθαι
 θέλουσι, οἱ δὲ ὡς ἥκιστα τὰ οἰκία σφειδῆναι. χρόνιοι τε ξυ-
 ναι μὲν μορῶν σκοποῦσι τι τῶν κοινῶν, τῷ δὲ πλεῖστοι τὰ
 ἑαυτοῦ. καὶ ἕκαστος οὐ παρὰ τὴν ἑαυτοῦ ἡμέλειαν οἶεται
 εἶναι δέ τι καὶ ἄλλῳ ὑπὲρ ἑαυτοῦ τι προΐδειν, ὥς τε τῷ
 ἀπάντων ἰδίᾳ δοξάζομεν λαμβάνειν τὸ κοινὸν ἀθρόον
 καὶ. CXLII. μεγίστον δὲ τῇ τῶν χρημάτων σπάνει κο-
 ῖνην σχολὴν ἀντὶ ποριζόμενοι διαμέλλωσι. τοῦ δὲ πολέμου
 ἔκλειπται. 2. καὶ μὴν οἷδ' ἢ ἐπιτείχισις οὐδὲ τὸ ναυτι-
 λῆσαι σφοδρῆται. 3. τῆς μὲν γὰρ χιλεπὸν καὶ ἐν εἰρήνῃ
 πάλιν παρὰσκευάσασθαι, ἵππων δὲ ἐν πολέμῳ τε καὶ οὐχ
 ἰσχύοντες ἀντεπιτετειχισμένων. 4. σφοδρῶν δ' εἰ ποιή-
 σαι μὲν γὰρ βλάπτειν ἢ τι μέρος κατεδρωμαῖς καὶ ἀντο-
 ῖς μόντοι ἰκανόν γε ἔστιν ἐπιτελίσκειν τε κωλύειν ἑμῶν
 καὶ ἐς τὴν ἐκείνων, καὶ, ἵππων ἰσχύοντες, ταῖς ταυσίς ἐμύτε-
 ροι γὰρ ἡμεῖς ἔχομεν τοῦ κατὰ γῆν ἐκ τοῦ ναυτικοῦ
 ἢ ἐκεῖνοι ἐκ τοῦ κατὰ ἡπειρον ἐς τὰ ναυτικά. 5. τὸ δὲ

τῆς θαλάσσης ἐπισιτήμονας γενέσθαι οὐ ῥαδίως αὐτοῖς περ-
 ται. 7. οὐδὲ γὰρ ὑμεῖς, μελετῶντες αὐτὸ εὐθύς ἀπὸ τῶν ἡ-
 ἐξείργασθ' ἔπω· πῶς δὲ ἄνδρες γεωργοὶ καὶ οὐ θαλάσσιοι πε-
 ἔτι οὐδὲ μελετῆσαι ἐκασόμενοι διὰ τὸ ὑφ' ἡμῶν πολλαῖς πε-
 ἐφορμεῖσθαι, ἄξιον ἂν τι δοῦν; 8. πρὸς μὲν γὰρ ὀλίγα
 μούσαις καὶ διακιδνεύσειαν, πλήθει τὴν ἀμαθίαν θρασυ-
 πολλαῖς δὲ εἰργόμενοι ἡσυχάσουσι, καὶ ἐν τῷ μὴ μελετῶντι
 τώτεροι ἔσονται καὶ δι' αὐτὸ καὶ ὀκνηρότεροι. 9. τὸ δὲ
 τέχνης ἐστὶν ὥσπερ καὶ ἄλλο τι καὶ οὐκ ἐνδέχεται, ὅταν
 παρέρχον μελετᾶσθαι, ἀλλὰ μᾶλλον μηδὲν ἐκείνῳ πάρεσθαι
 γίγνεσθαι. CXLIII. εἴ τε καί, κινήσαντες τῶν Ὀλυμ-
 Δελφοῖς χρημάτων, μισθῷ μετίζοι πειρῶντο ἡμῶν ὑπολαβ-
 ξένους τῶν ταυτῶν, μὴ ὅστων μὲν ἡμῶν ἀντιπάλων ἐσβάντες
 τε καὶ τῶν μετοίκων δεινὸν ἂν ἦν· τῶν δὲ τόδε τε ὑπάρ-
 ὅπερ κράτιστον κυβερνήτας ἔχομεν πολίτας, καὶ τὴν ἄλλη-
 σίαν πλείους καὶ ἀμείνους ἢ πᾶσι ἢ ἄλλῃ Ἑλλάδι. 2. καὶ
 κινδύνῳ οὐδεὶς ἂν δέξαιτο τῶν ξένων τὴν τε αὐτοῦ φεύγειν, ἡ
 τῆς ἡσέονος, ἅμα ἐλπίδος ὀλίγων ἡμερῶν ἕνεκα μεγάλου

Πειλοποννησίοις ὅτι τούτων γε ἔνεκα οὐχ ὑπακούσεσθε. τοῖς δὲ καὶ ἄλλα ἔχω ἐς ἐλπίδα τοῦ περιέσεσθαι, ἢ ἢ χί' τε μὴ ἐπικταῖσθαι ἅμα πολεμοῦντες, καὶ κινδύνους ἢ μὴ προστίθεσθαι. μᾶλλον γὰρ πεσόνταί τὰς οἰκείας τῆς ἢ τὰς τῶν ἐναντίων διαφορίας. 2. ἀλλ' ἐκεῖνα μὲν ὡς λόγῳ ἅμα τοῖς ἔργοις δηλωθήσεται· τῶν δὲ τούτοις τοῖς ἀποπέμψωμεν, Μεγαρέας μὲν ὅτι ἰάσομεν ἀγορᾷ χρῆσθαι, ἢ καὶ Λακεδαιμόνιοι ξενηλασίας μὴ ποιῶσι μήτε τῶν ἡμετέρων ξυμμάχων· οὔτε γὰρ ἐκεῖτο κωλύει νόμος· οὔτε τόδε· τὰς δὲ πόλεις ὅτι αὐτοτόμους ἀφήσο- αὐτοτόμους ἔχοντες ἐσπείσάμεθα, καὶ ὅταν κάκεῖνοι ταῖς ἐθῶσι πόλεσι μὴ σφίσι τοῖς Λακεδαιμονίοις ἐπιτηδεύωσιν, ἀλλὰ αὐτοῖς ἐκάστοις ὡς βούλονται· δίκας δὲ ὅτι δοῦναι κατὰ τὰς ξενθήκας, πολέμου δὲ οὐκ ἄρξομεν, ἢ δὲ ἀμνηστούμεθα. ταῦτα γὰρ δίκαια καὶ πρέποντα ἅμα ὅλοι ἀποκρίτασθαι. 3. εἰδέναι δὲ χρὴ ὅτι ἀνάγκη πολε- μεῖν· ἐκ τῶν μεγίστων κινδύνων ὅτι καὶ πόλις καὶ ἔργα τιμὰ περιγίγνεται. 4. οἱ γοῦν πατέρες ἡμῶν οἱ Μίδους καὶ οὐκ ἀπὸ τοσῶνδε ὀρμώμενοι, ἀλλὰ καὶ τὰ ἀκλιπόνητοι, γνῶμεν τε πλείονι ἢ τύχῃ, καὶ τόλμῃ μεῖζονι ἢ τῷ τε βίῳ βαρὺν ἀπεώσαντο καὶ ἐς τὰδε προήγαγον αὐτὰ. καὶ λείπεσθαι, ἀλλὰ τοὺς τε ἐχθροὺς παντὶ τρόπῳ ἀμύνειν τοῖς ἐπιγίγνομένοις πειρᾶσθαι αὐτὰ μὴ ἐλάσσω παρὰ

LX. Ὁ μὲν Περικλῆς τοιαῦτα εἶπεν. οἱ δ' Ἀθηναῖοι, νομί- ματα σφίσι παραινέειν αὐτόν, ἐψηγίσαντο ἃ ἐκέλευε, καὶ Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἕκαστά τε καὶ τὸ ἔξιπαιεν, οὐδὲν κελενόμενοι ποιήσιν, δίκη δὲ κατὰ ἡλικίας ἐτοῖμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκαλημάτων ἐπὶ νόμῳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἶκον καὶ οὐκέτι ὕστερον ἦντο.

VI. Αἰτίαι δὲ αὐταὶ καὶ διαφοραὶ ἐγένοντο ἀμφοτέρους πρό- ην, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κιρκύρῳ· τοῖς δὲ ὁμῶς ἐν αὐταῖς, καὶ παρ' ἄλλήλους ἐποιέων, ἀκη-

ρύκτως μὲν, ἀνυπόπτως δὲ οὐ. σπονδῶν γὰρ ξύγχυσις τὰ γιγνώμε-
 ῖν καὶ πρόφασις τοῦ πολεμεῖν.

B.

I. Ἀρχεται δὲ ὁ πόλεμος ἐνθὲνδε ἤδη Ἀθηναίων καὶ Πά-
 ρων καὶ τῶν ἑκατέρωθεν συμμάχων, ἐν ᾧ οὔτε ἐπεμύνητο ἡ
 ἀκηρυκτὴ παρ' ἀλλήλους καταστάσεις τε ξυνεχῶς ἐπολέμουν· γίγ-
 νεται δὲ ἐξῆς ὡς ἕκαστα ἐγίγνετο κατὰ θέρος καὶ χειμῶνα.

II. Τέσσαρα μὲν γὰρ καὶ δέκα ἔτη ἐνέμειναν αἱ τριακονταε-
 σπονδαὶ αἱ ἐγένοντο μετ' Εὐβοίας ἄλωσιν· τῷ δὲ πέμπτῳ καὶ δεκάτῳ
 ἔτει, ἐπὶ Χρυσίδος ἐν Ἀργεὶ τότε πεντήκοντα δυοῖν δίοδια
 ἱερωμένης, καὶ Αἰνησίου ἐφόρου ἐν Σπάρτῃ καὶ Πυθοδώρου ἐν
 μῆνας ἀρχοντος Ἀθηναίους, μετὰ τὴν ἐν Ποτιδαίᾳ μάχην μὴν ἔ-
 καὶ ἅμα ἦσαν ἀρχομένη Θηβαίων ἄνδρες ὀλίγῳ πλείους τριακοσί-
 ἐκούντο δὲ αὐτῶν βοιωτάρχοντες Πελοπιδεύς τε ὁ Φυλίδαν

πηαίως κατεῖλημμένην τὴν πόλιν, καταδείσαντες καὶ νομίσαντες
 ἡμῶν πλείους ἐσεληλυθέναι, οὐ γὰρ ἐώρων ἐν τῇ νυκτί, πρὸς ξύμ-
 μου ἐχώρησαν καὶ τοῖς λόγοις δεξάμενοι ἰσύχαζον, ἄλλως τε καὶ
 ἡδὴ ἐς οὐδένα οὐδὲν ἐγεωτέριζον. 2. πρᾶσσοιτες δὲ πως ταῦτα
 περὶσαι οὐ πολλοὺς τοὺς Θηβαίους ὄντας, καὶ ἐνόμισαν ἐπιθέ-
 σθαι ἡσυχίᾳ κρατῆσαι· τῇ γὰρ πλήθει τῶν Πλαταιῶν οὐ βουλο-
 ῖτο ἢ τῶν Ἀθηναίων ἀφίστασθαι. 3. ἰδόκει οὖν ἐπιχειρητέα
 εἶναι, καὶ ξυτελέγοντο διορίσσοιτες τοὺς κοιτοὺς τοίχους, παρ'
 ἀλλήλους, ὅπως μὴ διὰ τῶν ὁδῶν φανερὸι ὦσιν ἰόντες, ἀμύξας τε
 περὶ τῶν ὑπογύγων ἐς τὰς ὁδοὺς καθίστασαν, ἵν' ἀπὸ τείχους ἢ
 καὶ τῶν ἐξήριτον ἢ ἑκαστον ἐφαίνετο πρὸς τα παρόντα ξύμφορον
 ἔσθαι. 4. ἐπεὶ δὲ ὥς ἐκ τῶν δυνατῶν ἐτοῖμα ἦν, συλάξαντες
 ἐπὶ τὰ καὶ αὐτὸ τὸ περιόρθρον ἐχώρουν ἐκ τῶν οἰκιῶν ἐπ' αὐτοὺς,
 ἵσως μὴ κατὰ σῶς θαρσαλεωτέροις οὔσι προσφύρωνται, καὶ σφίσιν
 ἐκ τοῦ ἴσου γίγνεται, ἀλλ', ἐν νυκτί θοβερώτεροι ὄντες, ἴσους ὥς
 τῇ σφειρᾷ· ἐμπειρίας τῆς κατὰ τὴν πόλιν. προσέβαλόν τε εὐθὺς
 καὶ ἐς χεῖρας ἔσσαν κατὰ τάχος. IV. οἱ δ' ὥς ἐγινωσαν ἡπατημέ-
 νοι, ξυεστρέγοντό τε ἐν σφίσιν αὐτοῖς καὶ τὰς προσβολάς, ἢ προσ-
 πύττειν, ἀπειθοῦντο. 2. καὶ δις μὲν ἢ τρις ἀπεκρούσαντο, ἐπι-
 τα, πολλῇ θορῇ αὐτῶν τε προσβαλλόντων, καὶ τῶν γυναικῶν
 καὶ τῶν οἰκετῶν ἅμα ἀπὸ τῶν οἰκιῶν, κραυγῇ τε καὶ ὀλοῦργῇ χρω-
 μένῃ, λίθοις τε καὶ κεράμῃ βαλλόντων, καὶ ἑαυτοῦ ἅμα διὰ νυκτὸς
 πολλοὺ ἐπιγεγομένου, ἐφοβήθισαν καὶ τραπόμενοι ἐφυγον διὰ τῆς
 πόλεως, ἀπειροὶ μὲν ὄντες οἱ πλείους ἐν σκότῳ καὶ πηλῷ τῶν διό-
 δων ἢ χεῖρ' σωθῆναι, καὶ γὰρ τελευτῶντος τοῦ μηνὸς τὰ γιγνόμενα
 ἦν, ἐμπείρους δὲ ἔχοντες τοὺς διώκοντας τοῦ μὴ ἐκφεύγειν, ὥστε
 διεφθίοντο πολλοί. 3. τῶν δὲ Πλαταιῶν τις τὰς πύλας ἢ ἐσῆλ-
 θον καὶ ὑπὲρ ἦσαν ἀνεργημένοι μόναι, ἔκλεισε στυρακίῳ ἀκοιτίου
 ὡπλίσαντος χρησάμενος ἐς τὸν μοχλόν, ὥστε μὴδὲ ταύτῃ εἰ ἐξοδὸν
 εἶναι. 4. διωκόμενοί τε κατὰ τὴν πόλιν, οἱ μὲν τινες αὐτῶν ἐπὶ τὸ
 τῆς ἀταξίας ἐρήψαν ἐς τὸ ἔξω σῶμα αὐτοῦς, καὶ διεφθάρησαν
 οἱ πλείους, οἱ δέ, κατὰ πύλας ἐρήμονες, γυναικὸς δούσης πέλεκυν,
 λαβόντες καὶ διακόψαντες τὸν μοχλόν, ἐξῆλθον οὐ πολλοί, αἰσθη-
 σαι γὰρ ταχέως ἐπεγείετο, ἄλλοι δὲ ἄλλῃ τῆς πόλεως σκοπῇ
 ἐκώλυοντο. 5. τὸ δὲ πλεῖστον καὶ ὅσον μάλιστα ἦν ξυεστραμμέ-
 νοι, ἐκπίπτοναι ἐς οἰκῆμα μέγα, ὃ ἦν τοῦ τείχους καὶ αἱ πλησίον

θύραι ἀνεσπόμεναι ἔτυχον αὐτοῦ, οἰόμενοι πύλας τὰς οἰκήματος εἶναι, καὶ ἀντικρὺς δίοδον ἐς τὸ ἔξω. 6. αὐτοὺς οἱ Πλαταιῆς ἀπειλημμένους ἐβουλεύοντο εἴτε καὶ ὥσπερ ἔχουσιν, ἐμπρήσαντες τὸ οἶκημα, εἴτε τι ἄλλο. 7. τέλος δὲ οὗτοί τε καὶ ὅσοι ἄλλοι τῶν Θηβαίων περὶ τὴν πόλιν πλατῶμενοι ξυνέβησαν τοῖς Πλαταιῦσι παρα- αὐτοὺς καὶ τὰ ὄπλα χρήσασθαι ὅ,τι αὐτοὶ βούλωνται. οἱ μὲν Πλαταιῆς οὕτως ἐπεπράχσαν.

V. Οἱ δὲ ἄλλοι Θηβαῖοι, οὓς ἔδει ἔτι τῆς νυκτὸς πα- πανσιρικτιᾷ, εἴτι ἄρα μὴ προχωροίη τοῖς ἐσεληλυθόσι, τ- ἅμα καθ' ὁδὸν αὐτοῖς ῥηθείσης περὶ τῶν γε γενημένων ἰ- 2. ἀπέχει δ' ἡ Πλάτεια τῶν Θηβῶν σταδίους ἑβδομήκα- ὕδωρ τὸ γεγόμενον τῆς νυκτὸς ἐποίησε βραδύτερον αὐ- ὁ γὰρ Ἀσωπὸς ποταμὸς ἐρρύη μέγας καὶ οὐ ῥαδίως δ- 3. πορευόμενοί τε ἐν ὑετῷ, καὶ τὸν ποταμὸν μόλις διαβ- ρον παρεγένοντο, ἤδη τῶν ἀνδρῶν τῶν μὲν διεφθαρμέν- ζώντων ἐχομένων. 4. ὥς δ' ἔσθοντο οἱ Θηβαῖοι τὸ ἰ- ἐπεβούλεον τοῖς ἔξω τῆς πόλεως τῶν Πλαταιῶν ἦν

ιπον καὶ τοὺς τεκρόνους ἵποσπόδοντας ἀπέδωσαν τοῖς Θηβαί-
 οῖς ἐν τῇ πόλει καθίσταντο πρὸς τὰ παρόντα ἢ ἐδόκει αὐτοῖς.
 δ' Ἀθηναίοις ἡγγέλθη εὐθὺς τὰ περὶ τῶν Πλαταιῶν γεγε-
 νασθῆναι καὶ Βοιωτῶν τε παραχρῆμα ξυέλαιον ὅσοι ἦσαν ἐν τῇ Ἀτ-
 τικῇ τῇ Πλάταιαν ἐπεμψαν κήρυκα, κελεύοντες εἰπεῖν μηδὲν
 ποιεῖν περὶ τῶν ἀνδρῶν οὓς ἔχουσι Θηβαίων, πρὶν ἂν τι
 ἢ βουλευσώσι περὶ αὐτῶν. 3. οὐ γὰρ ἡγγέλθη αὐτοῖς ὅτι
 τε, εἴεν. ἅμα γὰρ τῇ ἐσόδῳ γιγνομένη τῶν Θηβαίων ὁ πρῶ-
 τος ἐξέρχεται, ὁ δὲ δευτέρος ἄρτι νενικημένων τε καὶ ξυτελημ-
 νῶν τῶν ὑστερον οὐδὲν ᾔδεσαν. οὕτω δὲ οὐκ εἰδότες οἱ
 ἰοὶ ἐπιστέλλον· ὁ δὲ κήρυξ ἀγικόμενος εὗρε τὸν ἄνδρα
 ῥήτορα. 4. καὶ μετὰ ταῦτα οἱ Ἀθηναῖοι στρατεύσαντες
 ἦσαν, οἷόν τε ἐσθήγον καὶ θρονον εἰσέλασαν, τῶν τε
 τῶν τοὺς ἀρχιστάτους ξὺν γυναιξὶ καὶ παισὶν ἐξεκόμισαν.
 I. Γεγενημένον δὲ τοῦ ἐν Πλαταιαῖς ἔργου, καὶ λεληθέντων
 ἐκ τῶν σπονδῶν, οἱ Ἀθηναῖοι παρεσκευάζοντο ὡς πολεμή-
 παρεσκευάζοντο δὲ καὶ οἱ Λακεδαιμόνιοι καὶ οἱ ξυμμαχοὶ
 πρεσβείας τε μέλλοντες πέμπειν παρὰ βασιλείᾳ καὶ ἄλλοις
 βαρβάρους, εἴ ποθὲν τινα ὠφέλειαν ἡλπιζον ἐκ αὐτοῦ προσ-
 λαβεῖν πόλεις τε ξυμμαχίδας ποιοῦμενοι ὅσαι ἦσαν ἐκτὸς τῆς
 Ἑλλάδος. 2. καὶ Λακεδαιμονίοις μὲν πρὸς ταῖς αὐτοῦ
 πόλεις ἐκ τῆς Ἰταλίας καὶ Σικελίας τοῖς τάκείνων ἐλομέοις ταῦς
 θύρας ποιῆσθαι κατὰ μέγεθος τῶν πόλεων, ὡς ἐς τὸν πάντα
 ἐν περὶ τῶν νεῶν ἐσθμίων, καὶ ἀργύριον ῥητὸν ἐτοιμά-
 ζαντες ἄλλα ἡσυχάζοντας καὶ Ἀθηναίους δεχομένους· μὴ γὰρ
 ταῦτα παρασκευασθῇ. 3. Ἀθηναῖοι δὲ τὴν τε ὑπάρχουσαν
 ἰσχυρὰν ἐξήταζον, καὶ ἐς τὰ περὶ Πελοποννήσου μᾶλλον χωρία
 ἐτόντο, Κέρκυραν καὶ Κεφαλληνίαν καὶ Ἀκαρνανίαν καὶ
 λοιπὰ, ὁρῶντες, εἰ σφίσι φίλια ταῦτα εἴη βεβαίως, περὶ τὴν
 ὁπότερον καταπολεμήσουσιν. VIII. ὀλίγον τε ἐπενόησαν οὐδὲν
 εἶναι, ἀλλ' ἐξήρουντο ἐς τὸν πόλεμον, οὐκ ἀπεικόντως· ἀρχόμενοι
 ἔπειτα ὅστις ἂν ἀντιλαμβάνοντο, τότε δὲ καὶ τούτης πολλή
 ἦν ἐν τῇ Πελοποννήσῳ, πολλή δ' ἐν ταῖς Ἀθήναις, οὐκ
 ὡς ἐπὶ ἀπειρίας ἦπτετο τοῦ πολέμου, ἢ τε ἄλλη Ἑλλὰς πᾶσα
 ἦν ξυνοικιστῶν τῶν πρώτων πόλεων. 2. καὶ πολλὰ μὲν
 λέγεται, πολλὰ δὲ χρησμολόγοι ᾔδον ἐν τε τοῖς μέλλουσι πολε-

μήσειν καὶ ἐν ταῖς ἄλλαις πόλεσιν. 3. ἐτι δὲ Δῆλος ἔ-
 γον πρὸ τούτῳ, πρότερον οὐπω σεισθεῖσα ἀφ' οὗ Ἕλληνας
 ἐλέγετο δὲ καὶ ἰδόκει ἐπὶ τοῖς μέλλουσι γενήσεσθαι ση-
 τε ἄλλο τοιοντότροπον ξενίῃ γενέσθαι, πάντα ἀνέζητῶς
 εὐτοια παρὰ πολὺ ἐποίει τῶν ἀνθρώπων μᾶλλον ἐς τοῦ
 μονίους, ἄλλως τε καὶ προειπόντων ὅτι τὴν Ἑλλάδα ἐλ-
 ἐρήνωτό τε πᾶς καὶ ἰδιώτης καὶ πόλις, εἴ τι δύναιτο, κα-
 ῖργον ξεντεπιλαμβάνειν αὐτοῖς· ἐν τούτῳ τε κεκωλῦσθαι
 στω τὰ πράγματα ὃ μὴ τις αὐτὸς παρέσται. 5. οὕτως
 οἱ πλείους τοὺς Ἀθηναίους, οἱ μὲν τῆς ἀρχῆς ἀπολυθῆ-
 τοι, οἱ δὲ μὴ ἀρχθῶσι φοβούμενοι. παρασκευῇ μὲν οὖν ε-
 γνώμη ὤρηγτο. IX. πόλεις δ' ἐκάτεροι τάσδ' ἔχοντες
 ἐς τὸν πόλεμον καθίσταντο. 2. Λακεδαιμονίων μὲν οἶδι
 Πελοποννήσιοι μὲν οἱ ἐντὸς ἰσθμοῦ πάντες πλὴν Ἀ-
 Ἀχαιῶν· τούτοις δ' ἐς ἀμφοτέρους γιλία ἦν· Πελληνῆς
 μόνοι ξεντεπολέμουν τὸ πρῶτον, ἔπειτα δὲ ὕστερον καὶ
 ἔξω δὲ Πελοποννήσου Μεγαρῆς, Φωκῆς, Λοκροί, Βοιωταί
 κιῶται, Λευκάδιοι, Ἀνακτόριοι. 3. τούτῳ ναυτικὸν

υἱῶν, ὅσπερ ἔγειτο τῆς ἐξόδου ταύτης, ξυγκαλέσας τοῖς στρα-
τῶν πύλεων πασῶν, καὶ τοὺς μάλιστα ἐν τέλει καὶ ἀξιολογω-
τας, παμῆται, τοιάδε ἐλέξεν.

ΧΙ. Ἄνδρες, Πελοποννήσιοι καὶ οἱ ξύμμαχοι, καὶ οἱ πατέρες
ἐν πολλὰς στρατείας καὶ ἐν αὐτῇ τῇ Πελοποννήσῳ καὶ ἔξω ἐποι-
στο, καὶ αὐτῶν ἡμῶν οἱ πρεσβύτεροι οὐκ ἄπειροι πολέμων εἰσὶν·
ὥς δὲ τῆσδε οὐπω μεῖζονα παρὰ σκευὴν ἔχοντες ἐξήλθομεν, ἀλλὰ
ἐπὶ πόλιν δευρατωτάτην εἶν ἐρχόμεθα, καὶ αὐτοὶ πλεῖστοι καὶ
ποτα στρατεύοντες. 2. δίκαιον οὖν ἡμᾶς μήτε τῶν πατέρων
ἡμετέρων μήτε ἡμῶν αὐτῶν τῆς δόξης ἐνδεεστεροὺς. ἡ γὰρ
ὕψις πάντα τῆδε τῇ ὁρμῇ ἐπὶ ῥηται καὶ προσέχει τὴν γνώμην, εἴποιαν
ποτα διὰ τὸ Ἀθηναίων ἔχθος πρᾶξαι ἡμᾶς ἢ ἐπιτοοῦμεν.
ὅτι καὶ χρὴ, εἴ τῳ καὶ δοκοῦμεν πληθεῖ ἐπιέναι, καὶ ἀσφάλεια
ἀλλ' εἴηαι μὴ ἂν ἐλθεῖν τοὺς ἐναντίους ἡμῖν διὰ μάχης, τούτου
ποτα ἀμείλιτερόν τι παρὰ σκευασμένους χωρεῖν, ἀλλὰ καὶ πόλεως
ἰσότης ἡμῶν καὶ στρατιωτικὴν τὸ καθ' αὐτὸν ἀεὶ προσδέχεσθαι
καὶ δεῖναι τινα ἔξειν. 4. ἄδελφοι γὰρ τὰ τῶν πολέμων καὶ ἐξ ὀλίγου
ἢ πολλὰ καὶ δι' ὀργῆς αἱ ἐπιχειρήσεις γίνονται· πολλάκις τε τὸ
ἡμεῶν πλεονέκτημα, δεδιὸς ἄμεινον ἡμῶν τοὺς πλεόντας διὰ τὸ κατε-
σκευασμένους ἀπαρσκαμένους γεινέσθαι. 5. χρὴ δὲ ἀεὶ ἐν τῇ πολέμῳ
ἡμῖν γνώμῃ θαρσαλέους στρατεύειν, τῷ δὲ ἔργῳ δεδιότας παρὰ
κατεσκευασθαι. οὕτω γὰρ πρὸς τε τὸ ἐπιέναι τοῖς ἐναντίοις ἐνφρη-
στοὶ ἂν εἴη, πρὸς τε τὸ ἐπιχειρεῖσθαι ἀσφαλέστατοι. 6. ἡμεῖς δὲ
ἐπὶ ἀδύνατον ἀμύνεσθαι οὕτω πόλιν ἐρχόμεθα, ἀλλὰ τοῖς πᾶσιν
ποτα παρὰ σκευασμένοι, ὥστε χρὴ καὶ πάνν ἐλπίζειν διὰ μάχης
καὶ αἰετός, εἰ μὴ καὶ εἶν ὥρμηται ἐν ᾧ οὐπω πύρρεσμεν, ἀλλ'
ἐν τῇ τῇ ὁρῶσιν ἡμᾶς δευοντιὰς τε καὶ τὰ κείτωι φθειρόντας.
ποτα γὰρ ἐν τοῖς ὅμμασι καὶ ἐν τῷ παραντίκα ὁρᾶν πάσχοις
ἐφθες ὁρᾶν προσπίπτει· καὶ οἱ λογισμῶ ἐλάχιστοι χρώμενοι θυμῷ
ἵστα ἐς ἔργον καθίσταται. 8. Ἀθηναίους δὲ καὶ πλεόν τι τῶν
ἐν ἐκτός τοῦτο δεῖναι, οἱ ἄρχαι τε τῶν ἄλλων ἀξιούσι καὶ ἐπι-
τὴν τῶν πύλων δευον μᾶλλον ἢ τὴν ἑαυτῶν ὁρᾶν. 9. ὥς οὖν
ποτα αἰετὶ πόλιν στρατεύοντες, καὶ μεγίστην δόξαν οἰσόμενοι
σε προγόνους καὶ ἡμῖν αὐτοῖς ἐπ' ἀμφοτέρω ἐκ τῶν ἀποβαιτόν-
τες οὐδ' ὅπῃ ἂν τις ἡγήται, κόσμον καὶ φυλακὴν περὶ παντός
μενοι, καὶ τὰ παρὰ γαλλόμενα δόξως δευόμενοι· κάλλιστον

στρατευμένων· ἀποπέμπουσιν οὖν αὐτὸν πρὶν
λεῖον ἐκτὸς ὄρων εἶναι αὐθυμερόν, τό τε λοιπὸν
ἐπὶ τὰ σφέτερά αὐτῶν, ἣν τι βούλονται, πρὸς βί-
πουσί τε τῷ Μελισίππῳ ἀγωγούς, ὅπως μηδενὶ ξυ-
μπεδῇ ἐπὶ τοῖς ὀρίοις ἐγένετο καὶ ἔμιλλε διαλι-
πὼν ἐπορεύετο ὅτι Ἦδε ἡ ἡμέρα τοῖς Ἑλλήσι
ἔρξει. 4. ὥς δὲ ἀφίκετο εἰς τὸ στρατόπεδον καὶ
μὸς ὅτι οἱ Ἀθηναῖοι οὐδέν πω ἐνδύσουσιν, οὕτω ἰ-
στῶ προὐχάρεϊ εἰς τὴν γῆν αὐτῶν. 5. Βοιωτοὶ δὲ
σφέτερον καὶ τοὺς ἱππείας παρείχοντο Πελοποννησί-
οις δὲ λειπομένοις εἰς Πλάταιαν ἐλθόντες τὴν γῆν

XIII. Ἔτι δὲ τῶν Πελοποννησίων ξυλλεγομένων
καὶ ἐν ὁδῷ ὄντων, πρὶν ἐσβαλεῖν εἰς τὴν Ἀττι-
κὴν ἐσβολὴν ἐσομένην, ὑποτοπίσας, ὅτι Ἀρχίδαμος
ἐτύγγατε, μὴ πολλαῖς ἢ αὐτὸς ἰδίᾳ βουλόμενος χ-
αίρους αὐτοῦ παραλίπη καὶ μὴ δηώσῃ, ἣ καὶ Λακεδ-
αίων ἐπὶ διαβολῇ τῇ ἑαυτοῦ γένηται τοῦτο, ὥς
ἐλαύτειν προεῖπον ἕνεκα ἐκείνου, προηγόρευε τοῖς Ἀ-
θηναίοις ὅτι Ἀρχίδαμος μὲν οἱ ξένος εἴη, οὐ μὲν
τῆς πόλεως γένοιτο, τοὺς δ' αἰγρούς τοὺς ἑαυτοῦ κα-
τὰ δηώσωσιν οἱ πολέμιοι, ὥσπερ καὶ τὰ τῶν ἄλλων
ἐνόησαν

ἔτι τῆς προσόδου, τὰ δὲ πολλὰ τοῦ πολέμου γνῶμη καὶ χρημάτων περισσίῃ κρατεῖσθαι. 3. θαρσεῖν τε ἐκέλευε, προσιόντων μὲν ακοσίωι ταλάσιωι ὥς ἐπὶ τὸ πολὺ θόρον κατ' ἐπιεικτὸν ἀπὸ τῶν ἀμάρων τῇ πόλει, εἴεν τῆς ἄλλης προσόδου, ὑποκρήντων δὲ ἐν τῇ ροπῶι ἐπὶ τότε ἀργυρίων ἐπιστήμον ἐξακισχιλίων ταλάσιωι· τὰ ῥ' πλεῖστα τριακοσίωι ἀποδόντα μέριμ' ἔργετο, ἀφ' ὧν ἑς τε τὰ οὐράνια τῆς ἀκροπόλεως καὶ τὰλλα οἰκοδομήματα καὶ ἑς Ποτίων ἀπαρτίωθη· 4. χωρὶς δὲ χρυσίον ἀπήμεν καὶ ἀργυρίον ἐν τε ἰδύμασι ἰδίωι, καὶ δημοσίωι, καὶ ὅσα ἱερὰ σκευὴ περὶ τε τὰς κτὰς καὶ τοὺς ἀγῶνας, καὶ σκεῦα Μηδικὰ καὶ εἴ τι τοιοῦτίητο, οἷα ἑλῶσθους ἦν ἡ περὶ τριακοσίωι ταλάσιωι. 5. εἴη δὲ καὶ τὰ ὦν ἄλλων ἱερῶν προσετίθει χρήματα οὐκ ὀλίγα, οἷς χρῆσασθαι ἦς, καὶ ἡ πάντ' ἐξείργωνται πάντως, καὶ αὐτῆς τῆς θεοῦ τοῖς αἰεσίωις χρυσίωι· ἀπέβηκε δ' ἔχον τὸ ἄγῶμα τεσσαράκοντα στατήρων χρυσίον ἀπέφθον καὶ περιειρητόν εἶναι ἄπει. αἰετός τε ἐπὶ σωτηρίῃ ἔρη χρίται μὴ ἐλάσσω ἀντικαταστήται. 6. χρήματα μὲν οὖν οὕτως ἐθάρσυνεν αὐτοῖς, ὁπλίταις δὲ λίους καὶ μερίους εἶναι ὅτεν τῶν ἐν τοῖς θρονείοις καὶ τῶν πελῆσι ἐξακισχιλίωι καὶ μερίων. 7. τοιοῦτοι γὰρ ἐγέλασσαν ὅτοι ὅποτε οἱ πολέμιοι ἐσβάλοιν, ἀπὸ τε τῶν πρεσβυτάτωι ἢ νεωτάτωι, καὶ μετοίκων ὅσοι ὁπλίται ἦσαν. τοῦ τε γαυρακοῦ τήχους στάδιοι ἦσαν πέντε καὶ τριάκοντα πρὸς τοῦ αἵστεος, καὶ αὐτοῦ τοῦ κύκλου τὸ ἐγέλασσόμενον πρὸς σταδράκοντα· ἐπὶ δὲ αὐτοῦ ὃ καὶ ἀγέλακτον ἦν, τὸ μεταξὺ μακροῦ καὶ τοῦ Φαληρεοῦ. τὰ δὲ μακρὰ τεῖχη πρὸς τὸν πᾶν τεσσαράκοντα σταδίων, ὡς τὸ ἐξώθεν ἐτηρεῖτο· καὶ τοῖς οἷς ξὺν Μοιτυχίᾳ ἐξέκοντα μὲν σταδίων ὁ ἄπας περιβόλος, ἐπὶ τελευτῇ ἦν ἦμισιν τοῦτον. 8. ἰππείας δ' ἀπέβηκε διεκοκαὶ χίλιους ξὺν ἰπποτοξόταις, ἐξακοσίους δὲ καὶ χίλιους ας. καὶ τριήρεις τὰς πλοῖμους τριακοσίας. 9. ταῦτα πᾶρχεν Ἀθηναίους, καὶ οὐκ ἐλάσσω ἕκαστα τούτωι, ὅτι οὐκ τὸ πρῶτον ἐμύλλε Πελοποννησίων ἐσθῆσαι, καὶ ἑς τὸν ὅν καθίστατο. ἔλεγε δὲ καὶ ἄλλα οἷα περὶ εἶναι Περικλῆς, ἑξὶν τοῖς περιέσεσθαι τῷ πολέμῳ. XIV. οἱ δὲ Ἀθηναῖοι μαρτὲς ἀνέπειθοντό τε, καὶ ἰσχυρομύνητο ἐκ τῶν ἀρχῶν παῖδας ἰταίνας, καὶ τῆς ἄλλης κυκλασκηνῆς ἣ κατ' οἶκον ἐκπύετο, καὶ

αὐτῶν τῶν οἰκιῶν καθαιροῦντες τὴν ξύλωσιν· πρόβατα δὲ ἵποξύγια ἐς τὴν Εὐβοίαν διεπέμψαντο καὶ ἐς τὰς νήσους τὰς ἐπὶ μέναις. 2. χαλεπῶς δὲ αὐτοῖς διὰ τὸ αἰεὶ εἰσθιέναι τοῖς πολλοῖς ἀγροῖς διαιτᾶσθαι ἢ ἀνάστασις ἐγγίγντο. XV. ξυττεβεβήκει ἀπὸ τοῦ πᾶν ἀρχαῖον ἐτέρων μᾶλλον Ἀθηναίους τοῦτο. ἐπὶ Κίερονος καὶ τῶν πρώτων βασιλέων ἢ Ἀττικὴ ἐς Θησέα αἰεὶ πόλεις ᾤκειτο, πρωταγεῖα τε ἔχουσα καὶ ἄρχοντας, καὶ ὁπότε δέεισαν, οὐ ξυγγέσαν βουλευσόμενοι ὥς τὸν βασιλῆα, ἀλλ' ἑκάστοι ἐπολιτεῖοντο καὶ ἐβουλευόντο· καὶ τιτες καὶ ἐπολέμιοι ποτε αὐτῶν, ὥσπερ καὶ Ἑλεσίτινι μετ' Εὐμόλπου πρὸς Ἑρμῆ. 2. ἐπειδὴ δὲ Θησεὺς ἐβασίλευσε, γεγόμενος μετὰ τοῦ ξυττεβουλιᾶτος τὰ τε ἄλλα διεκόσμησε τὴν χώραν, καὶ καταλύσας ἄλλων πύλων τὰ τε βουλευτήρια καὶ τὰς ἀρχάς, ἐς τὴν τὴν πρὸς οὐρανὸν, ἐν βουλευτήριον ἀποδείξας καὶ πρωταγεῖον ξυττεβουλιᾶσε πᾶσι καὶ ἱερομένους τὰ αὐτῶν ἐκάστους ἄπερ καὶ πρὸ τοῦ ἡγάγκασε πόλει ταύτῃ χρῆσθαι, ἢ ἀπᾶντων ἤδη ξυττεβουλιᾶν ἐς αὐτήν, καὶ ληγιομένη παρεδόθη ὑπὸ Θησέως τοῖς ἑπειτα· καὶ ξυνοίκαν ἐκείνου Ἀθηναῖοι ἔτι καὶ τὴν τῇ θεῷ ἑορτὴν δημοτελῆ ποιοῦντες.

αετᾶσεις ἐποιοῦντο, ἄλλως τε καὶ ἄρτι ἀνειληγότες τὰς κα-
 τὰς μετὰ τὰ Μηδικά· 2. ἐβαρένοντο δὲ καὶ χαλεπῶς ἔφερον
 ; τε καταλιπόντες καὶ ἱερὰ, ἃ διὰ πικτὸς ἦν αὐτοῖς ἐκ τῆς
 τὸ ὠρχαῖον πολιτείας, πύτριά, δίαίτιας τε μέλλοντες μεταβάλ-
 λαι καὶ οὐδὲν ἄλλο ἢ πόλιν τὴν αὐτοῦ ἀπολείπων ἔκαστος.
 1. ἐπειδὴ τε ἀγίκοιτο ἐς τὸ ἄστυ, ὀλίγοις μὲν τισιν ὑπῆρχον
 ας καὶ παρὰ φίλων τιτὰς ἢ οἰκείων καταστροφή, οἱ δὲ πολλοὶ τὰ
 ἡμα τῆς πόλεως ὥκησαν, καὶ τὰ ἱερὰ καὶ τὰ ἥρῃα πάντα,
 τῆς ἀκροπόλεως καὶ τοῦ Ἑλευσινίου καὶ εἴ τι ἄλλο βεβαίως
 ὄν ἦν· τό τε Πελασγικὸν καλούμενον τὸ ὑπὸ τὴν ἀκρόπολιν, ὃ
 ἀρατὸν τε ἦν μὴ οἰκεῖν καὶ τι καὶ Πυθικὸν μαντεῖον ἀκροτε-
 ροῖοις τε διεκώλυε, λέγον ὥς

τὸ Πελασγικὸν ἄργον ἄμεινον,

ἐπὶ τῆς παραχρήμα ἀνάγκης ἐξωκίθη. 2. καὶ μοι δοκεῖ τὸ
 τε τοῦτατιόν ξυμβῆναι ἢ προσεδέχοντο· οὐ γὰρ διὰ τὴν
 ἡμῶν ἐτοιμίαν αἱ ξυμφοραὶ γενέσθαι τῇ πόλει, ἀλλὰ διὰ τὸν
 τ ἢ ἀνάγκη τῆς οἰκίσεως, ὅν οὐκ ὁρομάζον τὸ μαντεῖον προή-
 ἐπ' ἀγαθῇ ποτε αὐτὸ κατοικισθισόμενον. 3. κατεσκευά-
 δὲ καὶ ἐν τοῖς πύργοις τῶν τειχῶν πολλοὶ καὶ ὥς ἕκαστός που
 ο· οὐ γὰρ ἐχώρησε ξυτελθόντως αὐτοὺς ἢ πόλις. ἀλλ' ἕστερον
 τε μικρὰ τείχη ὥκησαν κατανευμάμενοι καὶ τοῦ Πειραιῶς τὰ
 4. ἡμεῖς δὲ καὶ τῶν πρὸς τὸν πόλεμον ἤπτοτο, ξυμμάχους
 ῥοιτες καὶ τῇ Πελοποννήσῳ ἕκατὸν τετῶν ἐπίπλουν ἔξαρκούν-
 οἱ μὲν ἐν τοίτῳ παρασκευῇς ἦσαν.

VIII. Ὁ δὲ στρατὸς τῶν Πελοποννησίων προῦδ' ἀγίκειο
 ἑταίρῃς ἐς Οἰνὸν πρῶτον, ὑπερ ἑμῖλλον ἐσβαλεῖν. καὶ ὥς
 ῥοιτο, προσβολὰς παρεσκευάζοντο τῷ τείχει ποιησόμενοι μηχαν-
 ας καὶ ἄλλῃ τρόπῳ· 2. ἢ γὰρ Οἰνὸς οὐσα ἐν μεθορίοις τῆς
 τῆς καὶ Βοιωτίας ἐτετείχιστο, καὶ αὐτῷ θροονίῳ οἱ Ἀθη-
 ἤκωντο ὁπότε πόλεμος καταλάβοι· τὰς τε οὖν προσβολὰς
 ῥοιτο καὶ ἄλλῃ ἐνδιέτριψαν χρόνον περὶ αὐτήν. 3. αἰτίαν
 ἢ ἐλαχίστην Ἀρχιδάμιος ἔλαβεν ἀπ' αὐτῶν, δοκῶν καὶ ἐν τῇ
 τῆς τοῦ πολέμου μαλακὸς εἶναι καὶ τοῖς Ἀθηναίοις ἐπιτή-
 οὐν παλαιῶν προθύμως πολεμεῖν· ἐπειδὴ τε ξυτελέγετο ὁ
 ἦ, ἢ τε ἐν τῷ ἰσθμῷ ἐπιμονὴ γενομένη καὶ κατὰ τὴν ἄλλην
 ἦ ἢ σχολαιότης διέβαλεν αὐτόν, μάλιστα δὲ ἢ ἐν τῇ Οἰνός

ἐπίσχεσις. 4. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ καὶ ἰδόκουσι οἱ Πελοποννήσιοι ἐπελθόντες, ἂν διὰ τάχους ἔτι ἔξω καταλαβεῖν, εἰ μὴ διὰ τὴν ἐκείτων μέλλουσιν. 5. ἐν τῇ μὲν ὁργῇ ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθέδρᾳ εἶχεν. ὁ δὲ δεχόμενος, ὡς λέγεται, τοὺς Ἀθηναίους τῆς γῆς ἔτι ἀκεραῖον ἐνδῶσειν τι καὶ κατοκρήσειν περιδεῖν αὐτὴν τμηθεῖσαν, αὐτὸν
 XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνῇ καὶ πᾶσαν ἰδέαντες οὐκ ἐδύναντο ἐλεῖν, οἱ τε Ἀθηναῖοι οὐδὲν ἐπεκηρυκνύοντες αὐτῷ δὴ ὁρμήσαντες ἀπ' αὐτῆς μετὰ τὰ ἐν Πλαταίᾳ τῶν ἰσθμίων Θηβαίων γεγόμενα ἡμέρᾳ ὀγδοηκοστῇ μάλιστα, τοῦ θύρου τοῦ σίτου ἀκμάζοντος, ἐσέβαλον εἰς τὴν Ἀττικὴν ἡγεῖτο δὲ Ἀρχάμος ὁ Ζευξιδάμου, Λακεδαιμονίων βασιλεὺς. 2. καὶ καθιζόμενον πρῶτον μὲν Ἐλευσίνα καὶ τὸ Θριάσιον πεδῖον, καὶ τὰ λοιπὰ τῶν Ἀθηναίων ἱππέων περὶ τοὺς Ρεῖτους καλουμένους ἐπιστάντο. ἔπειτα προὔχωρουν ἐν δεξιᾷ ἔχοντες τὸ Αἰγάλεων ὄρος Κρωπεύς, ἕως ἀφίκοντο εἰς Ἀχαρνάς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δίμων καλουμένων. καὶ καθιζόμενοι εἰς αὐτὸ στρατόπεδον ἐποίησαντο χρόνον τε πολὺν ἐμμεῖναντες ἔτεμον. XX. γυνώσκουσι τοιγάρδε λέγεται τὸν Ἀρχίδαμον περὶ τε τὰς Ἀχαρνάς ὡς εἰς μάταια μένοντα μῆναι, καὶ εἰς τὸ πεδῖον ἐκείνῃ τῇ ἐσβολῇ οὐ καταβῆναι. 2. τοὺς γὰρ Ἀθηναίους ἡλπιζεν ἀκμάζοντάς τε νεότητι πολλῇ, παρεσκευασμένους εἰς πόλεμον ὡς οὐπω πρότερον, ἴσως ἂν ἐπὶ

μὴ προῖται, μεμνημένοι καὶ Πλειστοάνακτα τὸν Πανσανίου
 υμοίων βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς εἰς Ἑλευσίνα
 ἰώ, ἐστρατῶν Πελοποννησίων, πρὸ τοῦδε τοῦ πολέμου τέσ-
 κί δέκα ἔτεσιν, ἀγεώρησε πάλιν, εἰς τὸ πλεῖον οὐκ ἐτι προελ-
 ὀ δὲ καὶ ἡ γῆ αὐτῶν ἐγένετο ἐκ Σπάρτης, δόξαντι χρή-
 σθῆναι τὴν ἀναχώρησιν. 2. ἐπειδὴ δὲ περὶ Ἀχαρνᾶς εἶδον
 τὸν ἐξέχοντα σταδίου· τῆς πόλεως ἀπέχοντα, οὐκ ἐτι ἀνα-
 τοιοῦντο, ἀλλ' αὐτοῖς, ὡς εἰκός, γῆς τεμνομένης ἐν τῷ ἐμφα-
 τῷ ἐωράσαντο οἱ γε νεώτεροι, οἷδ' οἱ πρεσβύτεροι πλὴν τὰ
 δευρὸν ἐθαίνετο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τῇ
 πεζιέναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν
 δεῖλαι, οἱ μὲν κλεύοντες ἐξιέναι, οἱ δὲ τινες οὐκ ἐώντες.
 οἱ δὲ τε ἴδον χρησμὸν παρτοίον, ὥς ἀκροᾶσθαι ὡς ὅ
 ὡς ἴδον. οἱ τε Ἀχαρνῆς οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ
 ἴδον εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐν ἴσῳ
 τε μάλιστα. παντὶ τε τῷ τῷ ἀνέχοντι ἡ πόλις καὶ τὸν
 ἐν ἴσῳ ἔχον, καὶ ὡς παρῆντε πρῶτον ἐμμένετο οὐ
 ἐκείνοις ὅτι στρατιῶν ὡς οὐκ ἐπεξάγοι, αἰτίον τε σφίσιν
 αὐτοῖς ὡς ἐπασχον. XXII. Περικλῆς δὲ ὁρῶν μὲν αὐ-
 τὸν περὶ χαλεπαιότητα καὶ οὐ τὰ ἄλλα φρονούντας,
 δὲ οὐδὲν. γιγνώσκων περὶ τοῦ μὴ ἐπεξιέναι, ἐκκλησίαν τε
 αὐτῶν οὐδὲ ξίλλογον οἰδένα, τοῦ μὴ ὁρῶν τι μᾶλλον ἢ
 τελευτᾶς ἐξαμαρτεῖν, τὴν τε πόλιν ἐφύλασσε καὶ δι' ἴσῳ
 ὅσον ἐδύνατο εἶχεν. 2. ἰππείας μέντοι ἐξέπεμπιν αἰεί,
 φροδοῦντες ἀπὸ τῆς στρατιᾶς ἐσπίπτοντας εἰς τοὺς ἀγροὺς
 εἰς τῆς πόλεως κακοῦργεῖν· καὶ ἰππομαχίᾳ τις ἐτεγγετο
 ἡ φησὶ τις τῶν τε Ἀθηναίων τέλει ἐν τῶν ἰππέων καὶ
 ἐν αὐτῶν πρὸς τοὺς Βοιωτῶν ἰππείας, ἐν ᾗ οὐκ ἔλασσον
 Ἀθηναῖοι καὶ Θεσσαλοί, μέχρι οὗ, προσβοηθησάτων τοῖς
 τῶν ἰππιτῶν, τροπὴ ἐγένετο αὐτῶν, καὶ ἀπέθανον τῶν
 καὶ Ἀθηναίων οὐ πολλοί· ἀνείλοντο μέντοι αὐτοῖς
 ἡσπέρηδες. καὶ οἱ Πελοποννήσιοι τροπαῖον τῇ ὑστεραίᾳ
 3. ἡ δὲ βοήθεια αὐτῇ τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν
 ἐγένετο τοῖς Ἀθηναίοις· καὶ ἀγίχοντο παρ' αὐτοῖς
 Φαρσάλιοι, Παιῖσιοι, Κραιώνιοι, Πειράσιοι, Γερτώ-
 υοι. ἡγοῦντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ

ἐπίσχεσις. 4. οἱ γὰρ Ἀθηναῖοι ἐσεκομίζοντο ἐν τῷ χρόνῳ τῷ καὶ ἐδόκουν οἱ Πελοποννήσιοι ἐπελθόντες, ἂν διὰ ταύτους πᾶσι ἐτι ἔξω καταλαβείν, εἰ μὴ διὰ τὴν ἐκείνων μέλλουσιν. 5. ἐν τοῖς μὲν ὅροις ὁ στρατὸς τὸν Ἀρχίδαμον ἐν τῇ καθύδρᾳ εἶχε. ὁ δὲ πρὸς δεξιόμενος, ὡς λέγεται, τοὺς Ἀθηναίους τῆς γῆς ἐτι ἀκεραῖον οἱ ἐνδύσειν τι καὶ κατοικήσειν περιδεῖν αὐτὴν τμηθεῖσιν, ὡς XIX. ἐπειδὴ μέντοι προσβαλόντες τῇ Οἰνῳ καὶ πᾶσαν ἰδέαν πρὸς αὐτοὺς, οὐκ ἐδύναντο ἐλεῖν, οἳ τε Ἀθηναῖοι οὐδὲν ἐπεκηρυκεῖν οὕτω δὲ ὁρμήσαντες ἀπ' αὐτῆς μετὰ τὰ ἐν Πλαταιῶν τῶν ἐσελθόντων Θυβραίων γενόμενα ἡμέρᾳ ὁδοποιοῦν μάλιστα, τοῦ θέρους τοῦ αἵτου ἀκμάζοντος, ἐσέβαλον ἐς τὴν Ἀττικὴν· ἡγεῖτο δὲ Ἀρχιδάμος ὁ Ζευξιδάμων, Λακεδαιμονίων βασιλεύς. 2. καὶ καθ' ὅσον ἔτι μὲν πρῶτον μὲν Ἐλευσίνα καὶ τὸ Θυμιάσιον πεδῖον, καὶ τρεῖς τῶν Ἀθηναίων ἱππέων περὶ τοὺς Πύριον καλουμένους εἰσάγαγον. ἔπειτα προερχόμενοι ἐν δεξιᾷ ἔχοντες τὸ Αἰγύλιον ὄρος Κρωπεύς, ὥς ἀφίσκοντο ἐς Ἀχαρνάς, χωρίον μέγιστον τῆς Ἀττικῆς τῶν δόμων καλουμένων. καὶ καθ' ὅσον ἐς αὐτὸ στρατοπέδου

μὴ προΐναι, μιμημένοι καὶ Πλειστοάνακτα τὸν Πανσανίου
 υἱοῦ βασιλέα, ὅτε ἐσβαλὼν τῆς Ἀττικῆς εἰς Ἐλευσίνα
 ἰσχυρῶς στρατῷ Πελοποννησίων, πρὸ τοῦδε τοῦ πολέμου τέσ-
 και δέκα ἔτεσιν, ἀπεχώρησε πάλιν, εἰς τὸ πλεῖον οὐκέτι προελ-
 λὼ δὴ καὶ ἡ φυγὴ αὐτῷ ἐγένετο ἐκ Σπάρτης, δόξαντι χρή-
 νοῦσθαι τὴν ἀναχώρησιν. 2. ἐπειδὴ δὲ περὶ Ἀχαρνὰς εἶδον
 κατὰν ἐξήκοστα σταδίου, τῆς πόλεως ἀπέχοντα, οὐκέτι ἀνυ-
 ποκρίνοντο, ἀλλ' αὐτοῖς, ὡς εἰκός, γῆς τεμνομένης ἐν τῷ ἐμφα-
 ῥῳ ἐσφράκασαν οἱ γὰρ νεώτεροι, οὐδ' οἱ πρεσβύτεροι πλὴν τὰ
 ἰ, δεινὸν ἐφαινότο, καὶ ἐδόκει τοῖς τε ἄλλοις καὶ μάλιστα τῇ
 ἐπεξίεναι καὶ μὴ περιορᾶν. κατὰ ξυστάσεις τε γιγνόμενοι ἐν
 ἰσχυρίᾳ ἦσαν, οἱ μὲν κελύοντες ἐξιέναι, οἱ δὲ τινες οὐκ ἐῶντες.
 ἰσχυροὶ τε ἦδον χρησμοὺς παντοίων, ὥς ἀκροᾶσθαι ὡς
 ἰσχυρῶς. οἱ τε Ἀχαιοὶ οἰόμενοι παρὰ σφίσιν αὐτοῖς οὐκ
 ἦν μοῖραν εἶναι Ἀθηναίων, ὡς αὐτῶν ἡ γῆ ἐτέμνετο, ἐνῆγον
 δὸν μάλιστα. παντί τε τρόπῳ ἀνηρέθιστο ἡ πόλις καὶ τὸι
 ἰσχυρῶς ἐν ὀργῇ εἶχον, καὶ ὧν παρῆγεσε πρότερον ἐμμένοντο οὐ-
 ἰσχυρῶς ἐκάκισον ὅτι στρατηγὸς ὧν οὐκ ἐπεξάγοι, αἰτιὸν τε σφίσιν
 ἰσχυρῶς πάντων ὧν ἔπασχον. XXII. Περικλῆς δὲ ὄρων μὲν αὐ-
 ἰσχυρῶς τὸ παρὸν χαλεπαίνοντας καὶ οὐ τὰ ἄμιστα φρονούντας,
 ἰσχυρῶς δὲ ὀρθῶς γιγνώσκειν περὶ τοῦ μὴ ἐπεξίεναι, ἐκκλησίαν τε
 ἰσχυρῶς αὐτῶν οὐδὲ ξίλλογον οἰδένα, τοῦ μὴ ὀργῇ τι μᾶλλον ἢ
 ἰσχυρῶς ἐνελθόντας ἐξαμαρτεῖν, τὴν τε πόλιν ἐφύλασσε καὶ δι' ἰσχυ-
 ἰσχυρῶς ὅσον ἐδύνατο εἶχεν. 2. ἰππέας μέντοι ἐξέπεμπεν αἰεὶ,
 ἰσχυρῶς προδρόμους ἀπὸ τῆς στρατιᾶς ἐσπίνοντας εἰς τοὺς ἀγρούς
 ἰσχυρῶς τῆς πόλεως κακοεργεῖν καὶ ἰππομαχίᾳ τις ἐνεγένετο
 ἰσχυρῶς ἐν Φρυγίᾳ τῶν τε Ἀθηναίων τέλει ἐν τῶν ἰππίων καὶ
 ἰσχυρῶς μετ' αὐτῶν πρὸς τοὺς Βοιωτῶν ἰππέας, ἐν ᾗ οὐκ ἔλασσαν
 ἰσχυρῶς οἱ Ἀθηναῖοι καὶ Θεσσαλοί, μέχρι οὗ, προσβοηθησάντων τοῖς
 ἰσχυρῶς τῶν ὀπλιτῶν, τροπὴ ἐγένετο αὐτῶν, καὶ ἀπέθανον τῶν
 ἰσχυρῶς καὶ Ἀθηναίων οὐ πολλοί. ἀνείλοντο μέντοι αὐτοῖς
 ἰσχυρῶς ἀσπόνδους. καὶ οἱ Πελοποννήσιοι τροπαῖον τῇ ὑστεραίᾳ
 ἰσχυρῶς. 3. ἡ δὲ βοήθεια αὕτη τῶν Θεσσαλῶν κατὰ τὸ παλαιὸν
 ἰσχυρῶς ἐγένετο τοῖς Ἀθηναίοις καὶ ἀγίκοντο παρ' αὐτοῖς
 ἰσχυρῶς, Φαρσάλιοι, Παιάσιοι, Κρατώνιοι, Πειράσιοι, Γυρτώ-
 ἰσχυρῶς. ἡγοῦντο δὲ αὐτῶν ἐκ μὲν Λαρίσης Πολυμήδης καὶ

Ἀριστόνους, ἀπὸ τῆς στάσεως ἐκάτερος, ἐκ δὲ Φαρσάλοῦ ἦσαν δὲ καὶ τῶν ἄλλων κατὰ πόλεις ἄρχοντες.

XXIII. Οἱ δὲ Πελοποννήσιοι, ἐπειδὴ οὐκ ἐπεξήεσθαι ἠθέλησαν οἱ Ἀθηναῖοι εἰς μάχην, ἄραντες ἐκ τῶν Ἀχαρνῶν ἐδίδουν τινας ἄλλους τῶν μεταξὺ Πάρρηθους καὶ Βριλήσσου ὄρους. τῶν δὲ αὐτῶν ἐν τῇ γῇ, οἱ Ἀθηναῖοι ἀπέστειλαν τὰς ἑκατὰ περὶ Πελοπόννησον ὥσπερ παρεσκευάζοντο, καὶ χιλίους ὅπαι αὐτῶν καὶ τοξότας τετρακοσίους· ἐστρατήγει δὲ Καρκῖς Ξενοτίμου καὶ Πρωτέας ὁ Ἐπικλέους καὶ Σωκράτης ὁ Ἀσκληπιάδου καὶ οἱ μὲν ἄραντες τῇ παρασκευῇ ταύτῃ περιέπλεον, 3. οἱ ποιεῖσσι χρόνον ἐμμείναντες ἐν τῇ Ἀττικῇ ὅσον εἶχον τὰ ἀνταχώρησαν διὰ Βοιωτῶν, οὐχ ὑπερ ἐσέβαλον· παριόντες πρὸς τὴν γῆν τὴν Πειραϊκὴν καλουμένην, ἣν τέμνονται Ὠρώπια καὶ Ἰωνίαι ὑπὲρ τοῦ Ἰσθμοῦ, ἐδήλωσαν. ἀφικόμενοι δὲ εἰς Πελοπόννησον οὐκ ἔβαντο κατὰ πόλεις ἕκαστοι.

XXIV. Ἀναχωρησάντων δὲ αὐτῶν οἱ Ἀθηναῖοι κατεστῆσαντο κατὰ γῆν καὶ κατὰ θάλασσαν, ὥσπερ δὴ ἐμπαγιστὸς τοῦ πολέμου σιγάζειν· καὶ χίλια τάλαντα ἀπὸ τῆς πόλεως ἐκράναντο.

πυρ, τὴν τε πόλιν περιεποίησε, καὶ ἀπὸ τούτου τοῦ τολμήματος αὐτοῦ τῶν κατὰ τὸν πόλεμον ἐπηρεάθη ἐν Σπάρτῃ. 3. οἱ δὲ θηταῖοι ἰφαιττες παρῆπλεον, καὶ σχύοντες τῆς Ἡλείας ἐς Φειάν, ἔσαν τὴν γῆν ἐπὶ δύο ἡμέρας, καὶ προσβοηθήσαντας τῶν ἐκ τῆς ἡς Ἡλίδος τριακοσίους λογάδας, καὶ τῶν αὐτόθεν ἐκ τῆς περιόδος Ἡλείων μάχῃ ἐκράτησαν. 4. ἀέριμον δὲ κατιόντος μεγάλον, μαζόμενοι ἐν ὑλμένῳ χωρίῳ, οἱ μὲν πολλοὶ ἐπέβησαν ἐπὶ τὰς ἑλμένας, καὶ περιέπλεον τὸν Ἰχθὺν καλούμενον τὴν ἄκραν ἐς τὸν ἐν τῇ ἑλμένῃ· οἱ δὲ Μεσσήνιοι ἐν τούτῳ, καὶ ἄλλοι τινὲς οἱ οὐ δευτέρῳ ἐπιβῆναι κατὰ γῆν χωρήσαντες τὴν Φειάν αἰροῦσι. 5. καὶ εἰς αὐτὴν τῆς περιπλεύσασαι ἀναλαμβάνουσιν αὐτοὺς καὶ ἐξαντάται ἐκλιπόντες Φειάν, καὶ τῶν Ἡλείων ἡ πολλὴ ἴδη στρατιὰ σεβροηθίκει. παρμπλεύσαντες δὲ οἱ Ἀθηναῖοι ἐπὶ ἄλλα χωρία ἔειπεν.

XXVI. Ὑπὸ δὲ τὸν αὐτὸν χρόνον τοῦτον οἱ Ἀθηναῖοι τριάκοντα καὶ ἑξέπεμψαν περὶ τὴν Λοκρίδα καὶ Εὐβοίαν ἅμα ἐκείνῃ· ἐστρατεύει δὲ αὐτῶν Κλεόπομπος, ὁ Κλειτίον. 2. καὶ βιάσεις ποιησάμενος τῆς τε παρὰ θαλασσίον ἐστὶν ἡ ἰδῶσε καὶ ἰον ἐίδεν, ὁμήρου τε ἔλαβεν αὐτῶν, καὶ ἐν Ἀλόπῃ τοὺς βοηθήσας Λοκρῶν μάχῃ ἐκράτησεν.

XXVII. Αἰεσθήσαν δὲ καὶ Αἰγινήταις τῷ αὐτῷ θέρει τούτῳ ἰγίτης Ἀθηναῖοι αὐτούς τε καὶ παῖδας καὶ γυναῖκας, ἐπικαλέετε· οὐχ ἥκιστα τοῦ πολέμου σφίσιν αἰτίους εἶναι· καὶ τὴν Αἰγινέσσαν αἰεστέραν ἐφαίνετο, τῇ Πελοποννήσῳ ἐπικειμένην, αὐτῶν βαιτίας ἐποίκους ἔχειν. καὶ ἐξέπεμψαν ὕστερον οὐ πολλῶν ἐς τὴν τοὺς οἰκίτορας. 2. ἐκπεσοῦσι δὲ τοῖς Αἰγινήταις οἱ Λακωνῆες ἔδωσαν Θυρέαν οἰκεῖν καὶ τὴν γῆν τίμεσθαι, κατὰ τε τὸν ἰγίαν διαφόρον καὶ ὅτι σφῶν εὐεργέται ἦσαν ὑπὸ τὸν σεισμόν τῶν Εἰλώτων τὴν ἐπανάστασιν. ἡ δὲ Θυρεῖτις γῆ μεθορία Ἀργείας καὶ Λακωνικῆς ἐστίν, ἐπὶ θάλασσαν καθέκουσα. καὶ μὲν αὐτῶν ἐνταῦθα ὄκησαν, οἱ δ' ἐσπάρησαν κατὰ τὴν ἄλλαν αἶδα.

XXVIII. Τοῦ δ' αὐτοῦ θέρου νοσητήρια κατὰ σελήνην, ὥσπερ μόνον δοκεῖ εἶναι γίγνεσθαι δυνατόν, ὁ ἥλιος ἐξῆλπε μετὰ μεσημῆρας καὶ πάλιν ἀνεπληρώθη, γενόμενος μηνιοειδὴς καὶ ἀστέρας ἐν ἐκφαγέτων.

XXIX. Καὶ ἐν τῷ αὐτῷ θίρει Νυμφόδωρον τὸν Πύθεω, ἀνδρα Ἀβδηρίτην, οὗ εἶχε τὴν ἀδελφὴν Σιτάλκης, θυγάμενον πατρὸς αὐτῷ μέγα, οἱ Ἀθηναῖοι, πρότερον πολέμιον νομίζοντες, προξένου ἐποίησαντο καὶ μετεπέμψαντο, βουλόμενοι Σιτάλκην σφίσι τὸν Τήρης, Θρακῶν βασιλέα, ξύμμαχον γενέσθαι. 2. ὁ δὲ Τήρης οὗτος, ὁ πατρὸς Σιτάλκον πατήρ, πρῶτος Ὀδρυσαῖς τὴν μεγάλην βασιλείαν ἐπὶ πλείον τῆς ἄλλης Θράκης ἐποίησε· πολὺ γὰρ μέρος καὶ ἀντότομον ἐστὶ Θρακῶν. 3. Τηρεὶ δὲ τῷ Πρόκρην τὴν Πανδίωνος ἀπ' Ἀθηναίων σχόντι γυναῖκα προσήκει ὁ Τήρης οὗτος οὐδέν, οὐδὲ τῆς αὐτῆς Θράκης ἐγένοντο, ἀλλ' ὁ μὲν ἐν Δαυλίᾳ τῆς Φωκίδος τῶν καλοῦμενης γῆς ὁ Τηρεὺς ᾧκει τότε ὑπὸ Θρακῶν οἰκουμένης, καὶ τὸ ἔργον τὸ περὶ τὸν Ἴτυν αἱ γυναῖκες ἐν τῇ γῇ ταύτῃ ἐπραξαν· πολλοῖς δὲ καὶ τῶν ποιητῶν ἐν ἀηδόνος μνήμῃ Δαυλίας ἢ ὄρις ἐπωτόμασται· εἰκὸς δὲ καὶ τὸ κῆδος Πανδίωνα ξυνάψασθαι τῆς θυγατρὸς διὰ τοσούτου, ἐπ' ὠφελείᾳ τῇ πρὸς ἀλλήλους, μᾶλλον ἢ διὰ πολλῶν ἡμερῶν εἰς Ὀδρυσᾶς ὁδοῦ. Τήρης δὲ οὔτε τὸ αὐτὸ ὄνομα ἔχων, βασιλεὺς τε πρῶτος ἐν κράτει Ὀδρυσῶν ἐγένετο. 4. οὗ δὲ ὄντα τὸν Σιτάλκην οἱ Ἀθηναῖοι ξύμμαχον ἐποίησαντο, βουλόμενοι σφίσι

οἷς οὔσα, Παλῆς, Κράνιοι, Σαμναῖοι, Προναῖοι. 3. ὅστεροι οὐκ ἄνεχθώρησαν αἱ νῆες ἐς τὰς Ἀθήνας.

XXI. Περὶ δὲ τὸ θοιτόπωρον τοῦ θέρους τούτου Ἀθηναῖοι εἰ, αὐτοὶ καὶ οἱ μέτοικοι, ἐσβύλουν ἐς τὴν Μεγαρίδα Περικλέ-

Ξανθίππου στρατηγούντος. καὶ οἱ περὶ Πελοπόννησον οἱ ἐν ταῖς ἑκατὸν ναυσὶν, εἰχον γὰρ ἤδη ἐν Αἰγίῃ ὅτιες αἰακομιζόμετοι, ὡς ἤσθοντο τοὺς ἐκ τῆς πόλεως πανστρα-
Μεγάρους ὄντας, ἐπλεονσαν παρ' αὐτοὺς καὶ ξυτεμίσθησαν. τόπεδόν τε μάλιστα δὴ τοῦτο ἄθρόον Ἀθηναίων ἐγένετο, σης ἔτι τῆς πόλεως καὶ οὐπω νεοσηκτίας. μετρίων γὰρ οὐκ ἐλάσσους ἦσαν αὐτοὶ Ἀθηναῖοι, χωρὶς δὲ αὐτοῖς οἱ ἐν πρὶ τρισχίλιοι ἦσαν, μέτοικοι δὲ ξυτεσέβαλλον οὐκ ἐλάσσους ἢ ὀπλιτῶν, χωρὶς δὲ ὁ ἄλλος ὄμιλος ψιλῶν οὐκ ὀλίγος. ἐς δὲ τὰ πολλὰ τῆς γῆς ἀνεχώρησαν. 3. ἐγένετο δὲ καὶ τερὸς ἐν τῷ πολέμῳ κατὰ ἔτος ἕκαστον ἐσβολαὶ Ἀθηναίων ἐν Μεγαρίδι καὶ ἰππέων καὶ πανστρατιᾷ, μέχρι οὗ Νίσαια ἐάλω-
μεναι.

XXII. Ἐπειχίσθη δὲ καὶ Ἀταλάντη ἐπ' Ἀθηναίων σφού-
θέρους τούτου τελευτῶντος ἢ ἐπὶ Λοκροῖς τοῖς Ὀπου-
τος ἐρήμῃ πρότερος οὔσα, τοῦ μὴ ληστὴς ἐκπλείοιται ἐξ
ης καὶ τῆς ἄλλης Λοκρίδος κακουργεῖν τὴν Εἵβοιαν.
εἰ μὲν ἐν τῷ θέρει τούτῳ μετὰ τὴν τῶν Πελοποννησίων ἐκ-
τικῆς ἀναχώρησιν ἐγένετο.

XXIII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος Εὐαρχος, ὁ Ἀκαρναν-
ος ἐς τὴν Ἀστικὸν κατελθεῖν, πείθει Κορινθίους τεσσα-
ρανσὶ καὶ πεντακοσίοις καὶ χιλίοις ὀπλίταις ἐαντὸν κατά-
ύσαντας, καὶ αὐτὸς ἐπικούρους τινας προσεμισθώσατο.
τῆς στρατιᾶς Εὐταμίδας τε ὁ Ἀριστωγέμων καὶ Τιμόξε-
μοκράτους καὶ Εὔμαχος ὁ Χρύσιδος. 2. καὶ πλείοντες
ον· καὶ τῆς ἄλλης Ἀκαρναντίας τῆς περὶ θάλασσαν ἔστιν
βουλόμετοι προσποιήσασθαι, καὶ πειραθέντες, ὡς οὐκ
ι, ἀπέπλεον ἐπ' οἶκον. 3. σχόντες δ' ἐν τῷ παράπλῳ ἐς
ντίαν καὶ ἀπόβυσιν ποιησάμενοι ἐς τὴν Κρατίων γῆν,
όντες ὑπ' αὐτῶν ἐξ ὁμολογίας τινὸς ἀνδρας τε ἀποβύλλονσι
τῶν ἐπιθεμένων ἀπρυσδοκῆτοις τῶν Κρατίων, καὶ βιαίτε-
αγόμενοι ἐκομίσθησαν ἐπ' οἶκον.

... μη εὐρεῦσιν ἐς ἀταίρεσιν. 4
ουλόμενος καὶ ἀστῶν καὶ ξένων, καὶ γυναῖκες πα
ουσαι ἐπὶ τὸν τάφον ὀλοσυρόμεναι. 5. τιθέασι
μον σῆμα, ὃ ἐστὶν ἐπὶ τοῦ καλλίστου προαστείου
εἰ ἐν αὐτῇ θάπτουσι τοὺς ἐκ τῶν πολέμων, πλήρ
αθῶν· ἐκείνων δὲ διαπρεπῇ τὴν ἀρετὴν κρίναντα
άφον ἐποίησαν. 6. ἐπειδὴν δὲ κρύψωσι γῆ, ἀνὴρ ἢ
τόλεως, ὃς ἂν γνώμη τε δοκῇ μὴ ἀξύνετος εἶναι καὶ ἀξ
έγει ἐπ' αὐτοῖς ἔπαινον τὸν πρέποντα· μετὰ δὲ τοῦ
· ὥδε μὲν θάπτουσι· καὶ διὰ παντὸς τοῦ πολέμου,
αὐτοῖς, ἐχρῶντο τῇ τόμῳ. 8. ἐπὶ δ' οὖν τοῖς πρώτοι
λῆς ὁ Ξανθίππου ἤρεθῃ λέγειν. καὶ ἐπειδὴ καμ
προελθὼν ἀπὸ τοῦ σήματος ἐπὶ βῆμα ὑψηλὸν πεπο
κουόιτο ὡς ἐπὶ πλείστον τοῦ ὁμίλου, ἔλεγε τοιαῦδε.

XXXV. Οἱ μὲν πολλοὶ τῶν ἐνθάδε εἰρηκότων
ὄν προσθίεντα τῇ τόμῳ τὸν λόγον τότε, ὡς καλὸν ἐ
ολέμων θιαπτομένοις ἀγορεύεσθαι αὐτόν· ἐμοὶ δ' ἀρι
ναι ἀνδρῶν ἀγαθῶν ἔργῳ γενομένων ἔργῳ καὶ δι
αίᾳ, οἷα καὶ νῦν περὶ τὸν τάφον τότε δημοσίᾳ παρι
ᾶτε, καὶ μὴ ἐν ἑνὶ ἀνδρὶ πολλῶν ἀρετᾶς κινδυνεύε
ρον εἰπόντι πιστευθῆναι. 2 ...

ἰσχύουσιν τῷ τόμῳ, πειρώσθαι ἡμῶν τῆς ἐκάστον βουλήσεώς τε καὶ
 δόξης, τῶν ὡς ἐπὶ πλείστον. XXXVI. ἄρξομαι δὲ ἀπὸ τῶν
 προτέρων πρῶτον· δίκαιον γὰρ αὐτοῖς καὶ πρέπειν δὲ ἅμα ἐν τῷ
 ταῦδε τῇ τιμῇ ταῦτεν τῆς μετῆμης δίδοσθαι. τὴν γὰρ χώραν ἀπὸ
 οἱ αἰτῶ οἰκοῦντες, διυδοχῇ τῶν ἐπιγυγγομένων μέχρι τοῦδε ἔλκεται·
 οὐδ' ἀρετῇ παρέδοσαν. 2. καὶ ἑαυτοὶ τε ἄξιοι ἐπαίνοιο, καὶ εἰ
 πᾶσι οἱ πατέρες ἡμῶν· κτησάμενοι γὰρ πρὸς οἷς ἔδιδξαντο ὅσον
 ἦσαν ἀρχὴν οὐκ ἀπόνως ἡμῖν τοῖς τῶν προσκατελίπον. 3. τί δὲ
 αὐτῆς αὐτοὶ ἡμεῖς οἶδε, οἱ τῶν εἰ ὄντες μάλιστα ἐν τῇ καθε-
 ῖναι ἡλικίᾳ, ἐπηρεξήσαμεν, καὶ τὴν πόλιν τοῖς πᾶσι παρεσκευά-
 σεν καὶ ἐς πόλεμον καὶ ἐς εἰρήνην ἀνταρκεστάτην. 4. ὦν ἐγὼ τί
 κατὰ πολέμους ἔργα, οἷς ἕκαστα ἐκτίθη, ἢ εἴ τι αὐτοὶ ἢ οἱ
 πατέρες ἡμῶν βίβραρον ἢ Ἑλλήνων πόλεμον ἐπιόντα προθύμως ἡμι-
 εθα, μακρογροεῖν ἐν εἰδόσιν οὐ βουλόμετος, εἴσω· ἀπὸ δὲ οἷας
 ἐπιτηδευέως ἤλθομεν ἐπ' αὐτὰ καὶ μεθ' οἷας πολιτείας καὶ
 τῶν ἐξ οἷων μεγάλη ἐγένετο, ταῦτα δηλώσας· πρῶτον εἰμι καὶ
 τὸν τῶνδε ἔπαινον, νομίζων ἐπὶ τε τῷ παρόντι οὐκ ἂν ἀπρεπῇ
 ἦσαι αὐτὰ, καὶ τὸν πάντα ὅμιλον καὶ ἀστῶν καὶ ξένων ξέμφο-
 εῖναι αὐτῶν ἐπακοῦσαι. XXXVII. χρώμεθα γὰρ πολιτείᾳ
 ἡλνύσῃ τοὺς τῶν πέλας τόμους, παρὰδειγμα δὲ μᾶλλον αὐτοῖς
 τισὶ ἢ μιμούμετοι ἑτέρους. καὶ ὁμοίᾳ μὲν διὰ τὸ μὴ ἐς ὀλίγους
 ἐς πλείους οἰκτεῖν δημοκρατίᾳ κέκληται· μέτεστι δὲ κατὰ μὲν
 τόμους πρὸς τὰ ἴδια διάδοχα πᾶσι τὸ ἴσον, κατὰ δὲ τὴν ἀξιώ-
 ως ἕκαστος ἐν τῇ εἰδοκίμῃ, οὐκ ἀπὸ μέρους τὸ πλεῖον ἐς τί
 ἢ ἀπ' ἀρετῆς προτιμᾶται, οὐδ' αὖ κατὰ περιάν, ἔχων δὲ τι
 ὅσον δρᾶσαι τὴν πόλιν, ἀξιώματος ἀγαθείᾳ κεκώλυται. 2. ἐλευ-
 ως δὲ τί τε πρὸς τὸ κοινὸν πολιτεύομεν καὶ ἐς τὴν πρὸς ἀλλή-
 ; τῶν καθ' ἡμέραν ἐπιτηδευμάτων ὑποψίαν, οὐ δι' ὀργῆς τὸν
 ας, καὶ καθ' ἰδοιῆς τι δρᾶ, ἔχοντες, οὐδὲ ἀζημίους μὲν λυπηρῶς
 τῇ ὅπως ἀχθῆδόντας προστιθέμενοι. 3. ἀνεπαχθῶς δὲ τὰ ἴδια
 σομιλόντες τὰ δημόσια διὰ δέος μάλιστα οὐ παραγομῶμεν, τῶν
 ἀπὸ ἐν ἀρχῇ ὄντων ἀκροαίσει καὶ τῶν τόμων καὶ μάλιστα αὐτῶν
 εἰ τε ἐπ' ὠφελείᾳ τῶν ἀδικουμένων κείνται, καὶ ἴσοι, ἄγραφοι
 ες, αἰσχύνει ὁμολογουμένην φέρουσι. XXXVIII. καὶ μὲν καὶ
 πόντων πλείστας ἀναπαύλας τῇ γνώμῃ ἐπορισάμεθα, ἀγῶσι μὲν
 καὶ θησίαις διετησίαις νομίζοντες, ἰδίαις δὲ κατασκευαῖς εὐπρε-

πέσιν, ὥν καθ' ἡμέραν ἡ τέρψις τὸ λυπηρὸν ἐκπληρῶσει. 2. ἐρχεται δὲ διὰ μέγεθος τῆς πόλεως ἐκ πάσης γῆς τὰ πάντα, συμβαίνει ἡμῖν μηδὲν οἰκειότερα τῇ ἀπολαίσει τὰ αὐτοῦ ἀγῶν γιγνόμενα καρποῦσθαι, ἢ καὶ τὰ τῶν ἄλλων ἀνθρώπων. XXXI διαφέρομεν δὲ καὶ ταῖς τῶν πολεμικῶν μελέταις τῶν ἐτασσομένων τοῖσδε. τὴν τε γὰρ πόλιν κοινὴν παρέχομεν, καὶ οὐκ ἔστιν ὅτε Λακίαις ἀπειργομέν τινὰ ἢ μαθήματος ἢ θεάματος, ὃ μὴ κρυφίαν τις τῶν πολεμίων ἰδὼν ὠφελῇθει, πιστεύοντες οὐ ταῖς πρὸς σκευαῖς τὸ πλεόν καὶ ἀπάταις, ἢ τῷ ἀφ' ἡμῶν αὐτῶν εἰς τὰ ἐνψύχῳ· καὶ ἐν ταῖς παιδείαις οἱ μὲν ἐπιπόνῳ ἀσκήσει, εὐθὺς ὄντες, τὸ ἀνδρεῖον μετέρχονται, ἡμεῖς δὲ ἀνειμένως διακώποιοιδεν ἴσσον ἐπὶ τοὺς ἰσοπαλεῖς κινδύνους χωροῦμεν. 2. τεκμηριώδεις οὔτε γὰρ Λακεδαιμόνιοι καθ' ἐκάστον, μετὰ πάντων δ' εἰς γῆν ἡμῶν στρατεύουσι, τὴν τε τῶν πέλας αὐτοὶ ἐπελθόντες οὐχ ὡς ἐν τῇ ἄλλοτρίᾳ τοὺς περὶ τῶν οἰκείων ἀμνησμένους μαχόμενα τὰ πλείω κρατοῦμεν. 3. ἀθρόα τε τῇ δυνάμει ἡμῶν οὐδεὶς πολέμιος ἐνέτυχε, διὰ τὴν τοῦ ταυτικοῦ τε ἅμα ἐπιμέλειαν, καὶ ἐν τῇ γῇ ἐπὶ πολλὰ ἡμῶν αὐτῶν ἐπίπεμψιν· ἦν δὲ πονηροὺς προσμίζωσι, κρατήσαντές τέ τινες ἡμῶν πάντας ἀνχοῦσιν ἀσπασθαι, καὶ νικηθέντες ὑπ' ἀπάντων ἡσῆσθαι. 4. καίτοι εἰ ῥᾴδιον μᾶλλον ἢ πόνων μελέτη, καὶ μὴ μετὰ τόμων, τὸ πλεῖον ἢ τρεῖς ἀνδρείας ἐθέλομεν κινδυνεύειν, περιγίγνεται ἡμῖν τοῖς τε μέλλουσιν

πῶς δὲ ὅσον φέρει. κράτιστοι δ' αὖ τὴν ψυχὴν δικαίως κρι-
 νει, οἱ τὰ τε δεινὰ καὶ ἡδέα συμφέστατα γινώσκοντες, καὶ διὰ
 τα μὴ ἀποτρεπόμενοι ἐκ τῶν κινδύνων. 4. καὶ τὰ ἐς ἀρετὴν
 πτωχόμενοι τοῖς πολλοῖς· οὐ γὰρ πάσχοντες εὖ ἀλλὰ δρῶντες
 ἴμματα τοῖς φίλοις· βεβαιοτέρως δὲ ὁ δράσας τὴν χάριν, ὥστε
 ἰσχυρὴν δι' εὐτοίαν· ὃ δέδωκε σῶζειν· ὁ δ' ἀντοφείλων ἀμβλύ-
 ρη, εὐδὲς οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα τὴν ἀρετὴν ἀποδώσων.
 καὶ μοῖροι οὐ τοῦ ξυμφέροντος μᾶλλον λογισμῷ ἢ τῆς ἐλευθερίας
 πιστῇ ἀδείῳ τινα ὠφελοῦμεν. XLI. ξυτελῶν τε λέγω τὴν τε
 πόλιν τῆς Ἑλλάδος παίδευσιν εἶναι, καὶ καθ' ἕκαστον δοκεῖν
 μοι τὸν αὐτὸν ἄνδρα παρ' ἡμῶν ἐπὶ πλείοσι αὖ εἶδη, καὶ μετὰ
 ἑῶν μάλιστα αὖ εὐτραπέλως, τὸ σῶμα αὐταρχεῖς παρέχασθαι.
 καὶ ὡς οὐ λόγων ἐν τῷ παρόντι κόμπος τάδε μᾶλλον ἢ ἔργων
 ἐν ἀλθείᾳ, αὐτῇ ἢ δύναμιν τῆς πόλεως, ἣν ἀπὸ τῶνδε τῶν τρυ-
 φῶν ἐκτετάμεθα, σημαίνει. 3. μόνη γὰρ τῶν νῦν ἀκοῆς κρείσσω
 πῶς ἐργεῖται, καὶ μόνη οὔτε τῷ πολέμῳ ἐπιλθόντι ἀγανάκτησιν
 ἐν οἴῳ κακοπαθεῖ, οὔτε τῷ ὑπηκόῳ κατὰμεμψιν ὡς οὐκ ὑπ'
 ἔστι ἄρεται. 4. μετὰ μεγάλων δὲ σημείων, καὶ οὐ δὴ τοι ἀμάρ-
 τῶν γε τὴν δύναμιν παρασχόμενοι, τοῖς τε νῦν καὶ τοῖς ἐπειτα
 φρασσομένοις, καὶ οὐδὲν προσδεόμενοι οὔτε Ὀμήρου ἐπαινέτον,
 τε ὅστις ἐπεὶ μὲν τὸ αὐτίκα τέρψει, τῶν δ' ἔργων τὴν ὑπόνοιαν
 ἐλπίδα βλάψει, ἀλλὰ πᾶσαν μὲν θάλασσαν καὶ γῆν ἐσβατὸν τῇ
 ἐπὶ τὴν πόλιν καταναγκάσαντες γενέσθαι, πανταχοῦ δὲ μνημεῖα
 ὡς τε κατὰ τῶν αἰθιῶν ξιγκατοικίσαντες. 5. περὶ τοιαύτης οὐ
 λέω, οἷοι τε γενναίως δικαιοῦντες μὴ ἀφαιρεθῆναι αὐτὴν μαχό-
 ναι ἐτελεύτησαν, καὶ τῶν λειπομένων πάντα τινὰ εἰκὸς ἐθέλειν
 ἐφ' αὐτῆς κάμειν. XLII. διὸ δὴ καὶ ἐμύκνῃ τὰ περὶ τῆς πό-
 λεως, διδυσκαλίαν τε ποιούμενος μὴ περὶ ἴσου ἡμῖν εἶναι τὸν ἀγῶνα
 οἷς τῶνδε μὴδὲν ὑπάρχει ὁμοίως, καὶ τὴν εὐλογίαν ἅμα ἐφ' οἷς
 λέγω φανεράν σημείοις καθιστάς. 2. καὶ εἴρηται αὐτῆς τὰ
 ἴστα· ἀλλὰ τὴν πόλιν ὑμνησα, αἱ τῶνδε καὶ τῶν τοιῶνδε ἀρεταὶ
 ἡμῶν, καὶ οὐκ αὖ πολλοῖς τῶν Ἑλλήτων ἰσόηροπος ὥσπερ
 δὲ ὁ λόγος τῶν ἔργων φανερῇ. δοκεῖ δέ μοι δηλοῦν ἀνδρὸς ἀρετὴν
 ἣν τε μνηνοῖσα καὶ τελευταία βεβαιούσα ἢ νῦν τῶνδε κατα-
 τῆ. 3. καὶ γὰρ τοῖς τίλλῃ χεῖροσι δίκαιον τὴν ἐς τοὺς πολέ-
 ῳ ἐπὶ τῇ πατρίδος ἀνδραγαθίαν προτίθεσθαι· ἀγαθὴ γὰρ

κακὸν ἀφαιτίσαντες κοιτῶς μᾶλλον ὠφέλησαν ἢ ἐκ τῶν ἰδίων
 ψαι. 4. τῶνδε δὲ οὔτε πλούτον τις, τὴν ἔτι ἀπόλευσιν προτι-
 ῖμαλακίσθη οὔτε πείρας ἐλπίδι, ὥς κἄν ἔτι διατηγὼν αὐτῇ
 τίσειεν, ἀναβολὴν τοῦ δειοῦ ἐποιήσαιο· τὴν δὲ τῶν ἐναντίας
 ρίαν ποθεινοτέρην αὐτῶι λαβύοις, καὶ κινδύνων ἅμα τότε
 στον τομίσαντες, ἐβρολήθησαν μετ' αὐτοῦ τοὺς μὲν τιμω-
 τῶν δὲ ἐγείσθαι, ἐλπίδι μὲν τὸ ἀγανὲς τοῦ κατορθώσιν ἰ-
 ψαίτες, ἔργῳ δὲ περὶ τοῦ ἴδιου ὀρωμένου σφίσιν αὐτοῖς ἄξ-
 πεποιθέναι, καὶ ἐν αὐτῇ τὸ ἀμύνεσθαι καὶ παθεῖν μᾶλλον ἰ-
 μενοι ἢ τὸ ἐνδόντες σῶζεσθαι, τὸ μὲν αἰσχρὸν τοῦ λόγου ἐφη-
 δ' ἔργον τῇ σώματι ἐπέμειναι, καὶ δι' ἐλαχίστου καιροῦ τήν-
 ἀκμῇ τῆς δόξης μᾶλλον ἢ τοῦ δέους ἀπηλλάγησαν. XLII
 οἶδε μὲν προσιρόντως τῇ πόλει τοιοῖδε ἐγένοντο· τοὺς δὲ λ-
 χρὴ ἀσφαλεστέραν μὲν εἶχεσθαι, ἀτολμοτέρην δὲ μηδὲν ἄξι-
 εἰς τοὺς πολεμίους διάνοιαν ἔχειν, σκοποῦντας μὴ λόγῳ μόν-
 ὠφέλειαν, ἢν ἂν τις πρὸς οὐδὲν χεῖρον αὐτοὺς ἑμᾶς εἰδότες μι-
 λέγων ὅσα ἐν τῇ τοὺς πολεμίους ἀμύνεσθαι ἀγαθὰ ἔρεστιν,
 μᾶλλον τὴν τῇ πόλει δύναμιν κατ' ἐμῶν ἔργῳ θρασύνειν

ἢ μετὰ βώμης καὶ κοινῆς ἐλπίδος ἅμα γιγνόμενος ἀταίσθητος
 ἦναι. XLIV. διόπερ καὶ τοῖς τῶνδε νῦν τοκέας, ὅσοι πάρεστε, x
 ἐλοσθήσομαι μᾶλλον, ἢ παραμυθήσομαι. ἐν πολυτρόποις γὰρ
 κερφαῖς ἐπίστανται τρυφεύοντες· τὸ δ' εὐτυχές, οἱ ἂν τῆς εἰσπρε-
 πῆτος λάχωσιν, ὥσπερ οἶδε μὲν νῦν τελευτήης, ὑμεῖς δὲ λύπης, καὶ
 ἐντεταυμένησαι τε ὁ βίος ὁμοίως καὶ ἐντελευτήσαι ξυμεμετρήθῃ.
 ἡμεῖς μὲν οὖν οἶδα πείθειν ὄν, ὥρ καὶ πολλάκις ἔξετε ὑπομύ- z
 πετα ἐν ἄλλων εὐτυχίαις, αἷς ποτε καὶ αὐτοὶ ἡγύλλεσθε· καὶ λύπη
 ἢ ὡς ἂν τις μὴ πειρασάμενος ἀγαθῶν στερίσκηται, ἀλλ' οὐ ἂν
 θῆς γεόμενος ἀγαιρεθῇ. 3. καρτερεῖν δὲ χρή καὶ ἄλλων παιδῶν
 παῖδι οἱ ἐπὶ ἡλικία τέκνωσιν ποιεῖσθαι· ἰδίᾳ τε γὰρ τῶν οὐκ ὄντων
 ἡθῆ οἱ ἐπιγιγνόμενοί τισιν ἔσσονται, καὶ τῇ πόλει διχόθεν, ἕκ τε τοῦ
 ἐρημοῦσθαι καὶ ἀσφαλείᾳ, ξυνοίσει· οὐ γὰρ οἶόν τε ἴσον τι ἢ
 κῆλον βουλεύεσθαι, οἱ ἂν μὴ καὶ παῖδας ἐκ τοῦ ὁμοίου παραβυ-
 λόμενοι κινδυνεύωσιν. 4. ὅσοι δ' αὖ παριβήκατε, τότε τε πλείονα
 κέρδι, ὅν εὐτυχεῖτε βίον ἡγεῖσθε καὶ τοῖδε βραχὺν ἔσσεσθαι, καὶ τῇ
 τῶνδε εὐκλείᾳ κοινῆς εἶσθε. τὸ γὰρ φιλότιμον ἀγέμων μόρον, καὶ οὐκ
 ἐν τῷ ἀρχεῖ τῆς ἡλικίας· τὸ κερδαίνειν, ὥσπερ τιτὲς ἡσσι, μᾶλλον
 εἴρπει, ἀλλὰ τὸ τιμᾶσθαι. XLV. πιασὶ δ' αὖ ὅσοι τῶνδε πάρεστε
 ἢ ἀδελφοῖς ὁρῶ μέγα τὸν ἀγῶνα· τὸν γὰρ οὐκ ὄντα ἄπας εἰώθειν
 ἐπαυεῖν, καὶ μολὺς ἂν καθ' ὑπερβολὴν ἀρετῆς οὐχ ὁμοῖοι ἀλλ' ὀλίγοι
 γέροντες κριθεῖν. ἡθῆ οἱ γὰρ τοῖς ζῶσι πρὸς τὸ ἀντίπαιον, τὸ δὲ
 μὴ ἐμποδῶν ἀνταγωνίστην εὐνοία τετίμηται. 2. εἰ δέ με δεῖ καὶ
 γυναικείας τι ἀρετῆς ὅσαι νῦν ἐν χηρείᾳ ἔσονται μετρηθῆναι, βουχέῃ
 παραιτέσθαι ἅπαν σημανῶ. τῆς τε γὰρ ὑπαρχούσης ἡέστως μὴ χρί-
 ροσι γεῖσθαι ἡμῖν μεγάλη ἢ δόξα, καὶ ἡς ἂν ἐπ' ἐλάχιστον, ἀρετῆς
 πῆρα ἢ εὐγον ἐν τοῖς ἄρσεσι κλέος ἦ. XLVI. εἴρηται καὶ ἡμοῖ
 λῶν κατὰ τὸν νόμον ὅσα εἶχον πρόσθορα, καὶ ἐργῶ οἱ θαπτόμενοι
 τὰ μὲν ἴδη κηκόσμενται, τὰ δὲ αὐτῶν τοὺς παῖδας τὸ ἀπὸ τοῦδε
 δημοσία ἐπὶ πόλιν μέγρι ἱβῆς θυρήσει, ὡς ἐλῖμον στέφανον τοῖσδε τε καὶ
 τοῖς λιπομένοις τῶν τοιῶνδε ἀγῶνων προτιθεῖσθαι· ἀθλῖα γὰρ οἷς
 καὶ αὐτῶν μέγιστα, τοῖσδε καὶ ἄνδρες ἄριστοι πολιτεύουσι.
 2. τὴν δὲ ἀπολογεμένην ὄν προσήκει ἕκαστος ἄπιτε.

XLVII. Τοιοῦτο μὲν ὁ τάχος ἐγένετο ἐν τῷ χειμῶνι τούτῳ·
 καὶ διελθόντο· αὐτοῦ πρῶτον ἔτος τοῦ πολέμου τοῦδε ἐτελεύτη.
 2. τὸν δὲ θῆρον ἐκθὺς ἀρχομένην, Πελοποννήσιοι καὶ οἱ ξιμμαχοί

... γὰρ ἰατροὶ ἔρχονται τὸ πρῶτον θεραπ
αὐτοὶ μάλιστα ἔθνησκον ὅσῳ καὶ μάλιστα πε
ἀνθρωπείᾳ τέχνῃ οὐδεμία· ὅσα τε πρὸς ἱεροῖς ὡ
καὶ τοῖς τοιοῦτοις ἐχρήσαντο, πάντα ἀνωφελῆ
αὐτῶν ἀπέστησαν ὑπὸ τοῦ κακοῦ νικώμενοι. 1.
τὸ μὲν πρῶτον, ὡς λέγεται, ἐξ Αἰθιοπίας τι
ἔπειτα δὲ καὶ ἐς Αἴγυπτον καὶ Λιβύην κατέβη ἡ
γῆν τὴν πολλήν. 2. ἐς δὲ τὴν Ἀθηναίων πόλιν
πεσε, καὶ τὸ πρῶτον ἐν τῇ Πειραιεῖ ἤψατο τῶν
καὶ ἐλέχθη ὑπ' αὐτῶν ὡς οἱ Πελοποννήσιοι φάρ
ἐς τὰ φρέατα· κρῆναι γὰρ οὕτω ἦσαν αὐτόθι.
τὴν αὖτις πόλιν ἀσίκητο καὶ ἔθνησκον πολλῶν μᾶλλον
μὲν οὖν περὶ αὐτοῦ ὡς ἕκαστος γιγνώσκει καὶ ἵ
ἀφ' οὗτου εἰκὸς ἦν γενέσθαι αὐτό, καὶ τὰς αἰτίαι
τοσαύτης μεταβολῆς ἱκανὰς εἶναι δύναμις ἐς τὸ μ
ἐγὼ δὲ οἷόν τε ἐγίγνετο λέξω, καὶ ἀφ' ὧν ἂν τις σκ
αὔθις ἐπιπίσσει, μάλιστα ἂν ἔχοι τι προειδὼς μ
διηλώσω αὐτός τε τοσήσας καὶ αὐτὸς ἰδὼν ἄλλ
XLIX. τὸ μὲν γὰρ ἔτος, ὡς ὠμολογεῖτο, ἐκ πο
ἐκείνου ἄνοσον ἐς τὰς ἄλλας ἀσθενείας ἐτίγγανεν
προέκαμνέ τι, ἐς τοῦτο πάντα ἀπεκρίθη. 2. το
οὐδεμιᾶς προφάσεως, ἀλλ' ἐξαίφνης ὑγιεῖς ὅντις
κεφαλῆς θένουσι ἰσχυροὶ ...

εργαίης. 4. λίγξ τε τοῖς πλείοσιν ἐνέπιπτε κενή, σπασμὸν
 δοῖσα ἰσχυρόν, τοῖς μὲν μετὰ ταῦτα λωγήσαντα, τοῖς δὲ καὶ
 αὐτῷ ἴσπερον. 5. καὶ τὰ μὲν ἐξωθεν ἀπομένον σώμα οὐκ ἄγαν
 κρῖν ἴσπερον, ἀλλ' ἐπὶ ἰσχυρόν, πελιδνόν, γλυκταίταις
 πρῶς καὶ ἔλκεσιν ἐξηγητός· τὸ δὲ ἐντὸς οὕτως ἐκίετο, ὥστε
 ἴτε τῶν πάντε λεπτῶν ἱματίων καὶ σινδόρων τὰς ἐπιβολὰς μὲδ'
 ἴτε πῃ ἢ γυμνοὶ ἀνέχεσθαι, ἰδιότῃ τε ἂν ἐς ὕδωρ ψυχρόν σφᾶς
 ἴτε ῥίπτειν. καὶ πολλοὶ τοῦτο τῶν ἡμελημένων ἀνθρώπων καὶ
 ἴτε ἴσπερον, τῇ δὲ ψυχῇ ἀπαύστην ξυνεχόμενοι. καὶ ἐν τῷ ὁμοίῳ
 ἴσπερον τὸ τε πλεόν καὶ ἔλασσον ποτόν. 6. καὶ ἡ ἀπορία τοῦ
 ἴσπερον καὶ ἡ ἀγρεπνία ἐπέκειτο διὰ παντός. καὶ τὸ σώμα,
 πρῶτον καὶ ἡ νόσος ἀκμάζου, οὐκ ἐμαραίνεται, ἀλλ' ἀντίθετε
 πρὸς δόξαν τῇ ταλαιπωρίᾳ, ὥστε ἡ διεφθειρόμενη οἱ πλείστοι ἐν-
 ἴτε καὶ ἐξομαῖοι ὑπὸ τοῦ ἐντὸς καύματος ἐτι ἔχοντες τι δυνάμειος,
 εἰ διατήρουν, ἐπικατιόντος τοῦ νοσήματος ἐς τὴν κοιλίαν, καὶ
 ἐκώστω, τε αὐτῇ ἰσχυρῶς ἐγγιγνομένης, καὶ διακρόαιος ἅμα ἀκράτου
 επιπτοῖς, οἱ πολλοὶ ἴσπερον δι' αὐτὴν ἀσθενεῖς ἀπεφθειρόμενοι.
 7. διὰ γὰρ διὰ παντός τοῦ σώματος ἄνωθεν ἀρζάμενον τὸ ἐν
 τῇ κεφαλῇ πρῶτον ἰδρυθὲν κακόν, καὶ εἴ τις ἐκ τῶν μεγίστων περι-
 ἴτε τοι, τῶν γε ἀκρωτηρίων ἀντιλήψας αὐτοῦ ἐπεσήμεναι· 8. κατέ-
 πηπτε γὰρ ἐς αἰδοῖα καὶ ἐς ἄκρας γῆρας καὶ πόδας, καὶ πολλὰ
 τετρακτόμενοι τούτω διεφερον, εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν.
 9. οὐδὲ καὶ λίθη ἐλάμβανε παρὰ νῆα ἀναστάντας τῶν πάντων
 ἱμοῖος, καὶ ἰσχυρῶς σφᾶς τε αὐτοῦ καὶ τοῦ ἐπιτεθείου.
 10. γινόμενοι γὰρ κρεῖσσον λόγον τὸ εἶδος τῆς νόσου, τὰ τε ἄλλα
 ἐλαττωθέντα, καὶ τὴν ἀνθρωπείαν γένειν προσέπιπτεν ἐκείτω,
 καὶ ἐν τῷδε ἰδρυθῆσε μάλιστα ἄλλο τι ὅν ἢ τῶν ξυνεχόμενων τι· τὰ
 γὰρ ὅσα καὶ τετρακτόμενα ὅσα ἀνθρώπων ἴσπεται, πολλῶν ἀτάκτως
 γινόμενων, ἴσπερον προσήκει, ἢ γενεαίμενα διεφθειρόμενα. 2. τεκμήριον δὲ
 τῶν μετὰ τοῦτον ὁρίσθων ἐπὶ λειψῇ σαφὲς ἔχεται, καὶ οὐκ ἐξωθεν
 οὔτε αὐτῶς οὔτε περὶ τοιοῦτον οὐδέν· οἱ δὲ κύριες μᾶλλον αἰσθητοὶ
 παρὰ τὸν ἀποβαίνοντος διὰ τὸ ξυνομιεῖσθαι.

11. Τὸ πρὶν οὐκ ἴσχυμα, πολλὰ καὶ ἄλλα παραλίποντι ἀποτίεσθαι.
 12. ἐκείτω ἴσπερον τι διαφερόντως ἔτερον πρὸς ἕτερον γινόμενοι,
 οὔτε ἴσπερον ἐπὶ πάντε τῶν ἰδρυθῶν. καὶ ἄλλο παρελύνει καὶ ἐκείτω
 ἴσπερον οὐδὲν τῶν ἐξωθεν· ὁ δὲ καὶ γένοιτο, ἐς τοῦτο ἐτελεύ-

, ..εν γὰρ τὸ ἀνέλπιστον εὐθὺς τραπ
μᾶλλον προΐεντο σφᾶς αὐτοὺς καὶ οὐκ ἀντει
έτιρον θεραπείας ἀναπιμπλάμεινοι ὥσπερ
καὶ τὸν πλεῖστον φθόρον τοῦτο ἐνεποίει. 5
δεδιότες ἀλλήλοις προσιέναι, ἀπώλλυντο ἔρηι
ἐκενώθησαν ἀπορίᾳ τοῦ θεραπεύσοντος· εἴ
ροντο, καὶ μάλιστα οἱ ἀρετῆς τι μεταποιούμενι
δοντ σφῶν αὐτῶν, ἐσιόντες παρὰ γίλων, ἐπε
τῶν ἀπογιγνομένων τελευτῶντες καὶ οἱ οἰκεῖοι
πολλοῦ κακοῦ νικώμενοι. 6. ἐπὶ πλέον δὲ ὅμ
τόν τε θνήσκοντα καὶ τὸν πονούμενον ὠκτίζοντ
τε καὶ αὐτοὶ ἤδη ἐν τῷ θαρσαλέῳ εἶναι· δις γ
καὶ κτείνειν οὐκ ἐπελάμβανε. καὶ ἐμακαρίζοντό
καὶ αὐτοὶ τῷ παραχρῆμα περιχαρεῖ καὶ ἐς τὸν ἐπ
τι εἶχον κούφης μηδ' ἂν ὑπ' ἄλλον νοσήματός
ται.

LII. Ἐπίεσε δ' αὐτοὺς μᾶλλον, πρὸς τῷ ὑ
ῆ ξυγχομιδῇ ἐκ τῶν ἀγρῶν ἐς τὸ ἄστυ, καὶ οὐχ ἦ
τας. 2. οἰκιῶν γὰρ οὐχ ὑπαρχουσῶν, ἀλλ' ἐν
ῶρα ἔτους διαιτωμένων ὁ φθόρος ἐγίγνετο οὐδε
νεκροὶ ἐπ' ἀλλήλοις ἀποθνήσκοντες ἔκειντο, καὶ
ινδοῦντο καὶ περὶ τὰς κρήνας ἀπάσας ἡμιθνή
λυμῖα. 3. τὰ τε ἰσοῦς

οἱ δὲ καιομένου ἄλλον ἄνωθεν ἐπιβαλόντες ὃν φέροιεν

LIII. πρῶτόν τε ἤρξε καὶ ἐς τὰλλα τῇ πόλει ἐπὶ πλείον
τὸ νόσημα. ῥᾶον γὰρ ἐτόλμα τις ἂν πρότερον ἀπεκρύνετο
ῥᾶον ποιεῖν, ἀγχίστροφον τὴν μεταβολὴν ὀρῶντες, τῶν τ'
ον καὶ αἰσθητικῶς θνησκόντων καὶ τῶν οὐδὲν πρότερον
ον, εὐθὺς δὲ τὰ κείνων ἔχόντων. 2. ὥστε ταχείας τὰς
ς καὶ πρὸς τὸ τερπνὸν ἡξίουν ποιεῖσθαι, ἐφ' ἡμέρα τὰ τε
καὶ τὰ χρήματα ὁμοίως ἰγούμενοι. 3. καὶ τὸ μὲν προσ-
εῖν τῷ δόξαται καλῶ οὐδεὶς πρόθυμος ἦν, ἄδηλον νομίζων
ἐκ τὸ ἐλθεῖν διαφθαρήσεται· ὅ, τι δὲ ἤδη τε ἰδὼν καὶ
ἐν τῷ ἐς αὐτὸ κερδαλέον, τοῦτο καὶ καλὸν καὶ χρήσιμον
4. θεῶν δὲ φόβος ἢ ἀνθρώπων τόμος οὐδεὶς ἀπείργε, τὸ
τες ἐν ὁμοίῳ καὶ σέβειν καὶ μὴ ἐκ τοῦ πάντας ὁρᾶν ἐν ἴσῳ
τοῖς, τῶν δὲ ἀμαρτημάτων οὐδεὶς ἐλπίζων μέχρι τοῦ δίκην
ῥᾶον ἂν τὴν τιμωρίαν ἀντιδοῦνται, πολὺ δὲ μείζω τὴν ἤδη
σμῆν σφῶν ἐπικρεμασθῆναι, ἢ πρὶν ἐμπεσεῖν εἰκὸς εἶναι
ἐκπολεῖσθαι.

Τοιοῦτη μὲν πάθει οἱ Ἀθηναῖοι περιπεσόντες ἐπιέζοντο,
τε εἶδον θνησκόντων καὶ γῆς ἕξω θρουμένης. 2. ἐν δὲ
οἷα εἰκὸς, ἀτεμνήσθησαν καὶ τοῦδε τοῦ ἔπους, φάσκοντες
ἐκείνῳ πάλαι ἄδεσθαι,

ἔτι Λαριακὸς πόλεμος καὶ λοιμὸς αἰμ' αὐτῶν.

μὲν οὐτ' εἰς τοῖς ἀνθρώποις μὴ λοιμὸν ὠνομάσθαι ἐν τῷ
τῶν παλαιῶν, ἀλλὰ λιμὸν, ἐτίκησε δὲ ἐπὶ τοῦ παρόντος
σημὸν εἰσῆσθαι· οἱ γὰρ ἄνθρωποι πρὸς ἂν ἔπυσον τὴν
οιοῦντο. ἦν δὲ γε οἰμαί ποτε ἄλλος πόλεμος καταλάβῃ
τοῖδε ἔσπερος καὶ ξυμβῇ γενέσθαι λιμὸν, κατὰ τὸ εἰκὸς
εἶναι. 4. μήμη δὲ ἐγέτετο καὶ τοῦ Λακεδαιμονίων χρη-
ς κιδύσιν, ὅτε ἐπερωτῶσιν αὐτοῖς τὸν θεὸν εἰ χρὴ πολε-
κατὰ κράτος πολεμοῦσι νίκην ἔσσεσθαι, καὶ αὐτὸς ἔφη
αι. 5. περὶ μὲν οὖν τοῦ χρηστηρίου τὰ γιγνόμενα ἤκαζον
ἐσβεβληκότων δὲ τῶν Πελοποννησίων ἢ τόσος ἤρξατο
ὃ ἐς μὲν Πελοπόννησον οὐκ ἐσῆλθεν, ὅ, τι ἄξιον καὶ εἰπεῖν,
δὲ Ἀθήνας μὲν μάλιστα, ἔπειτα δὲ καὶ τῶν ἄλλων
πολυαὶ θρωπόταται. 6. ταῦτα μὲν τὰ κατὰ τὴν νόσον

LV. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ ἔτεμον τὸ πεδῖον, παρὶς ἐς τὴν Πάραλον γῆν καλουμένην μέχρι Αἰερίον, οὗ τὰ ἀργυρεὰ μέταλλα ἔστιν Ἀθηναίοις. καὶ πρῶτον μὲν ἔτεμον ταύτην ἢ Πελοπόννησον ὅρα· ἔπειτα δὲ τὴν πρὸς Εὐβοίαν τε καὶ Ἀττικὴν τετραμμένην. 2. Περικλῆς δέ, στρατηγὸς ὢν καὶ τότε, παρὶς μὴ μὴ ἐπεξιέναι τοὺς Ἀθηναίους τὴν αὐτὴν γνώμην εἶχεν, ὥσπερ ἐν τῇ προτέρᾳ ἐσβολῇ. LVI. ἔτι δ' αὐτῶν ἐν τῷ πεδίῳ ὄντων, ἐς τὴν παραλίαν γῆν ἐλθεῖν, ἑκατὸν νεῶν ἐπίπλουν τῇ Πελοποννησίᾳ, καὶ ἐπειδὴ ἑτοῖμα ἦν, ἀνέγητο. 2. ἦγε δ' ἐπὶ νεῶν ὀπλίτας Ἀθηναίων τετρακισχιλίους καὶ ἵππεας τριακούς ἐν ναυσὶν ἱππαγωγοῖς πρῶτον τότε ἐκ τῶν παλαιῶν νεῶν ποιήσας· ξυνεστρατεύοντο δὲ καὶ Χίοι καὶ Λέσβιοι πεντήκοιτα καὶ 3. ὅτε δὲ ἀνέγητο ἡ στρατιὰ αὐτῇ Ἀθηναίων, Πελοποννήσιοι κατέλιπον τῆς Ἀττικῆς ὄντας ἐν τῇ παραλίᾳ. 4. ἀφικόμενοι δ' Ἐπίδαυρον τῆς Πελοποννησίου, ἔτεμον τῆς γῆς τὴν πολλήν, καὶ τὴν πόλιν προσβαλόντες ἐς ἐλπίδα μὲν ἦλθον τοῦ ἐλεῖν, οὐ μὲν προεχώρησέ γε. 5. ἀναγαγόμενοι δὲ ἐκ τῆς Ἐπιδάυρου ἔτεμον τε Τροιζηνίδα καὶ κατὰ τὴν Ἀλιάνδα καὶ τὴν Ἐορμανίδα· καὶ

1. 2. προῖχώρει δὲ αὐτοῖς οὔτε ἡ αἴρεσις τῆς πόλεως οὔτε καὶ τῆς πιασκευῆς ἄξιός· ἐπιγενομένη γὰρ ἡ τόσος ἐταῦθα πάντ' ἐπέσει τοὺς Ἀθηναίους, φθείρουσα τὴν στρατιάν, ὥστε τοὺς προτέροις στρατιώταις τοσῆσαι τῶν Ἀθηναίων ἀπὸ τῆς Ἀρπῆς στρατιᾶς, ἐν τῇ πρὸ τοῦ χρόνου ὑγιαίνοντας. Φορμίων ἡ οὐκ ἐξακόσιοι καὶ χίλιοι οὐκέτι ἦσαν περὶ Χαλκιδέας. 3. ὁ μὲν Ἀρπῆ ταῖς ναυσὶν ἀνεχώρησεν εἰς τὰς Ἀθήνας, ἀπὸ τετραλίων ὀπλιτῶν χιλίους καὶ πεντήκοιτα τῇ τόσῃ ἀπολέσει· ἐν πρώτοις μάλιστα ἡμέραις· οἱ δὲ πρότεροι στρατιῶται κατακείμενοι, ἐπολιόρχουν τὴν Ποτίδαιαν.

LX. Μετὰ δὲ τὴν δευτέραν ἐσβολὴν τῶν Πελοποννησίων οἱ αὐτοὶ, ὡς ἡ τε γῆ αὐτῶν ἐτέμνητο τὸ δεύτερον, καὶ ἡ τόσος τοῦ ἄμα καὶ ὁ πόλεμος, ἡλλοίωοντο τὰς γνώμας, 2. καὶ τὸν μὲν λίαν εἰ αἰτίαν εἶχον, ὡς πείσαντα σφᾶς πολεμεῖν, καὶ δι' ἐκείνον ξυμφοραῖς περιπεπωκότες, πρὸς δὲ τοὺς Λακεδαιμονίους το ξιγχερεῖν· καὶ πρέσβεις τινὰς πέμψαντες ὡς αὐτοὺς ποιεῖν ἐθέλοντο. πανταχόθεν τε τῇ γνῶμῃ ἄποροι καθεστῶτες το τῷ Περικλεῖ. 3. ὁ δὲ ὁρῶν αὐτοὺς πρὸς τὰ παρόντα αἰσίου καὶ πάντα ποιοῦντας ἄπερ αὐτὸς ἤλπιζε, ξύλλογον αὖ, εἴ τι δ' ἐστρατηγεί, ἐβούλετο θαρσύναι τε καὶ ἀπαγαγὼν τὸ μέσον τῆς γνῶμης πρὸς τὸ ἡπιώτερον καὶ ἀδεύστερον κατακείμενοι, παρελθὼν δὲ ἔλεξε τοιαῦτα.

X. Καὶ προσδεχομένη μοι τὰ τῆς ὀργῆς ἰμῶν εἰς ἐμὲ γεγένησθαι αἰτίας, καὶ ἐκκλησίαν τούτου ἔνεκα ξυγρόπως ἐπομνήσω καὶ μέμνημαι, εἴ τι μὴ ὁρθῶς ἢ ἐμοὶ χαλεπῶς, ἢ ταῖς ξυμφοραῖς εἴχετε. 2. ἐγὼ γὰρ ἰστοῦμαι πόλιν πλείωσαν ἐσθρομένην ὠφελεῖν τοὺς ἰδιώτας ἢ καθ' ἕκαστον τῶν ἐν ἐπραγούσων, ἀθρόαν δὲ συλλομένην. 3. καλῶς μὲν γὰρ ἔστιν ἡ πόλις τὸ καθ' ἑαυτὸν διαφθειρομένης τῆς πατρίδος οὐδὲν ξυμπίλλεται, κακοτυχῶν δὲ ἐν ἐντιχούσῃ πολλῷ μᾶλλον βλάπτεται. 4. ὅποτε οὖν πόλις μὲν τὰς ἰδίας ξυμφορὰς οἷα τε αἰεὶ δὲ ἕκαστος τὰς ἐκείνης ἀδύνατος, πῶς οὐ χρὴ πάντας αἰετῇ, καὶ μὴ ὁ τῶν ἐν αὐτῇ δρᾶτε, ταῖς κατ' οἶκον κακοπρα-
κτεσίαις, μένοι τοῦ κοινοῦ τῆς σωτηρίας ἀσπίσθε, καὶ ἐμὲ τὴν φωνήσαντα πολεμεῖν καὶ ὑμᾶς αὐτοὺς, οἱ ξυνέγνωτε, δι' αἰτίας
5. καίτοι ἐμοὶ τοιοῦτον ἀνδρὶ ὀργίζεσθε, ὅς οὐδεὶς οἶομαι

μην. LXI. καὶ γὰρ οἷς μὲν αἵρεσις γεγένητα
πολλὴ ἄνοια πολεμῆσαι· εἰ δ' ἀναγκαῖον ἦν ἡ
πέλας ὑπακοῦσαι ἢ κινδυνεύσαντας περιγεγεῖσθαι
δυτον τοῦ ὑποστάντος μεμπτότερος. 2. καὶ ἐγ
καὶ οὐκ ἐξίσταμαι· ὑμεῖς δὲ μεταβάλλετε, ἐπε-
σθῆναι μὲν ἀκεραίοις, μεταμέλιν δὲ κακονύμενοι
γον ἐν τῷ ὑμετέρῳ ἀσθετεῖ τῆς γνώμης μὴ ὀρθῇ
τὸ μὲν λυποῦν ἔχει ἤδη τὴν αἰσθησιν ἐκάστω, τῇ
στιν εἴ τι ἢ δῆλωσις ἅπασι, καὶ μεταβολῆς μεγάλ
ὀλίγου, ἐμπεσοῦσης ταπεινῇ ὑμῶν ἢ διάνοια ἐγκα
3. δουλοῖ γὰρ φρόνημα τὸ αἰφνίδιον καὶ ἀπροσδό
στον παραλόγῳ ξυμβαῖνον· ὃ ὑμῖν πρὸς τοῖς ἀ
καὶ κατὰ τὴν νόσον γέγνηται. 4. ὅμως δὲ πόλ
τας, καὶ ἐν ἥθεσιν ἀντιπάλαις αὐτῇ τεθραμμένοι
φοραῖς ταῖς μεγίσταις ἐθέλιν ὑγίστιασθαι, καὶ
ἀφανίζειν· ἐν ἴσῳ γὰρ οἱ ἄνθρωποι δικαιοῦσι τῇ
δόξης αἰτιῶσθαι ὅστις μαλακία ἐλλείπει καὶ τῆς
μισεῖν τὸν θρασύτῃτι ὀρεγόμενον· ἀπαλγῆσαντα
κοινοῦ τῆς σωτηρίας ἀντιλαμβάνεσθαι. LXII.
κατὰ τὸν πόλεμον, μὴ γένηταί τε πολὺς καὶ οὐδὲ
νώμεθα, ἀρκεῖτω μὲν ὑμῖν καὶ ἐκεῖνα ἐν οἷς ἄλλοι
ἀπέδειξα οὐκ ὀρθῶς· αὐτὸν ὑποπτενόμενον δηλώ

κατασκευαίων ὅν ἡρξάμεν, καὶ πολέμοις μεγίστοις ἀντί-
ἐπιπαύσας καὶ καθ' ἑκάστου, πόλιν τε τοῖς πᾶσι
καὶ μεγίστην ὀικήσαμεν. 4. καίτοι ταῦτα ὁ μὲν
ῥαίτ' ἄν, ὁ δὲ δρᾶν τι βουλούμενος καὶ αὐτὸς ζηλώσει
ἐκτεταται, σφονδιήσει. 5. τὸ δὲ μισεῖσθαι καὶ λυπη-
ταρόντι πᾶσι μὲν ὑπεῖρξε δὴ ὅσοι ἑτεροὶ ἐτέρων ἢ
ἴσους δ' ἐπὶ μεγίστοις τὸ ἐπίσφονον λαμβάνει, ὁρθι-
μῶς μὲν γὰρ οὐκ ἐπὶ πολὺ ἀντέχει, ἡ δὲ παραντίκα
καὶ εἰς τὸ ἔπειτα δόξα ἀείμνηστος καταλείπεται. 6.
τὸ μέλλον καλὸν προγόντες, εἰς τε τὸ ἀντίκα μὴ α-
ποθνήσκω ἀμφοτέρω κατήσασθε, καὶ Λακεδαιμονίοις
κενέσθε, μήτε ἐνδηλοὶ ἐστέ τοῖς παροῦσι πόνοις βα-
λῆντες πρὸς τὰς ξυμφορὰς γνώμη μὲν ἥκιστα λυποῦν-
τάλιστα ἀντέχουσιν, οὗτοι καὶ πόλεων καὶ ιδιωτῶν κα-

LXV. Τοιαῦτα ὁ Περικλῆς λέγων ἐπειρᾶτο τοὺς
ῥαίτ' αὐτὸν ὁρᾶν παρὰ λύνειν, καὶ ἀπὸ τῶν παρ-
απάγειν τὴν γνώμην. 2. οἱ δὲ δημοσίᾳ μὲν τοῖς λ-
θοντο, καὶ οὔτε πρὸς τοὺς Λακεδαιμονίους ἐτι ἐπεμ-
πόλεμον μᾶλλον ὥρμητο, ἰδίᾳ δὲ τοῖς παθίμασιν ἐλ-
λῆμος ὅτι ἀπ' ἐλασσόνων ὁρμώμενος ἐστέρητο καὶ ἡ
λυπατοὶ καλὰ κτήματα κατὰ τὴν χώραν οἰκοδομίαις τ-
εῖσι κατασκευαῖς ἀπολωλεκότες, τὸ δὲ μέγιστον, πόλει
καὶ ἑσθλῶν. 3. αὐτὸς δὲ ὁ Περικλῆς

ἐπ' ἐκείνον μεγίστη· ἐπεὶ τε ὁ πόλεμος κατέστη, ὁ δὲ θάινε ἐν τοῖσιν προγυτοῖς τῆς δυνάμει. 6. ἐπεὶ δὲ δύο ἔτη καὶ 7· καὶ ἐπειδὴ ἀπέθανεν, ἐπὶ πλεόν ἐτι ἐγνώσθη ἡ πρόνοια ἢ ἐς τὸν πόλεμον. 7. ὁ μὲν γὰρ ἡσυχάζοντάς τε καὶ τὸ π θυμαίνοντάς καὶ ἀρχὴν μὴ ἐπικτωμένους ἐν τῷ πολέμῳ πόλει κινδυνεύοντάς ἔτη περιέσσεσθαι· οἱ δὲ ταῦτά τε πάντα κατὶόν ἐπραΰναν καὶ ἄλλα ἔξω τοῦ πολέμου δοκοῦντα εἶναι, ἡς ἰδίας φιλοτιμίας καὶ ἰδία κέρδη, κακῶς ἢ τε σῆμα, αὐτοῖς· ζήτημάχους ἐπολίτευσαν, ἃ κατορθοῦμενα μὲν τοῖς ἰδιώταις ἰσχυροῦς μᾶλλον ἢ, σφαλέντα δὲ τῇ πόλει ἐς τὸν πόλεμον καθίστατο. 8. αἵτιον δ' ἦν ὅτι ἐκείνους μὲν δυνάμει ὥς τῷ ἰσχυρίῳ καὶ τῇ γυνάμει, χρηματίων τε διαφανῶς ἰσχυρότατος ὡς, κατεῖχε τὸ πλῆθος ἑλευθέρως, καὶ οὐκ ἔργετο μᾶλλον ἐπ' αὐτοῖς ἔργε, διὰ τὸ μὴ κτώμενος ἔξ οὗ προσηκόντων τῆς πρὸς ἰδίων τι λέγειν, ἀλλ' ἔχων ἐπ' ἀξιώσει καὶ πρὸς ἀντιπείν. 9. ὁ τότε γοῖν αἰσθητοῖς τι αὐτοῖς παρὰ καιρὸν ἐκποῦνται, λέγων κατέπλησεν ἐπὶ τὸ θηβεῖσθαι, καὶ δεδιὸς ἀλόγως ἀντικαθίστη πάλιν ἐπὶ τὸ θαρσεῖν. ἐγέρτερό τε ἢ δημοκρατία, ἐργῶ δὲ ἐπὶ τοῦ πρώτου αἰσθῶς ἀρχή. ἔπειτα ἴσοι αὐτοὶ μᾶλλον πρὸς ἀλλήλους ὄντες, καὶ ὅτε τοῦ πρώτου ἰσχυρὸς γίγνεται, ἐργάσασθαι καθ' ἰδίους τῶν ἢ τὰ πρῶτα ἐκδιδόναι. 11. ἔξ ὧν ἄλλα τε πολλά, ὡς ἐν πόλει καὶ ἀρχὴν ἐχούσιν, ἡμικυβερτῆ καὶ ὁ ἐς Σικελίαν πλοῦς, τοσοῦτον γυνάμει ἀμύρτημα ἦν πρὸς οὓς ἐπύεσται, ὅσοι οἱ αὐτοὶ οἱ τὰ προσήκουσα τοῖς οἰχομένοις ἐπιγυγνόμενοι, ἀλλὰ ἐς ἰδίους διαβολὰς περὶ τῆς τοῦ δήμου προστασίας, τὰ τε ἐν ἐποπιδῶν ἀμύρτημα ἐποιοῖν, καὶ τὰ περὶ τῆς πόλεως πρῶτον λῆψις ἐταφύχθησαν. 12. σφαλόντες δ' ἐν Σικελίᾳ ἄλλῃ τε ἐντὶ καὶ τοῦ ταυτικῶν τῇ πλείονι μορῶν, καὶ κατὰ τῆς πόλεως τάσιν ὅσους, ὅμως τρία μὲν ἔτη ἀντιέχον τοῖς τε πρότερον ἐσι πολέμοις, καὶ τοῖς ἀπὸ Σικελίας μετ' αὐτῶν καὶ τῶν ὡς ἐτι τοῖς πλείοσιν ἀφιστηκόσι, Κίρῳ τε ὕστερον βασιλέως προσγεινομένοι, ὃς παρῆχε χρήματα Πελοποννησίοις ἐς τὸ πρὸ καὶ οὐ πρότερον ἐνέδοσαν, ἢ αὐτοὶ ἐν σφίσι κατὰ τὰς ἡμετέρας περιπεσόντες ἐσφύλσαν. τοσοῦτον τῷ Περικλῆ

γῆν ἐδῆωσαν τὰ πολλά. καὶ ἐπειδὴ οὐ ξυνεχὰ οἶκον.

Ε.ΧVII. Καὶ τοῦ αὐτοῦ θέρους τελευτῶν
θιος καὶ Λακεδαιμονίων πρέσβεις, Ἀντίρυστο
Στρατοδῆμος καὶ Τεγεάτης Τιμαγόρας καὶ ἄ
πορευόμενοι εἰς τὴν Ἀσίαν ὡς βασιλέα, εἴ πως
μιάτᾳ τε παρέχειν καὶ ξυμπολεμεῖν, ἀφικνούντα
τον τὸν Τήρεω εἰς Θράκην, βουλόμενοι πείσαι ἡ
μεταστάντα τῆς Ἀθηναίων ξυμμαχίας στρα
δαιαν, οὗ ἦν στρώτευμα τῶν Ἀθηναίων πε
ῶρημντο, δι' ἐκείνου πορευθῆναι πέραν τοῦ Ἑ
νάκην τὸν Φιερτυβάζου, ὃς αὐτοὺς ἐμελλεν ὡς
2. παραιτούμενοι δὲ Ἀθηναίων πρέσβεις Λέας
• Ἀμεινιάδης Φιλήμοτος παρὰ τῷ Σιτάλῃ πει
τὸν γεγενημένον Ἀθηναῖον, Σιτάλῃ υἱόν, το
σφίσιν, ὅπως μὴ διαβάντες ὡς βασιλέα τὴν ἐκ
βλάβωσιν. 3. ὁ δὲ πεισθεὶς πορευομένους ἀνι
ἐπὶ τὸ πλοῖον ᾧ ἐμελλον τὸν Ἑλλήσποντον περ
τειν, ξυλλαμβάνει, ἄλλους ξυμπέμψας μετὰ τοῦ
τιάδου, καὶ ἐκέλευσεν ἐκείνοις παραδοῦναι· οἱ δ
ἐν τῇ Ἀθήνῃ. Α. 2...

λάσαν ἐν τῇ θαλάσσῃ, ὥς πολεμίους διέφθειρον, καὶ τοὺς Ἀθηναίους ἐνυποπολεμοῦντας καὶ τοὺς μετ' ἐτέρων.

LXVIII. Κατὰ δὲ τοὺς αὐτοὺς χρόνους, τοῦ θέρους τελετῶν καὶ Ἀμπρακιῶται, αὐτοὶ τε καὶ τῶν βιαρβάρων πολλοὺς ἀναπαύοντες, ἰσχυράτευσαν ἐπ' Ἄργος τὸ Ἀμφιλοχικὸν καὶ τὴν ἄλλην Πελοπόννησον. 2. ἐχθρα δὲ πρὸς τοὺς Ἀργεῖους ἀπὸ τοῦδε αὐτοῖς πρῶτον γενέσθαι. 3. Ἄργος τὸ Ἀμφιλοχικὸν καὶ Ἀμφιλοχίαν τὴν ἄλλην ἐκτίσε, μετὰ τὰ Τρωικὰ οἴκαδε ἀναχωρήσας καὶ ἀφαισκόμενος, τῇ ἐν Ἀργεὶ καταστάσει Ἀμφίλοχος ὁ Ἀμφιάκων τῷ Ἀμπρακιῷ κόλπῳ, ὁμώνυμον τῇ ἐαυτοῦ πατρίδι Ἄργος ὀνόμασε. 4. καὶ ἦν ἡ πόλις αὕτη μεγίστη τῆς Ἀμφιλοχίας, καὶ ἐντατιωτάτος, εἶχεν οἰκήτορας. 5. ὑπὸ ξυμφορῶν δὲ πολλαῖς τοῖς ἴσχυροι πιεζόμενοι, Ἀμπρακιώτας ὁμόρους ὄντας τῇ Ἀμφιλοχίᾳ ξηνοίκοις ἐπιγάργοιτο, καὶ ἐλληγνίσθησαν τὴν τὴν γλῶσσαν πρῶτον ἀπὸ τῶν Ἀμπρακιωτῶν ξηνοικησάντων· οἱ δὲ ἄλλοι Ἀμφιλοχοὶ βάρβαροί εἰσιν. 6. ἐκβάλλουσιν οὖν τοὺς Ἀργεῖους οἱ Ἀμπρακιῶται χρόνῳ καὶ αὐτοὶ ἰσχυροῖσι τὴν πόλιν. 7. οἱ δ' Ἀμφιλοχοὶ, γενομένοι τούτου, διδόασιν ἑαυτοὺς Ἀκαρῆσι, καὶ προσπαρμαίνουσιν, ἀμφοτέρω Ἀθηναίους, οἱ αὐτοῖς Φορμίωνά τε στρατῶν ἐπέμφαν καὶ ταῦς τριάκοντα. ὁπτικομένον δὲ τοῦ Φορμίωνος αἰροῖσι κατὰ κράτος Ἄργος καὶ τοὺς Ἀμπρακιώτας, ἡδραῖον αὖτε, κοινῇ τε ὄκησαν αὐτὴν Ἀμφιλοχοὶ καὶ Ἀκαρῆες. μετὰ δὲ τοῦτο ἡ ξυμμαχία ἐγένετο πρῶτον Ἀθηναίοις καὶ Ἀκαρῆσι. 9. οἱ δὲ Ἀμπρακιῶται τὴν μὲν ἐχθραν ἐς τοὺς Ἀργεῖους ἀπὸ τοῦ ἀνδραποδισμοῦ σφῶν κειτῶν πρῶτον ἐποίησαντο, καὶ ἐν τῷ πολέμῳ τὴνδε τὴν στρατείαν ποιοῦνται αὐτῶν τε αὐτῶν καὶ ἄλλων τινῶν τῶν πλησιοχώρων βαρβάρων· ἐλθόντες τὸ Ἄργος τῆς μὲν χώρας ἐκράτουν, τὴν δὲ πόλιν ὥς αὐτοὶ εἶναι προσβαλόντες, ἀπεχώρησαν ἐπ' οἶκον καὶ διελύτῃα ἔθνη. τοσαῦτα μὲν ἐν τῷ θέρει ἐγένετο.

Γ. Τοῦ δ' ἐπιγιγνομένου χειμῶτος Ἀθηναῖοι ταῦς ἔστειλόν τε περὶ Πελοπόννησον καὶ Φορμίωνα στρατηγόν, ὃς ἐκ Ναυπιάκτου ἐνλακὴν εἶχε μίτ' ἐκπλεῖν ἐκ Κορίνθου ταῖον κόλπον, μετέειπε μίτ' ἐκπλεῖν, ἑτέρας δ' ἐξ ἐπὶ Ἀγκίας καὶ Μελίσσανδρον στρατηγόν, ὅπως ταυτὰ τε, καὶ τὸ ληστικὸν τῶν Πελοποννησίων μὴ ἑῶσιν αὐτο-

ὃ τε σῖτος ἐπελελοίπει, καὶ ἄλλα τε πολλὰ
 βρώσεως περὶ ἀναγκαίας καὶ τινες καὶ ἄλλ
 λόγους προσφέρουσι περὶ ξυμβάσεως τοῖς
 ναίων τοῖς ἐπὶ σιγίσι τεταγμένοις, Ξενοφῶν.
 Εστιοδώρῳ τῷ Ἀριστοκλείδου καὶ Φαινο
 2. οἱ δὲ προσεδέξαντο, ὕρῳντες μὲν τῆς σιγῆς
 ἐν χωρίῳ χειμεριῶν, ἀναλωκυίας τε ἤδη τῆς
 ταῖς τὴν πολιορκίαν. 3. ἐπὶ τοῖσδε οὖν ἔ
 τούς καὶ παῖδας καὶ γυναῖκας καὶ τοὺς ἐπι
 γυναῖκας δὲ ξὺν θυοῖν, καὶ ἀργύριόν τι
 4. καὶ οἱ μὲν ὑπόσπονδοι ἐξῆλθον ἐπὶ τὴν λ
 ῆ ἐδύνατο Ἀθηναῖοι δὲ τοὺς τε στρατηγούς
 αὐτῶν ξυνέβησαν, ἐνόμιζον γὰρ ἀνκρατῆσαι τὴν
 καὶ ὕστερον ἐποίκους ἐαυτῶν ἐπεμψαν εἰς τὴν
 κισαν. 5. ταῦτα μὲν ἐν τῷ χειμῶνι ἐγένετο
 ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θουκυδίδης ξυν

LXXI. Τοῦ δ' ἐπιγιγνομένου θίρου οἱ
 ξύμμαχοι εἰς μὲν τὴν Ἀττικὴν οὐκ ἐσέβαλοι
 Πλάταιαν· ἡγεῖτο δὲ Ἀρχίδαμος ὁ Ζευξίδ
 βασιλεύς. καὶ καθίσας τὸν στρατὸν ἐκείνῳ

οτόμοις οἰκεῖν, στρατεῖσθαι τε μηδένα ποτὲ ἀδίκως ἐπ' αὐτῶν ἐπὶ δουλείᾳ· εἰ δὲ μή, ἀμύνειν τοὺς παρόντας ξυμμάχους θέλουσι. 3. τὰδε μὲν ἡμῖν πατέρες οἱ ὑμέτεροι ἔδωκαν ἔκκα καὶ προθυμίᾳ τῆς ἐν ἐκείνοις τοῖς κινδύνοις γενομένης δὲ τὰταῦτά ὁρᾶτε· μετὰ γὰρ Θερβαίων τῶν ἡμῖν ἐχθρῶν δουλείᾳ τῇ ἡμετέρᾳ ἴχετε. 4. μάρτυρας δὲ θεοὺς τοῖς ἐν τότε γενομένοις· ποιούμενοι καὶ τοὺς ὑμετέρους πατρῷους τέκνους ἐγγχωρίους, λέγομεν ὑμῖν τὴν γῆν τὴν Πλαταιίδα μὴ μηδὲ παραβιβαίνειν τοῖς ὅρκους, εἴαν δὲ οἰκεῖν αὐτοτόμοις ὁ Πανσατίας ἐδικαίωσεν. LXXII. τοσαῦτα εἰπόντων ὧν Ἀρχιδάμος ἰπολαβὼν εἶπε· Δίκαίη λέγετε, ὦ ἄνδρες, ἡς, ἡν ποιεῖτε ὅμοια τοῖς λόγοις. καθάπερ γὰρ Πανσατίας ἐφώδωκεν, αὐτοὶ τε αὐτοτομείσθαι, καὶ τοὺς ἄλλους ξυνελθεῖν ὅσοι, μετασχόντες τῶν τότε κινδύνων, ὑμῖν τε ξενώμοσαν ἔσθαι ἐπ' Ἀθηναίοις, παρικοκενὶ τε τοσσηδε καὶ πόλεμος γενομένων ἔκκα καὶ τῶν ἄλλων ἐλευθερώσεως. ἡς μάλιστα μὲν ὄντες καὶ αὐτοὶ ἐμμένετε τοῖς ὅρκους· εἰ δὲ μή, ἅπερ καὶ τὸ ποῖ ἴδῃ προῖκαλεσιόμεθα, ἰσιχίαν ἄγετε νεμόμενοι τὰ ὑμέτερα, καὶ ἔσθε μὴδ' ἐτίθων, δέχεσθε δὲ ἀμφοτέρους ἡτῶν, ἀλλὰ μὴδ' ἐτίθων. 2. καὶ τὰδε ἡμῖν ἀρχέσει. ὁ μὲν Ἀρχιδάμος τοσαῦτα εἶπεν· οἱ δὲ Πλαταιῶν πρόφρων ἀκούσαντες ταῦτα ἔσθαι ἐς τὴν πόλιν, καὶ τῷ πλήθει τὰ ὁρῶντα κοινώσαντες, ἔφασκεν αὐτοῖς, ὅτι ἀδύνατα σφίσιν εἶη ποιεῖν ἢ προκαλεῖται Ἀθηναίων· παῖδες γὰρ σφῶν καὶ γυναῖκες παρ' ἐκείνοις εἶναι· δεδιέναι δὲ καὶ περὶ τῇ πάσῃ πόλει, μὴ ἐκείνων ἀποχωρήσαντων Ἀθηναῖοι ἐλθόντες σφίσιν οὐκ ἐπιτρέπωσιν, ἢ Θερβαῖοι, ὡς κοινῇ· κατὰ τὸ ἀμφοτέρους δέχεσθαι, αὐτοῖς σφῶν τὴν πόλιν ἄσφατον καταλαβεῖν. 3. ὁ δὲ θαρσύνων αὐτοὺς πρὸς ταῦτα εἶπεν, εἰς δὲ πόλιν μὲν καὶ οἰκίας ἡμῖν παρήδοτε τοῖς Λακεδαιμονίοις, ἡς ὅρον· ἀποδεῖξατε, καὶ δένδρα ἀριθμῶν τὰ ὑμέτερα, καὶ ἄλλοι δὲ δασὴς ἐς ἀριθμὸν ἐλθόν· αὐτοὶ δὲ μεταχωρήσατε ὅπου ἔσθαι, ὥς ἂν ὁ πόλεμος ἦ. ἐπειδὴν δὲ παρελθῇ, ἀποδώσομεν ὑμῖν τὰ βραβύμενα. μέχρι δὲ τοῦδε ἔσομεν παρικοκατεθήκη, ἔσθαι καὶ σφῶν ἡμέτεροις ἢ ἂν ὑμῖν μέλλῃ ἰκαρὴ εἶσθαι. XIII. οἱ δ' ἀκούσαντες ἐσθλὸν αὐτοῖς ἐς τὴν πόλιν, καὶ βουλομένοι μετὰ τοῦ πλήθους ἐλεξαι ὃ βούλονται ἢ προκαλεῖται

οὐδενὶ ἡμᾶς προέσθαι ἀδικουμένους, οὔτε νῦν
 σιν δὲ κατὰ δύναμιν. ἐπισκήπτουσί τε ὑμῖν
 οὓς οἱ πατέρες ὤμωσαν, μηδὲν τεωτερίζειν π.
LXXIV. τοιαῦτα τῶν πρέσβων ἀπαγγεῖλαι
 ἐβουλεύσαντο Ἀθηναίους μὴ προδιδόναι, ἀλλ'
 τεμνομένην, εἰ δεῖ, ὀρῶντας καὶ ἄλλο πάσχοντας
 ἐξελθεῖν τε μηδένα εἶναι, ἀλλ' ἀπὸ τοῦ τείχους
 ἀδύνατα σφίσι ποιεῖν ἐστίν· ἡ Λακεδαιμόνιοι προκ
 δὲ ἀπεκρίναντο, ἐντεῦθεν δὴ πρῶτον μὲν ἐς ἐπιμα
 καὶ ἡρώων τῶν ἐγγωρίων Ἀρχίδαμος ὁ βασιλεὺς
 ὤδε. 3. Θεοὶ ὅσοι γῆν τὴν Πλαταιίδα ἔχετε καὶ ἔ
 ἔστε ὅτι οὔτε τὴν ἀρχὴν ἀδίκως, ἐκλιπόντων τῶ
 ξυνώμοτον, ἐπὶ γῆν τήνδε ἦλθομεν, ἐν ᾗ οἱ πατέρες
 ὑμῖν Μήδων ἐκράτησαν, καὶ παρέσχετε αὐτὴν εὖμεν
 τοῖς Ἑλλήσιν, οὔτε νῦν, ἣν τι ποιῶμεν, ἀδικήσομεν·
 γὰρ πολλὰ καὶ εἰκότα οὐ τυγχάνομεν. ξιγγνώμοτε
 ἀδικίᾳς κολάζεσθαι τοῖς ὑπάρχουσι προτέροις,
 τυγχάτειν τοῖς ἐπιφέρουσι τομίμως. **LXXV.** τοσ
 καθίστη ἐς πόλεμον τὸν στρατὸν, καὶ πρῶτον μὲν
 αὐτούς τοῖς δένδρεσιν ἡ ἔχουσιν

καὶ τῆς ἄλλης πόλεως
τοῦ μετεώρου πλείστον ἐπισχεῖν, 4. ἐμβαλόν
καὶ πίσση ἵψαν τὴν ὕλην. καὶ ἐγένετο φλόξ
πῶς ἔς γε ἐκείνον τὸν χρόνον χειροποίητον εἶδι
ὕλη τριφθεῖσα ὑπὲρ ἀνέμων πρὸς αὐτὴν ἀπὸ
φλόγι ἀπ' αὐτοῦ ἀνῆκε. 5. τοῦτο δὲ μίγα τε
ἑὰς τᾶλλα διαφνυόντας ἐλαχίστου ἐδέχσε δια
πολλοῦ χωρίου τῆς πόλεως οὐκ ἦν πελάσαι, πτε
αὐτῇ ἐπίφορον, ὅπερ καὶ ἤλπιζον οἱ ἐναντίοι.
6. νῦν δὲ καὶ τόδε λέγεται ξυμβῆναι, ἴδωρ ἐξ
βροντᾶς γενομένης σβέσαι τὴν φλόγα καὶ οὕτω
δυνον.

LXXVIII. Οἱ δὲ Πελοποννήσιοι ἐπειδὴ καὶ
μέρος μὲν τι καταλιπόντες τοῦ στρατοπέδου, [τὸ
περιτεύχον τὴν πόλιν κύκλῳ, διελόμενοι κατὰ
τάφρον δὲ ἐντός τε ἦν καὶ ἔξωθεν ἐξ ἧς ἐπλινθεύσα
πᾶν ἐξείργαστο, περὶ ἀρκτούρου ἐπιτολάς, κατα
τοῦ ἡμίσεος τείχους, τὸ δὲ ἥμισυ Βοιωτοὶ ἐφύλ
τῷ στρατῷ καὶ διελύθησαν κατὰ πόλεις. 3. Π
μὲν καὶ γυναῖκας, καὶ τοὺς πρεσβυτάτους τε καὶ
τῶν ἀνθρώπων πρότερον ἐκνεύσαντες.

ἔλθοντες δὲ ὑπὸ Σπάρτῳ τὴν Βοιωτικὴν τὸν
 θύραι. ἰδοὺ δὲ καὶ προσχωρήσειν ἐς πόλιν ὑπὸ τινῶν
 ἀποστῆναι. 2. προσπεμψάτων δὲ ἐς Ὀλένθον τῶν οὐ
 σφίσι ἐπὶ τῇ τε ἑλθοῦ καὶ στρατιὰ ἐς γελαικίην· ἡ
 ἐκ τῆς Σπαρτώλου ἐς μάχην καθίσταται οἱ Ἀθη-
 αῖται ἐπὶ πόλει. 3. καὶ οἱ μὲν ὀπλίται τῶν Χαλκιδέων
 οἱ τοὺς μετ' αὐτῶν ἐκώσονται ὑπὸ τῶν Ἀθηναίων, καὶ
 ἐς τὴν Σπάρτῳ· οἱ δὲ ἱππεῖς τῶν Χαλκιδέων καὶ
 οἱ τοὺς τῶν Ἀθηναίων ἱππεῖς καὶ ψιλοὺς. 4. ἔχον
 πολλοὺς πελταστὰς ἐκ τῆς Κρονσίδος γῆς καλομενῆς.
 μάχης γεγενημένης ἐπιβοηθοῦσιν ἄλλοι πελτασταὶ ἐκ τῆς
 5. καὶ οἱ ἐκ τῆς Σπαρτώλου ψιλοὶ ὡς εἶδον, θαρσύν-
 τε προσεγγιζομένοις καὶ ὅτι πρότερον οὐκ ἦσαν ὄντο,
 αὐτοὺς μετὰ τῶν Χαλκιδέων ἱππέων καὶ τῶν προσηγο-
 ροῦς Ἀθηναίων· καὶ ἀναχωροῦσι πρὸς τὰς δύο τάξεις
 παρὰ τοῖς σκευοφόροις. 6. καὶ ὅποτε μὲν ἐπίσταν οἱ
 πεδιδόσθαι, ἀποχωροῦσι δὲ ἐνέκυντο καὶ ἐσχεκόντιζον.
 τῶν Χαλκιδέων προσσιπτεύοντες, ἡ δοκοῖ προσβύλλον,
 τα φεβήσαντες, ἐτρεψαν τοὺς Ἀθηναίους, καὶ ἐπιδίω-
 7. καὶ οἱ μὲν Ἀθηναῖοι ἐς τὴν Ποτίδαν κατεστῆ-
 σκετοὶ τοῖς νεκροῖς ὑποσπῆδους κομισάμενοι, ἐς τὰς
 εὐφροῖσι τῇ περιήντι τοῦ στρατοῦ· ἀπέθανον δὲ αὐτῶν
 ἡ τετρακῆσιοι καὶ οἱ στρατηγοὶ πάντες. οἱ δὲ Χαλκι-
 βοιωταῖοι τροπαῖόν τε ἔστησαν, καὶ τοὺς νεκροὺς τοὺς
 μενοὶ διεκίθηνσαν κατὰ πόλιν.

Τοῦ δ' αὐτοῦ θύρου, οὐ πολλῶ ἴσπερον τούτων,
 καὶ Χάοτες, βοιλόμενοι Ἀκαρναντίαν πῶσαν κατα-
 καὶ Ἀθηναίων ἀποστῆσαι, πείθουσι Λακεδαιμονίους
 παρυσχεύασθαι ἐκ τῆς ξυμμαχίδος, καὶ ὀπλίτας
 καὶ ἐς Ἀκαρναντίαν, λέγοντες ὅτι, ἦν τανού καὶ πῶ
 ἄντων ἑλθῶσι, ἀδυνάτων ὄντων ξυμβοιθεῖν τῶν ὑπὸ
 Ἰκαριάνων, ῥαδίως ἂν Ἀκαρναντίαν σχόντες, καὶ τῆς
 αὐτῆς Κεφαλληνίας κρατήσουσι, καὶ ὁ περίπλους οὐκ ἔστι
 ταῖς ὁμοῖς περὶ Πελοπόννησον· ἐλπίδα δ' εἶναι
 τοῦ λαβεῖν. 2. οἱ δὲ Λακεδαιμόνιοι, πείθοντες Κρή-
 νων ἐπὶ ὄντα, καὶ τοὺς ὀπλίτας ἐπὶ τανούσι, ὀλίγαις

μετ' αὐτοῦ χίλιοι ὀπλιταὶ ἐπειδὴ ἐπεραιώθησι
ὅς ἦρχε τῶν εἴκοσι τεῶν τῶν Ἀττικῶν αἱ π
ρον, εὐθὺς παρεσκευάζοντο τὴν κατὰ γῆν στ
παρῆσαν Ἑλλήνων μὲν Ἀμπρακιῶται καὶ Α
ριοι, καὶ οὗς αὐτὸς ἔχων ἦλθε χίλιοι Πελοπο
Χάονες χίλιοι ἀβασίλευτοι, ὧν ἡγοῦντο ἐπ' ἰ
τοῦ ἀρχικοῦ γένους Φώπτος καὶ Νικάτωρ. ἰ
Χάων καὶ Θεσπρωτοὶ ἀβασίλευτοι. 6. Μ
Ἀτινᾶνας Σαβύλινθος, ἐπίτροπος ὧν Θάρυπ
παιδὸς ὄντος, καὶ Παραναίους Ὁροῖδος βασιλι
χίλιοι, ὧν ἐβασίλευεν Ἀντίοχος, μετὰ Παραναί
Ὁροῖδον Ἀντιόχου ἐπιτρέψαντος. 7. ἐπεμψε
κρύφα τῶν Ἀθηναίων χιλίους Μακεδόνας,
8. τούτῳ τῷ στρατῷ ἐπορεύετο Κτηῆμος, οὗ
Κορίνθου ταυτικόν· καὶ διὰ τῆς Ἀργείας ἰόντες
ἀτείχιστον ἐπόρθησαν. ἀφικνουμένη τε ἐπὶ Σ
στην τῆς Ἀκαρνανίας, νομίζοντες, εἰ ταύτην πρῶ
ἂν σφίσι τᾶλλα προσχωρήσειν.

I. XXXI. Ἀκαρνανες δέ, αἰσθόμενοι κα
στρατιὰν ἐσβιβληκεῖαν, ἔκ τε θαλάσσης καὶ
σπορῶν ἐκείνων.

ἀφ' ὧν. 4. καὶ οἱ μὲν Ἕλληνες τεταγμένοι τε προσήεσαν καὶ διὰ
 φιλίας ἔχοντες, ὥς ἐστρατοπεδεύσειεν τὸ ἐν ἐπιτηδεῖν· οἱ δὲ Χαιῖται,
 σφίσι τε αὐτοῖς πιστεύοντες, καὶ ἀξιούμενοι ὑπὸ τῶν ἐκείνῃ ἵτα, ὡς
 τῶν συμφυλάτων εἶναι, οὐτ' ἐπέχον τὸ στρατοπέδον καταλαμβάνειν,
 ῥαβδῶν τε ὅρας μετὰ τῶν ἄλλων βαρβάρων, ἐνόμιζαν αὐτοῖς καὶ
 ὡς ἡ τοῦτο ἔλπει, καὶ αὐτῶν τὸ ἔργον γενέσθαι. 5. γυνήτε, δ'
 αὐτοῖς εἰ Στρατίων ἐτι προσίοιτας καὶ ἡγησάμενοι, μεμνημένους
 ἡ πειρήματα, οἷκ ἂν ἐτι σφίσι τοῖς Ἕλλησι, ὁμοίως προσελθόντι,
 κηρύττειν τὰ περὶ τῆς πόλιν ἐνέδρας, καὶ ἐπειδὴ ἔγγυς ἵσται, ἐκ
 τῆς πόλεως ὁμόσε χωρήσαντες καὶ ἐκ τῶν ἐνεδρῶν προσπίπτουσι.
 6. καὶ ἱς τῶν καταστάντων διασθείρονται τε πολλοὶ τῶν Χαι-
 τῶν, καὶ οἱ ἄλλοι βάρβαροι ὥς εἶδον αὐτοῖς ἐνδύτας, οἰκίτη ἱπ-
 ρων, ἀλλ' ἱς γιγνὴν κατέστησαν. 7. τῶν δὲ Ἑλληνικῶν στρατο-
 πῶν εὐδαιμον ἔχθητο τῆς μάχης, διὰ τὸ πολὺν προσελθόντων αὐτοῖς
 καὶ στρατοπέδον οἰσθῆναι καταλαμβάνοντος ἐπείγεσθαι. 8. ἐπε-
 δὴ ἵκαστο φεύγοντες οἱ βάρβαροι, ἀτελεία μνηστὴρ τε αὐτοῖς καὶ
 ἔταρτα, τὰ στρατοπέδα ἰσχυροὶ αὐτοῖς τῆς ἡμέρας. ἐς ἡμέραν
 μὴ οἷα ὦντες σφίσι τῶν Στρατίων διὰ τὸ μῆπω τοῖς ἄλλοις.
 Ἀκαρῶν, συμφορηθῆκεναι, ἀποθανεῖν δὲ σφαιδωσάντων καὶ ἐς
 ἀπορίας καθιστάτων· οὐ γὰρ ἦν ἄνευ ὀπλῶν κινεῖσθαι. δοκῶν τε
 δ' αἱ Ἀκαρῶν, κατέστητο εἶναι τοῦτο ποιεῖν. LXXXII. ἐπε-
 δὴ δὲ τῆς ἡμέρας, ἀπεχωρήσας ὁ Κεῖμος τῇ στρατιῇ κατὰ τὴν
 ἐπὶ τῶν Ἀκαρῶν ποταμοῖ, ὅς ἀπῆχε σταδίους ὀγδοήκοντα Στρατίων.
 τοῖς τε νεωρῶν κομίζεσθαι τῇ ἰσχυρίᾳ ὑποσπῶντο, καὶ Οἰτιάδῃ
 συμπαρονομασίαν κατὰ γλῆσαν ἀπεχωρήει παρ' αὐτοῖς· πρὶν τῇ
 συμφορῇ αὐτῶν. κακέϊθεν ἐπ' οἶκον ἀπῆλθον ἕκαστοι. οἱ δὲ
 Στρατίων προπῆναι ἔστησαν τῆς μάχης τῆς πρὸς τοῖς βαρβάροις.

LXXXIII. Τῷ δ' ἐκ τῆς Κορίθου καὶ τῶν ἄλλων ξυμμεχῶν
 τῶν ἐκ τῆς Κορίθου κόλπον ναυτικῶν, ὃ ἔδει παραγενέσθαι τῷ
 Κεῖμῳ, ὅπως μὴ συμφορηθῶσι οἱ ἀπὸ θαλάσσης, ὥς ἂν Ἀκαρῶντες.
 οἱ παρεμύνηται, ἀλλ' ἡμεγασθίσεις περὶ τὰς αὐτὰς ἡμέρας τῆς ἐν
 Στρατὶ μάχης ναυμαχῆσαι πρὸς Φορμίωνι. ὃ τῆς εἰκοσι καὶ
 τῶν Ἀθηναίων αὐτῶν οἰοῖτο ἐν Ναυπλίῳ. 2. ὁ γὰρ Φορμίων
 παρακλῶντας αὐτοὺς ἐξω τοῦ κόλπου ἐτίθει, βουλόμενος ἐν τῇ ἐ-
 νταύτῃ ἐπιθεσθαι. 3. οἱ δὲ Κορίθιοι καὶ οἱ ξίμμεχοι ἐπὶ τῇ
 ναυτικῇ ἐπὶ τῇ ναυμαχίᾳ. ἀλλὰ στρατιωτικώτερον παρὰ ναυμαχίᾳ

4. στρατηγοὶ δὲ ἦσαν μὲν καὶ κατὰ πόλεις ἑκάσ-
τοςτο, Κορινθίων δὲ Μαχάων καὶ Ἰσοκράτης
5. καὶ οἱ μὲν Πελοποννήσιοι ἐτάξαντο κύκλον τῷ
οἰοῖ τ' ἴσων μὴ διδόντες, διέκπλουν, τὰς πλώρας
τὰς πρύμνας, καὶ τὰ τε λεπτὰ πλοῖα ἅ ξυιέπλει
πέντε ναῦς τὰς ἄριστα πλεούσας, ὅπως ἐκπλέουσιν
ρυγιγνόμενοι, εἴ πη προσπίπτοιεν οἱ ἐναντίοι.
Ἀθηναῖοι κατὰ μίαν ναὺν τεταγμένοι περιέπλεον
ξυτῆγον ἐς ὀλίγον, ἐν χρῶ ἀεὶ παραπλέοντες καὶ δ
αὐτίκα ἐμβαλεῖν· προείρητο δ' αὐτοῖς ἐπὶ Φορμ
πρὶν ἂν αὐτὸς σημήνη. 2. ἤλπιζε γὰρ αὐτῶν οἱ
ὥσπερ ἐν γῇ πεζὴν, ἀλλὰ ξυμπεσεῖσθαι πρὸς ἄλλ
τὰ πλοῖα ταραχὴν παρῆξιν, εἴ τ' ἐκπνεύσαι ἐκ τοῦ
ὅπερ ἀταμένων τε περιέπλει καὶ εἰώθει γίγνεσθαι ἐ
χρόνον ἔσιγᾶσιν αὐτούς· καὶ τὴν ἐπιχείρησιν ἐφ'
εἶναι, ὁπότεν βούληται, τῶν νεῶν ἄμεινον πλεουσῶ
στην γίγνεσθαι. 3. ὥς δὲ τό τε πνεῦμα κατῆμι κα
ἤδη οὔσαι ἐπ' ἀμφοτέρων, τοῦ τε ἀνέμου τῶν τε π
κειμένων ἐταράσσοντο, καὶ ναῦς τε νηὶ προσέπιπτε
διωθοῦντο, βοῇ τε χρώμενοι καὶ πρὸς ἀλλήλους ἀ
λοιδορία. οὐδὲν ὑπερῷον· -"

ταῖς δώδεκα λαβύντες τοὺς τε ἄνδρας ἐξ αὐτῶν τοὺς πλείονοις ἐς Μολύκρειον ἀπέπλεον, καὶ τροπαῖον στήσαντες. Ἦν καὶ ταῦν ἀναθίεντες τῷ Ποσειδῶνι ἀνεχώρησαν ἐς πόντον. ὃ. παρέπλεσαν δὲ καὶ οἱ Πελοποννήσιοι εὐθὺς ταῖς τοῖς τῶν πόντων ἐκ τῆς Δύμης καὶ Πατρῶν ἐς Κυλλήνην τὸ ἐπὶ πόντον· καὶ ἀπὸ Λευκάδος Κτήμιος καὶ αἱ ἐκεῖθεν νῆες, ταύτας ξυμμιζαί, ἀγικνεύονται μετὰ τῇ ἐν Στράτῳ μάχῃ· Κυλλήνην.

XXV. Πέρμποισι δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κτήμῳ ξυμ- ἐπὶ ταῖς ταῖς Τιμοκράτην καὶ Βρασίδαν καὶ Ανάκτορα, ὡς ἄλλῃ ταυμαχίαν βελτίω παρασκευάζεσθαι καὶ μὴ ὕπ- ὤν εἰρησεσθαι τῆς θαλάσσης. 2. ἐδόκει γὰρ αὐτοῖς, ἄλλως ὥσπερ ταυμαχίας πειρασιμέτοις πολὺς ὁ πυράλογος εἶναι, τούτῳ φοίτο σφῶν τὸ ναυτικὸν λείπεσθαι, γεγενησθαι δὲ κίαν, οὐκ αἰτιτιθέντες τὴν Ἀθηναίων ἐκ πολλοῦ ἐμπει- γετίας δι' ὀλίγον μελέτης. ὀργῇ οὖν ἀπίστελλον. 3. οἱ οὖν μετὰ Κτήμιον ταῦς τε περιήγγελλον κατὰ πόλεις καὶ ἀρχόντας ἐξηρτύοντο ὡς ἐπὶ ταυμαχίαν. 4. πέμπει δὲ ἡμεῶν ἐς τὰς Ἀθήνας τὴν τε παρασκευὴν αὐτῶν ἀγγε- λὰ περὶ τῆς ταυμαχίας ἦν ἐνίκησαν ἀράσσοντας, καὶ κε- ῖν ταῦς ὅτι πλείους διὰ τάχους ἀποστεῖλαι, ὡς καθ' ἑκάστη ἐλπίδος οὕσης ἀεὶ ταυμάχου. 5. οἱ δὲ ἀποπέμ- πει ταῦς αὐτῷ, τῷ δὲ κομίζονται αὐτὰς προτεπέστελαι ἐς ὧσιν ἀγικνεσθαι. Νίκιαν γὰρ Κρήν Γορτύνιος, πρόξενος αὐτῶν ἐπὶ Κυδωνίαν πλεῦσαι, φάσκων προσποιήσιν ἐν πολέμῳ· ἐπῆγε δὲ Πολιχνίταις χαριζόμενος, ὁμόροις μετῶν. 6. καὶ ὁ μὲν λαβὼν τὰς ταῦς ὤχετο ἐς Κρήτην, τῶν Πολιχνιτῶν ἐδύον τὴν γῆν τῶν Κυδωνιατῶν, καὶ ὑπὸ ὑπὸ ἀπλοίας ἐνδιέτριψεν οὐκ ὀλίγον χρόνον.

XVI. Οἱ δ' ἐν τῇ Κυλλήνῃ Πελοποννήσιοι, ἐν τούτῳ ἐν ταῖσι περὶ Κρήτην κατείχοντο, παρεσκευασμένοι ὡς ἐπὶ , παρέπλεσαν ἐς Πάρορον τὸν Ἀχαικόν, οὐπὲρ αὐτοῖς ἐν στρατῷ τῶν Πελοποννησίων προσβεβηθήκει. 2. πα- ρε καὶ ὁ Φορμίων ἐπὶ τὸ Ῥίον τὸ Μολυκρικόν, καὶ ὡρμί- ατοῦ ταυσίαν εἰκόσιν, αἵσπερ καὶ ἐναυμάχου. 3. ἦν δὲ τὸ Ῥίον γίλιον τοῖς Ἀθηναίοις, τὸ δ' ἕτερον Ῥίον ἐστὶν

καὶ οὐκ ἐστὶν ἐν τῇ
καὶ οἱ μελετῶντές τε καὶ παρασκευαζόμε-
νην ἔχοντες οἱ μὲν μὴ ἐκπλεῖν ἔξω τῶν ἰ-
σχυομένων τὸ πρότερον πάθος, οἱ δὲ μὴ ἐσ-
χοντες πρὸς ἐκείνων εἶναι τὴν ἐν ὀλίγῳ πε-
Κνήμος καὶ ὁ Βρασίδας καὶ οἱ ἄλλοι τῶν ἰ-
σοί, βουλόμενοι ἐν τάχει τὴν ναυμαχίαν ποι-
τῶν Ἀθηναίων ἐπιβοηθῆσαι, συνεκίλευσαν ἡ-
τον, καὶ ὁρῶντες αὐτῶν τοὺς πολλοὺς διὰ
φοβουμένους, καὶ οὐ προθύμους ὄντας, παρεκ-
τοιάδε.

LXXXVII. Ἡ μὲν γενομένη ναυμαχία, ἰ-
σοιοι, εἴ τις ἄρα δι' αὐτὴν ἡμῶν φοβεῖται τὴν
καίαν ἔχει τέκμαρσιν τὸ ἐκφοβῆσαι. 2. τῇ τε γ-
ἐγένετο, ὥσπερ ἴστε, καὶ οὐχὶ ἐς ναυμαχίαν μᾶ-
ἐπλήμεν· ξενέβη δὲ καὶ τὰ ἀπὸ τῆς τύχης οὐκ
καί πού τι καὶ ἡ ἀπειρία πρῶτον ναυμαχοῦντα
οὐ κατὰ τὴν ἡμετέραν κακίαν τὸ ἰσσησθαι π-
καιον τῆς γνώμης τὸ μὴ κατὰ κράτος νικηθεῖν,
ἀντιλογίαν, τῆς ξυμφορᾶς τῷ ἀποβίαντι ἀμβλ-
τιμῆς μὲν τύχαις ἐνδέχασθαι σφάλειν
καὶ οὐκ ἐπὶ τῇ κακίᾳ.

ρότων ταγμαχεῖν· τὰ δὲ πολλὰ τῶν πλειόνων καὶ ἄμεινον
 κασμένων τὸ κράτος ἐστίν. 7. ὥστε οὐδὲ καθ' ἐν εἰρίσκο-
 ῖν· ὡς ἡμῶς σφαλλομένους· καὶ ὅσα ἡμάρτομεν πρότερον,
 αὐτὰ τα προσγεγόμενα διδασκαλίαν παρῆξι. 8. θαρσοῦν-
 ται περὶ γὰρ καὶ ταῦτα τὸ καθ' ἑαυτὸν ἕκαστος· ἐπεσθε,
 μὴ προλείποντες ἢ ἂν τις προσταχθῇ. 9. τῶν δὲ πρότερον
 οὐκ ἔχοντες τὴν ἐπιχειρήσιν ἡμεῖς παρασκευάσομεν, καὶ οὐκ
 μεν πρόφασιν οὐδενὶ κακῷ γεγέσθαι· ἢν δέ τις ἄρα καὶ βο-
 κώμεσθίηται τῇ πρεπούσῃ ζημίᾳ, οἱ δὲ ἀγαθοὶ τιμίσονται
 πόλιν καὶ αἱ πόλεις τῆς ἀρετῆς.

LXXVIII. Τοιαῦτα μὲν τοῖς Πελοποννησίοις οἱ ἄρχοντες
 εἶπασαντο. ὁ δὲ Φορμίων, δεδιὼς καὶ αὐτὸς τὴν τῶν στρα-
 τῶν ὁρμήσαντα, καὶ αἰσθόμενος ὅτι τὸ πλῆθος τῶν τεῶν, κατὰ
 αὐτοῖς, ξηροιστάμενοι ἐφοβοῦντο, ἐβούλετο ξηγκαλέσαι θάλασσαν
 καὶ παραίεσθαι ἐν τῇ παρόντι ποιήσασθαι. 2. πρότερον
 ἂν καὶ αὐτοῖς ἔλεγε, καὶ προπαρεσκεύαζε τὰς γυνῆς, ὡς οὐ-
 λῶν πλῆθος τεῶν τοσοῦτον, ἢν ἐπιπλεῖ, ὅτι οὐχ ὑπομεινέον
 εἶναι· καὶ οἱ στρατιῶται ἐκ πολλοῦ ἐν σφίσιν αὐτοῖς τὴν
 καὶ ταύτην εἰλήμεσαν μίδειαν ὅλγον, Ἀθηναῖοι δὲ, Πελοπον-
 νῶν πῶς ἐποχωρεῖν. 3. τότε δὲ πρὸς τὴν παρούσαν ὅψιν ὁρῶν
 οὐκ ἀθυροῦντας ἐβούλετο ὑπόμνησιν ποιήσασθαι τοῦ θαρσεῖν,
 ζητῶντας τοὺς Ἀθηναίους ἔλεξε τοιαύτα.

LXXIX. Ὅρων ἡμῶς, ὧς ἄνδρες στρατιῶται, πεπονημένοι
 πλῆθος τῶν ἐναντίων ξηγκαλέσαι, οὐκ ἄξιον τὰ μὴ δεῖν ἐν ὁρ-
 μῇ εἶναι. 2. οὗτοι γάρ, πρῶτον μὲν διὰ τὸ προνετικῆσθαι, καὶ
 δὲ αὐτοῖς οἰεσθαι ὁμοῖοι ἡμῖν εἶναι, τὸ πλῆθος τῶν τεῶν, καὶ οὐκ
 ὁ τῶν ἡμῶν, παρεσκεύασαντο· ἔπειτα ὃ μάλιστα πιστεύοντες
 κατέστησαν, ὡς προσηκόντες σφίσιν αἰδομένοις εἶναι, οὐδ' ἄλλο τι
 ἐπὶ τῇ δυνάμει τῇ ἐν τῇ περὶ τὴν ἐμπειρίαν τὴν πλείων καταρθεύετε,
 οὐκ αἰσθόμενοι καὶ ἐν τῇ ταυτικῇ ποιήσιν τὸ αὐτό. 3. τὸ δ' ἐκ
 δικαίου ἡμῶν μᾶλλον εἶναι περιέεται, εἴπερ καὶ τούτοις ἐν ἐκείνῃ
 ἡ ἐμπειρία γε οὐδὲν προσφέρουσι, τῷ δὲ ἐκότεροι τι ἐμπειρότεροι
 καὶ θρασύτεροι εἴμεν. 4. Ἀκαδαιμόνιοι τε, ἰχθυόμενοι τῶν ξη-
 ρῶν, διὰ τὴν σφετέρην δύναμιν ἀκούοντας προσδύοντες τοὺς πολλοὺς
 τῶν κίοντον, ἐπεὶ οὐκ ἂν ποτε ἐπιχειρήσαντες ἐσσηθίεντες παρὰ
 αὐτοῖς ταγμαχεῖν. 5. μὴ δὲ αὐτῶν τὴν τόλμην δείσετε. πολλὰ

..... πλεον πεφοβηται ημ
παρασκευῇ. 7. πολλά δὲ καὶ στρατόπεδα ἤδη
των τῇ ἀπειρίᾳ. ἔστι δὲ αὖ καὶ τῇ ἀτολμίᾳ· ὧν
μετέχομεν. 8. τὸν δὲ ἀγῶνα οὐκ ἐν τῷ κόλπῳ ἐκ
οὐδὲ ἐσπλεύσομαι ἐς αὐτόν. ὁρῶ γάρ ὅτι πρὸς
πιστήμονας ὀλίγαις ναυσὶν ἐμπείροις καὶ ἄμεινοις
τοχωρίᾳ οὐ ξυμφέρεи. οὔτε γὰρ αὖ ἐπιπλεύσειέ τι
λὴν μὴ ἔχων τὴν πρόσοψιν τῶν πολεμίων ἐκ πολλοῖς
ρήσειεν ἐν δέοντι πιεζόμενος· διέκπλοί τε οὐκ εἰς
φάει, ἅπερ νεῶν ἄμεινον πλεονσῶν ἔργα ἐστίν, ἀλλ' ἐ
ναυμαχίαν πεζομαχίαν καθίστασθαι, καὶ ἐν τούτῳ
κρείσσους γίγνεται. 9. τούτων μὲν οὖν ἐγὼ ἔξω τῇ
τὸ δυνατόν· ὑμεῖς δὲ εὐτακτοὶ παρὰ ταῖς ναυσὶ μέ
ραγγελλόμενα ὀξείως δέχεσθε, ἄλλως τε καὶ δι' ὀλέ
σεως οὔσης, καὶ ἐν τῷ ἔργῳ κόσμον καὶ σιγὴν περὶ π.
ὃ ἐς τε τί πολλὰ τῶν πολεμικῶν ξυμφέρεи καὶ ταῦτα
ἀμύνεσθε δὲ τούσδε ἀξίως τῶν προειργασμένων.
μήγας ὑμῖν, ἢ καταλῦσαι Πελοποννησίων τὴν ἐλπίδ
ἢ ἐγγυτέρω καταστῆσαι Ἀθηναίοις τὸν φόβον περὶ
11. ἀναμνησέσχω δ' αὖ ὑμᾶς ὅτι νενικήκατε αὐτῶ
ἡσσημένων δὲ ἀνδρῶν οὐκ ἐθέλουσιν οἱ

οἱ Ἀθηναῖοι ἔξω τοῦ ἑαυτῶν κέρως, ἀλλ' αὐταὶ αἱ νῆες πε-
 ραλίσσιναι. 3. ὁ δέ, ὅπερ ἐκείνοι προσεδέχοντο φοβηθεὶς περὶ τῆς
 χωρῆς ἐρήμης ὅτι ὡς εἴωρα ἀναγομένους αὐτοῖς, ἄκουσ καὶ κατὰ
 ἀποδοτὴ ἐμβρῆστας ἐπλεε παρὰ τὴν γῆν· καὶ ὁ περὶς ἄμα τῶν Μεσ-
 σαρῶν παρεβόηθει. 4. ἰδόντες δὲ οἱ Πελοποννήσιοι κατὰ μίαν
 ἐπὶ κέρως παραπλέοντας καὶ ἴδῃ ὄντας ἐντὸς τοῦ κόλπου τε καὶ
 πρὸς τῇ γῇ, ὅπερ ἐβούλοντο μάλιστα, ἀπὸ σημείων ἐνὸς ἄλλῳ ἐπι-
 στρέφοντες τὰς ταῦς μετωπιδὸν ἐπλεον ὡς εἶχε τάχους ἕκαστος ἐπὶ
 τοῖς Ἀθηναίους, καὶ ἥλιπον πάσις τὰς ταῦς ἀπολήψεσθαι.
 5. τῶν δὲ ἐνδεκα μὲν αἵπερ ἤγοντο ἐπεκφεύγουσι τὸ κέρως τῶν
 Πελοποννησίων καὶ τῆς ἐπιστροφῆς ἐς τὴν εὐρυχωρίαν. τὰς δὲ
 αἶλλας ἐπικαταλαβόντες, ἐξέωσάν τε πρὸς τὴν γῆν ἐποστευγούσας καὶ
 ἀέθουρας, ἀνδρῶς τε τῶν Ἀθηναίων ἀπέκτειναν ὅσοι μὴ ἐξέτεν-
 σαν αὐτῶν. 6. καὶ τῶν νεῶν τινὰς ἀγαδοῦμενοι εἶλκον κενὰς, μίαν
 δὲ αὐτοῖς ἀνδράσιν εἶλον· τὰς δὲ τινὰς οἱ Μεσσηῖοι, παραβοηθή-
 σαντες, καὶ ἐπεσβαίνοντες, ξέν τοῖς ὅπλοις ἐς τὴν θάλασσαν καὶ
 ἐπράντες, ἀπὸ τῶν καταστρωμάτων μαχόμενοι ἀφείλοντο ἔλκομέ-
 νας ἴδῃ. XCI. ταύτῃ μὲν οἷον οἱ Πελοποννήσιοι ἐκρέοντο τε καὶ
 ἐσθύνοντο τὰς Ἀττικὰς ταῖς· αἱ δὲ ἔκοντο τῆς αὐτῶν αἱ ἀπὸ τοῦ
 διζήσαν κέρως ἐδίωκον τὰς ἐνδεκα ταῦς τῶν Ἀθηναίων, αἵπερ ἐπεξ-
 ἔτεγον τὴν ἐπιστροφῆν ἐς τὴν εὐρυχωρίαν. καὶ θάλασσαν αὐτοῖς
 πλεῖν μίαν· νεὸς προκαταφευγούσαι ἐς τὴν Ναύπακτον, καὶ ἔσπονται
 ἀντιπρωροὶ κατὰ τὸ Ἀπολλώνιον παρεσκευάζοντο ἀμυνόμενοι,
 ἦν ἐς τὴν γῆν ἐπὶ σφῶν πλώσιν. 2. οἱ δὲ παραγετόμενοι ὑστερον,
 ἐπαιώνιζόν τε ἄμα πλείοντες, ὡς τετακηνότες, καὶ τὴν μίαν ταὴν τῶν
 Ἀθηναίων τὴν ὑπόλοιπον ἐδίωκε Λευκαδίη ταῦς μία πολλὴ πρὸ τῶν
 αἰλῶν. 3. ἔτιγε δὲ ὀλκὰς ὀρμουῖσα μετέωρος, περὶ ἦν ἡ Ἀττικὴ
 ταῖς θάλασσαν τῇ Λευκαδίᾳ διωκούσῃ ἐμβάλλει μέσῃ καὶ καταδύει.
 4. τοῖς μὲν οἷον Πελοποννησίοις γενομένον τοῦτον ἀπροσδοκίαν τε
 καὶ παρὰ λόγον φόβος ἐμπίπτει· καὶ ἄμα ἀτάκτως διώκοντες διὰ
 τὸ χρεεῖν, αἱ μὲν τινες τῶν νεῶν καθέσθαι τὰς κόπας ἐπέστησαν
 τοῖς πλεον, ἀξήμωρον δρωῖτες πρὸς τὴν ἐξ ὀλίγου ἀντεξορμήσιν,
 βυλόμενοι τὰς πλείους περιμεῖναι, αἱ δὲ καὶ ἐς βραχέα ἀπειρῶς
 χωρῶσι ὠκυλατ. XCII. τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γε-
 γνημένα θάρσος τε ἔλαβε, καὶ ἀπὸ ἐνὸς κελύσματος ἐμβοήσαντες
 ἐτ' αὐτοῖς ὤρμησαν. οἱ δὲ, διὰ τὰ ὑπάρχοντα ἀμαρτίματα καὶ τὴν

καὶ ἐξεπесεν εἰς τὸν Ναυπακτίων λιμένα. 4.
 Ἀθηναῖοι τροπαῖον ἔστησαν ὅθεν ἀναγόμενοι
 τεκροῦς καὶ τὰ ναυάγια ὅσα πρὸς τῇ ἐαυτῶν ἰ
 ἐναντίοις τὰ ἐκείνων ὑπόσπονδα ἀπέδοσαν. 5
 Πελοποννήσιοι τροπαῖον ὡς νεικηκότες, τῆς τ
 ναῦς διέσθειραν· καὶ ἦν περ ἔλαβον ταύτην, ἀνέθ
 Ἀχαϊκὸν παρὰ τὸ τροπαῖον. 6. μετὰ δὲ τα
 ἀπὸ τῶν Ἀθηναίων βοήθειαν, ὑπὸ νύκτα ἐσέπλ
 Κρισαῖον καὶ Κόρινθον πάντες πλὴν Λευκαδία
 Κρήτης Ἀθηναῖοι ταῖς εἴκοσι ναυσίν, αἷς ἔδει
 τῷ Φορμίωνι παραγενέσθαι, οὐ πολλῷ ὕστεροι
 τῶν νεῶν ἀφικνουῦνται εἰς τὴν Ναίπιακτον. καὶ

XCIII. Πρὶν δὲ διαλῦσαι τὸ εἰς Κόρινθον τ
 κόλπον ἀναχωρῆσαν ναυτικός, ὁ Κνήμος καὶ ὁ
 ἄλλοι ἄρχοντες τῶν Πελοποννησίων, ἀρχομέν
 ἐβούλοντο διδασκάντων Μεγαρέων ἀποπειρῶσαι
 λιμένος τῶν Ἀθηναίων. ἦν δὲ ἀγύλακτος καὶ
 διὰ τὸ ἐπικρατεῖν πολὺ τῷ ναυτικῷ. 2. ἐδόκει δι
 τῶν ἑκαστον τὴν κώπην καὶ τὸ ὑπηρέσιον καὶ τὸ
 ἵναται ἐκ Κορίνθου ἐπὶ τὴν πρὸς Ἀθήνας θάλα
 νους κατὰ τὴν 2. 33

καὶ ἄνεμος λέγεται αὐτοὺς κωλύσαι, ἐπὶ δὲ τῆς Σαλαμῖνος τὸ κρωτιζῶν τὸ πρὸς Μήγαρα ὄρων· καὶ φρονίον ἐπ' αὐτοῦ ἦν πρὸς τριῶν γελακῇ τοῦ μὴ ἐσπλεῖν Μεγαρεῦσι μηδ' ἐκπλεῖν κείνῳ. τῷ τε φρονίῳ προσέβαλον καὶ τὰς τριήρεις ἀγειλκυσαν εἰς, τῇ τε ἄλλῃ Σαλαμίᾳ ἀπροσδοκίῳ ἐπιπεσόντες ἐπόρυσαν. XCIV. ἐς δὲ τὰς Ἀθήνας φροντοὶ τε ἤφροντα πολέμιοι, πρὸς ἐκτλήξαι ἐγένετο οὐδεμιᾶς τῶν κατὰ τὸν πόλεμον ἐλάσσω. ἢ μὲν γὰρ ἐν τῷ ἄσπεϊ ἐς τὸν Πειραιᾶ ἤφροντα τοὺς πολέμιους ἐσπεύοντο ἔξω, οἱ δ' ἐν τῷ Πειραιῇ τῇ τε Σαλαμίᾳ ὑφίστασθαι ἠόμιζον καὶ παρὶς σφᾶς ὅσον οὐκ ἐσπλεῖν αὐτούς· ὅπερ ἂν, εἰ βουλήθησαν μὴ κατοικεῖσαι, ῥαδίως ἂν ἐγένετο, καὶ οὐκ ἂν ἄνεμος ἐκόλπει. 2. βουλήθησαν δὲ αὖ ἡμέρᾳ πωδημῇ οἱ Ἀθηναῖοι ἐς τὴν Πειραιᾶ ταῦς τε καθεῖλκον καὶ ἐσβάντες κατὰ σπονδῆν καὶ πολλῷ θορόβῳ ταῖς μὲν ταυσὶν ἐπὶ τὴν Σαλαμίᾳ ἔπλεον, τῇ περ δὲ γελακῇ τοῦ Πειραιῶς καθίσταντο. 3. οἱ δὲ Πελοποννήσιοι ὡς ἔσθοντο τῇ βουλήν, καταδραμόντες τῆς Σαλαμῖνος τὰ πολλὰ καὶ ἀνδρώπους καὶ λείαν λαρόντες καὶ τὰς τρεῖς νεὺς ἐκ αἷς Βοιδόρον τοῦ φρονίου κατὰ τέχος ἐπὶ τῆς Νισαίας ἔπλεον· περὶ γὰρ ὅ,τι καὶ αἱ νεὺς αὐτοῖς διὰ χρόνον καθέλκυσσεν καὶ ἔδωκεν σπέρουσαι ἐξέρχον. ἀγχομέτοισι δὲ ἐς τὰ Μήγαρα πάλιν ἐπὶ τῇ Κορινθίῳ ἀπεχώρησαν πεζοί. 4. οἱ δ' Ἀθηναῖοι οὐκέτι καταφρόντες πρὸς τῇ Σαλαμίᾳ ἀπέπλευσαν καὶ αὐτοὶ καὶ μετὰ αὐτῷ γελακῇ ἅμα τοῦ Πειραιῶς μᾶλλον τὸ λοιπὸν ἐποιοῦντο ὡς τε κλέσει καὶ τῇ ἄλλῃ ἐπιμελείᾳ.

XCV. Ὑπὸ δὲ τοῖς αὐτοῖς χρόνοις, τοῦ χειμῶνος τούτου ἀρμάν, Σιτάλκης ὁ Τήρεω, Ὀδρύνης, Θρακῶν βασιλεὺς, ἐστράτευσεν ἐπὶ Περδίκκην τὸν Ἀλεξάνδρου, Μακεδονίας βασιλέα, καὶ ἐπὶ ἀντιπάλους τοῖς ἐπὶ Θράκης, δύο ὑποσχίσεις, τῇ μὲν βουλόμηνος ἀποτρέχει, τῇ δὲ αὐτὸς ἀποδοῦναι. 2. ὃ γὰρ Περδίκκας αὐτῷ ὑποσχόμενος, εἰ Ἀθηναῖοις τε διαλλάξειεν ἐκείνῳ, καὶ ἀρχὴς τῷ αὐτῷ πεζόμενος, καὶ Φίλιππον τὸν ἀδελφὸν αὐτοῦ, πολέμιον εἶναι, καὶ καταγένοι ἐπὶ βασιλείᾳ, ἃ ὑπέδεξατο οὐκ ἐπετέλει· τοῖς τε Ἀθηναῖοις αὐτὸς ὁμολογῇ, ὅτε τὴν ξυμμαχίαν ἐποιεῖτο, τὸν ἐπὶ ἀντιπάλους Χαλκιδικὸν πόλεμον καταλύσειν. 3. ἀμφότερων οὖν ἐνεκα τὸν ἐκδοῦν ἐποιεῖτο, καὶ τὸν τε Φιλίππου υἱὸν Ἀμύνταν ὡς ἐπὶ ἀντιπάλους τῶν Μακεδόνων ἔχε, καὶ τῶν Ἀθηναίων τρεῖς, οἱ

οἱ ταύτη, ὅμοροί τε τοῖς Σκύθαις καὶ ὁμόσπειροι
 ται. 2. παρεκάλει δὲ καὶ τῶν ὀρειῶν Θρακῶν
 τοιόμων καὶ μαχαιοφόρων, οἱ Δῖοι καλοῦνται,
 πλεῖστοι οἰκοῦντες· καὶ τοὺς μὲν μισθῷ ἐπειθε-
 ξυνηκολούθουν. 3. ἀνίστη δὲ καὶ Ἀγριαῖτας·
 ἄλλα ὅσα ἔθνη Παιονικὰ ὧν ἦρχε· καὶ ἔσχατοι
 ἦσαν μέχρι Γρααίων Παιόνων καὶ τοῦ Στρυμόνο
 τοῦ Σκομίου ὄρους διὰ Γρααίων καὶ Αἰαίων ἢ
 ἀρχὴ τὰ πρὸς Παίονας αὐτονομῶντες ἴδῃ. 4. τὰ δὲ
 καὶ τούτους αὐτονομῶντες, Τρῆρες ὥριζον καὶ Τη-
 δ' οὗτοι πρὸς βορέαν τοῦ Σκομίου ὄρους καὶ παρῇ
 δύσειν μέχρι τοῦ Ὀσκίου ποταμοῦ. ῥεῖ δ' οὗτος ἐκ
 περ καὶ ὁ Νέστος καὶ ὁ Ἑβρος· ἔστι δὲ ἔρημον τὸ
 ἐχόμενον τῆς Ῥοδόπης. XCVII. ἐγένετο δὲ ἡ αἰ-
 μέγεθος, ἐπὶ μὲν θάλασσαν καθήκουσα, ἀπὸ Ἀβδ-
 τὸν Εὐξείνου πόντον τὴν μέχρι Ἰστρου ποταμοῦ·
 ἐστὶν ἡ γῆ τὰ ξυνομώτατα, ἣν αἰὲ κατὰ πρύμ-
 νειῦμα, νηὶ στρογγύλῃ τεσσάρων ἡμερῶν καὶ ἴσων
 τὰ ξυνομώτατα ἐξ Ἀβδήρων εἰς Ἰστρον ἀνὴρ εὖζω
 τελεῖ. 2. τὰ μὲν πρὸς θάλασσαν τοσαύτη ἦν· εἰς
 Βυζαντίου εἰς Αἰαίους καὶ ἐπὶ τὸν Στρυμόνα,
 πλείστον ἀπὸ θαλάσσης ἔστιν·

[illegible]

ναυακτοῦ ἐκτετακτοῦ, καὶ περὶ Ἀξιοῦ μέχρι
δορίαν καλουμένην Ἡδῶνας ἐξελάσαντες τε
δὲ καὶ ἐκ τῆς τῶν Ἑορδίας καλουμένης Ἑόρ
ἐφθάρησαν, βραχὺν δὲ τι αὐτῶν περὶ Φύσ
Ἀλμωπίας Ἀλμῶπας. 6. ἐκράτησαν δὲ
οἱ Μακεδόνες οὗτοι, αὐτοὶ καὶ τῶν ἐπὶ ἔχουσι, τὰ
Γρηστωνίαν καὶ Βισαλτίαν καὶ Μακεδόνων
ξύμπαν Μακεδονία κυλεῖται καὶ Περδίκκας
αὐτῶν ἦν ὅτε Σιτάλκης ἐπὶ εἶ.

C. Καὶ οἱ μὲν Μακεδόνες οὗτοι ἐπὶ
ἀδύνατοι ὄντες ἀμύνεσθαι, εἰς τε τὰ κατὰ
ἦν ἐν τῇ χώρᾳ ἐσεκομίσθησαν. 2. ἦν δὲ οὐ
Ἀρχέλαος ὁ Περδίκκου υἱὸς βασιλεὺς γενόμενος
τῇ χώρᾳ ὑποδομήσας, καὶ ὁδοὺς εὐθείας ἔτεμε
τά τε κατὰ τὸν πόλεμον ἵπποις καὶ ὄπλοις κ
κρείσσοι ἢ ξύμπαντες οἱ ἄλλοι βασιλεῖς ὅκτι
τοι. 3. ὁ δὲ στρατὸς τῶν Θρακῶν ἐκ τῆς
τον μὲν εἰς τὴν Φιλίππου πρότερον οὐσ
Εἰδομένην μὲν κατὰ κράτος, Γορτυνίαν δὲ
ἄλλα ἅπαντα χωρὶς ἐμολογία, διὰ τὴν Ἀμύντι
κα τοῦ Φιλίππου υἱὸς ἐκράτησεν. 4.

αἱ πολλὰι καταντικρὺ Οἰνιαδῶν,
 ἐκβολῶν οὐδὲν ἀπέχουσιν, ὥστε μέγας ὢν
 αἰεὶ καὶ εἰς τῶν νήσων αἰὲρ ἡπείρωται, ἐλπίς δ'
 πολλῇ τινὶ αἶν χρόνῳ τοῦτο παθεῖν. 4. τό
 μέγα καὶ πολὺ καὶ θολερόν, αἶ τε νῆσοι πυκνὰ
 προσχώσεως τῷ μὴ σκεδάννυσθαι σύνδεσμοι γ'
 καὶ οὐ κατὰ στοῖχον κείμεναι, οὐδ' ἔχουσιν ἐ-
 ὕδατος ἐς τὸ πέλαγος. ἔρημοι δ' εἰσὶ καὶ οὐ μ
 δὲ καὶ Ἀλκμαίῳ τῷ Ἀμφιάρεω, ὅτε δὴ ἀλ-
 τὸν φόρον τῆς μητρός, τὸν Ἀπόλλω ταύτην τῇ
 ὑπειπόντα οὐκ εἶναι λύσιν τῶν δειμάτων, πρὶν ἂ
 τῇ χώρᾳ κατοικίσῃται, ἥτις, ὅτε ἔκτεινε τὴν β
 ἡλείου ἐωρᾶτο, μηδὲ γῇ ἵν, ὡς τῆς γε ἄλλης
 6. ὁ δ' ἀπορῶν, ὥς φασιν, μύλις κατενόησε τὴν
 τοῦ Ἀχελφοῦ, καὶ ἰδοὺ αὐτῷ ἱκανὴ αἶν κεχ-
 σώματι ἰφ' οὐπὲρ κτείνας τὴν μητέρα οὐκ ὀλίγον
 καὶ κατοικισθεὶς ἐς τὸν περὶ Οἰνιάδας τόπον
 καὶ ἀπὸ Ἀκαρνᾶτος παιδὸς ἑαυτοῦ τῆς χώρᾳ
 ἐγκατέλιπε. τὰ μὲν περὶ Ἀλκμαίωνα τοιαῦτα
 βομεν.

CHH. OI. 22. 10.

Γ.

1. Τοῦ δ' ἐπιγιγτομένου θέρους Πελοποννήσιοι καὶ οἱ ξύμμαχοι αὐτοῦ σίτην ἀκμάζοντι ἐστράτευσαν ἐς τὴν Ἀττικὴν ἰγχεῖτε αὐτῶν Ἀρχίδαμος, ὁ Ζευξιδάμων Λακεδαιμονίων βασιλεὺς, καὶ ἡγετοῦμενοι ἰδίῳι τὴν γῆν· καὶ προσβολαί, ὥσπερ εἰώθεσαν, ἔργοντο τῶν Ἀθηναίων ἱππέων ὅπῃ παρείκοι, καὶ τὸν πλεῖστον χρόνον τῶν πτελῶν εἶχον τὸ μὴ προεξιόντας· τῶν ὀπλων τὰ ἰγχεῖς αὐτοῖς πόλεω· κακουργεῖν. 2. ἡμεῖς γὰρ οὐκ εἶχον τὰ σι-
τα ἀντὶ τῆς ἀντιθέσεως καὶ διελύθησαν κατὰ πόλεις.

II. Μετὰ δὲ τὴν ἐσβολὴν τῶν Πελοποννησίων εὐθὺς Ἀίσρων καὶ Μετιλήνης ἀπέστη ἀπ' Ἀθηναίων, βουλευθέντες μὲν καὶ πρὸς τοὺς πολέμους, ἀλλ' οἱ Λακεδαιμόνιοι οὐκ ἐπιδέξαντο, ἀνταγκασθέν-
τες δὲ καὶ ταῦτα τὴν ἀπόστασιν πρότερον ἢ διεκοῦντο ποιεῖσθαι. 2. τῶν τε γὰρ λιμένων τὴν χῶσιν, καὶ τειχῶν οἰκοδόμησιν, καὶ πῶς ποιεῖν ἐπέμενον τελεσθῆναι, καὶ ὅσα ἐκ τοῦ Πόρτιον ἴδει
γεῖσθαι, τοξότας τε καὶ σῖτον, καὶ ἅ μεταπυμπόμηντοι ἦσαν.

Ταῖς δὲ γὰρ οὗτοι αὐτοῖς διὰ τοῦτο, καὶ Μεθυμναῖοι, καὶ αὐτῶν Ἀττικῶν ἰδίῳι αἰδοῦντες κατὰ στάσιν, πρόξενοι Ἀθηναίων, μιν ἐ-
γίγνοντο τοῖς Ἀθηναίοις ὅτι ξυνοικίζονσιν τε τὴν Ἀίσρων ἐς
Μετιλήνην βίαν, καὶ τὴν παρασκευὴν ἄπιασαν μετὰ Λακεδαιμο-
ν καὶ Βοιωτῶν, ξιγχεῖων ὄντων, ἐπὶ ἀποστάσει ἐπείγονται· καὶ
αὐτοῖς προκαταλήφεται ἴδῃ, στερήσεσθαι αὐτοὺς Ἀίσρων. III.

IV. Ἀθηναῖοι, ἴσαν γὰρ τεταλαιπωρημένοι ὑπὸ τῆς ἐέσου καὶ
πολέμου αὐτοῖς καθισταμένους καὶ ἀκμάζοντας, μέγα μὲν ἔχον
ἔργον εἶναι Ἀίσρων προσπολεμώσασθαι ταυτικὸν ἔχουσιν καὶ
αὐτοὺς ἀκέραιον, καὶ οὐκ ἀπεδέχοτο πρῶτον τὰς κατηγορίας,
ἐπὶ μῆκος ἔμενοιτες τῇ μὴ βούλεσθαι ἀληθῆ εἶναι· ἐπειδὴ μὲν
καὶ πέμψαντες πρόξεις οὐκ ἔπειθον τοὺς Μετιληναίους τὴν
ξυνοικίαν καὶ τὴν παρασκευὴν διαλύειν, δέσσαντες προκαταλα-
βεῖν βούλετο. 2. καὶ πέμπουσιν ἑξαπυμναῖως τεσσαυράκοντα ταῦς,

ἑστὴν πρὸς Πελοπόννησον παρεσκευασμένα πλεῖν· Κλεῖππίδης
ὁ ἰατὴρ τρίτος αὐτὸς ἐστρατήγει. 3. ἐσηγγέλθη γὰρ αὐτοῖς
ὅτι Ἀττικῶν Μαλόεντος, ἕξω τῆς πόλεως ἐορτή, ἐν ᾗ πανδύ-
οι Μετιληναῖοι ἐορτάζοντο, καὶ ἐλπίδα εἶναι ἐπειχθέντας ἐπιπεσεῖν

τιχων, πλὴ χρησάμετος, καὶ τριταῖος ἐκ τῶν
ἀσφικόμετος, ἀγγέλλει τὸν ἐπίπλουν. 6. οἱ δὲ
ἐξηλθον, τί τε ἄλλα τῶν τειχῶν καὶ λιμένος
σφραζόμενοι ἐσφύλασσον. IV. καὶ οἱ Ἀθη-
ναῖοι καταπλεύσαντες ὡς ἐώρων, ἀπήγγειλαν μὲν
σταλμένα, οὐκ ἐσακουόντων δὲ τῶν Μυτιληναίων
στατο. 2. ἀπαράσκειν δὲ οἱ Μυτιληναῖοι
σθέντες πολεμεῖν, ἐκπλουν μὲν τινα ἐποήσα-
ναι μάχην ὀλίγον πρὸ τοῦ λιμένος, ἔπειτα κατὰ
Ἀττικῶν νεῶν λόγους ἤδη προσέφερον τοῖς
ῥοι τὰς ναῦς τὸ παραντίκα, εἰ δύναίτο, ὁμοῦ
πέμψασθαι. 3. καὶ οἱ στρατηγοὶ τῶν Ἀθη-
ναίων φοβούμενοι μὴ οὐχ ἱκανοὶ ὥςι Λέσβου πᾶ-
σαν ἀνακωχὴν ποιησάμενοι, πέμπουσιν ἐς τὰς Ἀθ-
ηνῶν τε διαβαλλόντων ἑνα, ὃ μετέμελεν ἤδη, καὶ
σειαν τὰς ναῦς ἀπελθεῖν, ὡς σφῶν οὐδὲν νε-
τούτῃ δὲ ἀποστελλοῦσι καὶ ἐς τὴν Λακεδαιμό-
να λαθόντες τὸ τῶν Ἀθηναίων ναυτικόν, οἳ ὦ
πρὸς βορείαν τῆς πόλεως· οὐ γὰρ ἐπίστευον ἰ-
ναίων προχωρήσειν. 6. καὶ οἱ μὲν ἐς τὴν Λα-

πορὸν καὶ μετ' ἄλλης παρασκευῆς βουλόμενοι, εἰ προσγίνοιτό τι, πορεύετον. 4. καὶ γὰρ αὐτοῖς Μελέας Αἰάκωι ἀπικιεύεται καὶ Ἐρμιάδα· Θηραῖος, οἱ προειπεστίλλησαν μὲν τῆς ἀποστῆσαιως, ἡθιῶν δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπίπλουν κοῦρα μετὰ τὴν ἑστῆσαν ἐσπλήνουν τριήρει, καὶ πικρύνουσι πῦρπιον τεύχεα ἄλλων καὶ πρῶτον μετ' ἑαυτῶν· καὶ ἐκπέμπουσιν. VI. οἱ δὲ Ἀθηναῖοι πολλοὶ ἐπὶ πρῶτον διὰ τῆς τῶν Μυτιληναίων ἰσχυρίαν ξυμφορῆς τε προσεκάκον, οἱ πολλὴν θῆσσαν παρῆσαν ὀρώντες, οὐδὲν ἔχον ἀπὸ τῶν Λεσβίων, καὶ περιορμισάμενοι τὸ πρὸς τότον τῆς πόλεως, ἐτείχισαν στρατοπέδα δύο ἑκατέρωθεν τῆς πόλεως, καὶ τοὺς ἑαυτῶν ἐπ' ἀμφοτέροις τοῖς λιμέσιν ἐποιοῦντο. 2. καὶ τῆς μὲν πόλεως εἶχον μὴ χρῆσθαι τοῖς Μυτιληναίοις, τῆς δὲ γῆς τῆς ἄλλης ἐκράτον οἱ Μυτιληναῖοι καὶ οἱ ἄλλοι Λέσβιοι προσβεβηκότες ἴδω, τὸ δὲ περὶ τὰ στρατοπέδα οὐ πολλὴν κατεῖχον οἱ Ἀθηναῖοι, ταῖς ταύταις δὲ μᾶλλον ἦν αὐτοῖς πλοίων καὶ ἀγροῶν ἢ Μαίαια. καὶ τὰ μὲν περὶ Μυτιλήνην οὕτως ἐπολεμεῖτο.

VII. Κατὰ δὲ τὸν αὐτὸν χρόνον τοῦ θέρους τούτου Ἀθηναῖοι καὶ ἐς Πελοπόννησον ταῦς ἀπέστειλαν τριήκοντα καὶ Ἀσώπιον τὸν Φορμίωνος στρατηγόν, κλευσάμενον Ἀκαριάντων τῶν Φορμίωνός τινα σῆμα πύργου ἢ τῶν ἢ ξυγγενῇ ἄρχοντι. 2. καὶ παραπλύνουσι καὶ τῆς τῆς Λακωνικῆς τὰ ἐπιθαλάσσια χωρία ἐπόρθησαν. 3. ἐπειτα τὰς μὲν πλείους ἀποπέμπει τῶν νεῶν πάλιν ἐπ' οἶκον ὁ Ἀσώπιος, αὐτὸς δ' ἔχων δώδεκα ἀπικιεύεται ἐς Ναύπακτον, 4. καὶ ἑστῆσαν Ἀκαριάντας ἀναστῆσας παιδημεῖ, στρατεύει ἐπ' Οἰνιάδας, καὶ ταῖς τε ταῖς κατὰ τὴν Ἀχελῷον ἐπλευσε καὶ ὁ κατὰ γῆν στρατὸς ἐδύον τὴν γῆν. 5. ὡς δ' οὐ προσεχώρουν, τὸν μὲν πεζὸν ἀγίησιν, αὐτὸς δὲ πλείους ἐς Λευκάδα, καὶ ἀπόβηκεν ἐς Νήρικον ποιησάμενος, ἀναχωρῶν διαθείρεται αὐτός τε καὶ τῆς στρατῆς τι μέρος ἐπὶ τῶν αὐτόθι τε ξυμφορηθέντων καὶ φρονητῶν τιων ὀλίγων. 6. καὶ ἑστῆσαν ἐποσπίδους τοὺς τεκρόνους ἀποπλεύσαντες οἱ Ἀθηναῖοι πύρρον τῶν Λευκαδίων ἐκομίσαντο.

VIII. Οἱ δὲ ἐπὶ τῆς πρώτης τεὼς ἐκπεμφθέντες Μυτιληναῖοι πρῶτον, ὡς αὐτοῖς οἱ Λακεδαιμόνιοι εἶπον Ὀλυμπίαζε παρῆναι, ἔβω· καὶ οἱ ἄλλοι ξύμμαχοι ἀκούσαντες βουλευσώνται, ἀπικιεύονται ἐς τὴν Ὀλυμπίαν· ἦν δὲ Ὀλυμπιάς ἢ Λωρενός Ῥόδιος τὸ δέον.

...ων προ τοῦ φίλων χείρους ἡγοῦν
 αὕτη ἢ ἀξιώσις ἐστίν, εἰ τύχοιεν πρὸς ἄλλ
 καὶ ἀφ' ὧν διακρίνοιτο ἴσοι μὲν τῇ γνώμῃ
 λοι δὲ τῇ παρασκευῇ καὶ δυνάμει, πρόφα
 ὑπάρχου τῆς ἀποστάσεως· ὃ ἡμῖν καὶ Ἀ
 τῶ χείρους δόξωμεν εἶναι εἰ ἐν τῇ εἰρήνῃ
 τοῖς δεινοῖς ἀφιστάμεθα. X. περὶ γὰρ τ
 πρῶτον, ἄλλως τε καὶ ξυμμαχίας δεόμενοι, το
 εἰδότες οὔτε χιλίαν ἰδιώταις βέβαιον γιγνο
 πόλεσιν ἐς οὐδέν, εἰ μὴ μετ' ἀρετῆς δοκο
 γνοιτο καὶ τᾶλλα ὁμοιότροποι εἶεν· ἐν γ
 τῆς γνώμης καὶ αἱ διαφοραὶ τῶν ἔργων κα
 δὲ καὶ Ἀθηναίοις ξυμμαχία ἐγένετο πρῶτ
 ὤμων ἐκ τοῦ Μηδικοῦ πολέμου. παραμεινάν
 τὰ ὑπόλοιπα τῶν ἔργων. 3. ξύμμαχοι μέγτι
 καταδουλώσει τῶν Ἑλλήνων Ἀθηναίοις, ἀ
 ἀπὸ τοῦ Μηδου τοῖς Ἑλλησι. 4. καὶ μέχι
 ἡγοῦντο, προθύμως εἰπόμεθα· ἐπειδὴ δὲ ἔωρ
 τοῦ Μηδου ἔχθραν ἀνιέτας· τὴν δὲ τῶν
 ἐπαγομένων, οὐκ ἀδεεῖς ἔτι ἵμεν. 5. ἀδύνα
 γενόμενοι διὰ πᾶσι

ρμυπτοντες. 3. καιρος δὲ ὡς οὕτω πρότα
ἐγθάραται Ἀθηναῖοι καὶ χρημάτων δαπάνη,
περὶ τὴν ὑμετέραν εἰσίν, αἱ δ' ἐφ' ἡμῖν τετάγ
εἰκὸς αὐτοῦ, περιουσίαν νεῶν ἔχειν, ἣν ὑμεῖς
γανσί τε καὶ πεζῶ ἅμα ἐπεσβάλητε τὸ δεύ
οὐκ ἀμνησθῆναι ἐπιπλέοντας ἢ ἀπ' ἀμφοτέρ
5. νομίσῃ τε μηδεὶς ἀλλοτριὰς γῆς πέρι οἰκεῖοι
γὰρ δοκεῖ μακρὰν ἀπεῖναι ἢ Αἰσβος, τὴν ὠφέ
παρέξει. οὐ γὰρ ἐν τῇ Ἀττικῇ ἔσται ὁ πόλ
ἀλλὰ δι' ἣν ἡ Ἀττικὴ ὠφελεῖται. 6. ἔστι δὲ
τῶν ξυμμάχων ἡ πρόσσδος, καὶ ἔτι μείζων ἔσι
στρέφονται· οὔτε γὰρ ἀποστήσεται ἄλλος, τὰ
νήσεται, πάθοιμ' ἂν δεινότερα ἢ οἱ πρὶν δου
θησάντων δὲ ὑμῶν προθύμως πόλιν τε προσ
ἔχουσαν μέγα, οὐπερ ὑμῖν μάλιστα προσδεῖ, καὶ
καθαιρήσετε ὑφαιρουῖντες αὐτῶν τοὺς ξυμμάχ
γὰρ πᾶς τις προσχωρήσεται· τὴν τε αἰτίαν ἀπο
μὴ βοηθεῖν τοῖς ἀφισταμένοις. ἣν δ' ἐλευθεροῖ
κράτος τοῦ πολέμου βεβαιώτερον ἔξετε. XIV.
τάς τε τῶν Ἑλλήνων ἐς ὑμᾶς ἐλπίδας καὶ Δία
οὐδ' οὐδ' ἑκάστου τῶν ἑλλήνων

χοις τε τοῖς Λαβρίοις ἐποιήσαντο, καὶ τὴν εἰς τὴν Ἀττικὴν
βοήν τοῖς τε ξυμμάχοις παροῦσι κατὰ τάχος ἐρηξόντες ἵκται εἰς
τὸ ἱερὸν τοῖς δύο μέρεσιν ὥς ποιησόμενοι, καὶ αὐτοὶ πρῶτοι
ρίχοντο, καὶ ὅλκους παρεσκεύαζον τῶν τεῶν ἐν τῷ ἱσθμῷ ὡς
μερίσσειν ἐκ τῆς Κορίνθου εἰς τὴν πρὸς Ἀθήνας θαλάσσαν
ἡ γὰρ καὶ περὶ ἡμᾶς ἐπίσταντες. 2. καὶ οἱ μὲν προθύμως ταῦτα
πραῖστον· οἱ δὲ ἄλλοι ξύμμαχοι βραδείως τε ξυνελέγοντο, καὶ ἐν
πρῶτῳ ἔτκοντι ἦσαν καὶ ἀρρώστίης τοῦ στρατεύειν.

XVI. Αἰσθόμενοι δὲ αὐτοὺς οἱ Ἀθηναῖοι διὰ κατάγχεσιν
θεῖας σφῶν παρεσκευαζομένους, δηλῶσαι βουλόμενοι ὅτι οὐκ
ὥς ἐγνώκουν, ἀλλ' οἷοί τε εἶσι μὴ κοινοῦτες τὸ ἐπὶ Λαβρί-
οις καὶ τὸ ἀπὸ Πελοποννήσου ἐπὶ τὸν ῥαδῖον ἀμύνεσθαι,
φρωσάμεναι ἑκατὸν, ἰσβάντες αὐτοὶ τε πλὴν ἰππέων καὶ πεντα-
κομηδόνων καὶ οἱ μέτοικοι, καὶ παρὰ τὸν ἱσθμὸν ἀναγκάζοντες
κεῖθι τε ἐποιῶντο καὶ ἀποβάσεις τῆς Πελοποννήσου ἐν δοκοῖ-
σι. 2. οἱ δὲ Αἰχιδαιμόνιοι, ὀρώμενοι πολὺν τὸν πυρᾶλογον,
τε τῶν Λαβρίων ῥηθέντα ἤκουον οὐκ ἀληθῆ, καὶ ἀπορα-
ζοντες, ὥς αὐτοῖς καὶ οἱ ξύμμαχοι ἦμα οὐ παρήσαν, καὶ
ὥσπερ καὶ αἱ περὶ τῆς Πελοποννήσου τομάκοντα τῆς τῶν
ταύτης περιουκίδια αὐτῶν πορθοῦσαι, ἀνελθόντες ἐπὶ
τῇ. 3. ἕστερον δὲ ναυτικὸν παρεσκεύαζον ὅτι πέμψονται εἰς
Λαβρίον, καὶ κατὰ πόλιν ἐπήγγελλον τεσσαράκοντα τεῶν πλῆθος,
τῶνδεχον προτέταξαν Ἀλκίδαον, ὃς ἐμύλεν ἐπιπλεῦν τεταῖα.
ἐχθρόν τε καὶ οἱ Ἀθηναῖοι ταῖς ἑκατὸν ναυσί, ἐπειδὴ
ἐκείνοις εἶδοι. XVII. καὶ κατὰ τὸν χρόνον τοῦτον ὅτ' αἱ
Ἰταλικοὶ ἐν τοῖς πλείστοις δι' ἡμέρας ἦν αὐτοῖς ἐνερτοὶ κάλλει
στο, παρεπλήσιναι δὲ καὶ ἐτι πλείους ἀγορήμιον τοῦ πολέμου.
ἐν τε γὰρ Ἀττικῇ καὶ Εὐβοίᾳ καὶ Σαλαμίᾳ ἑκατὸν ἐγγύλασ-
καὶ περὶ Πελοπόννησον ἕτεραι ἑκατὸν ἦσαν, χωρὶς δὲ αἱ περὶ
Ἰταλίαν καὶ ἐν τοῖς ἄλλοις χωρίοις, ὥστε αἱ πάντας ἦμα ἐγγύον-
τες ἐπὶ θύρῃ διεκράσιναι καὶ πεντήκοντα. 3. καὶ τὰ χεῖρματα
οὐ μάλιστα ἐπανέλωσε μετὰ Ποτιδαίας. τῇ τε γὰρ Ποτιδαίαν
αἱμοὶ ὑπλήται ἐφροῦρονεν, αὐτῷ γὰρ καὶ ἐπὶ τῇ δυνάμει
εἶπε τῆς ἐμύρας, τρισχίλιοι μὲν οἱ πρῶτοι, ὧν οὐκ ἐλάττω
ὀλίγῳ κησιν, ἑξακόσιοι δὲ καὶ χίλιοι μετὰ Φορμίωντος, οἱ προ-
λθόντες τῆς τε αἱ πάντας τὸν αὐτὸν μισθὸν ἔφερον. 4. τα μετὰ

πολλοὶ ταῦτα, περμύσειον, καὶ τειχὴ κρατύναντες δι-
δοῦν ἐπ' οἶκον. 2. ἐστράτευσαν δὲ καὶ οἱ Μηθυρι-
στῶν αὐτῶν ἐπ' Ἀντισσαν· καὶ ἐκβοηθείας τινὸς
γόντες ὑπὸ τε τῶν Ἀντισσαίων καὶ τῶν ἐπικούρωι
πολλοὶ καὶ ἀνεχώρησαν οἱ λοιποὶ κατὰ τάχος. 3. οἱ
πυρραινόμενοι ταῦτα, τοῖς τε Μυτιληναίοις τῆς γῆς
καὶ τοῖς σφετέρους στρατιώταις οὐχ ἱκανοὺς ὄντας
πρὸς τὸ φθιγόπωρον ἤδη ἀρχόμετον Πάχητα
στρατηγόν, καὶ χιλίους ὀπλίτας ἑαυτῶν. 4. οἱ δὲ πει-
σαντες τῶν νεῶν ἀσικτροῦνται καὶ περιτειχίζουσι Μυ-
κλῶ ἀπλῶ τείχει· φρούρια δὲ ἔστιν οἱ ἐπὶ τῶν καρτε-
ρῶν δόμηται. 5. καὶ ἡ μὲν Μυτιλήνη κατὰ κράτος ἤδη
καὶ ἐκ γῆς καὶ ἐκ θαλάσσης εἰργετο, καὶ ὁ χειμὼν ἦρχε.

XIX. Προσδεόμενοι δὲ οἱ Ἀθηναῖοι χρημάτων ἐ-
κίαν, καὶ αὐτοὶ ἐσυνεγκόντες τότε πρῶτον ἐσφορὰν δι-
τα, ἐξέπεμψαν καὶ ἐπὶ τοῖς ξυμμάχοις ἀργυρολόγους
καὶ Λυσικλῆα, πέμπτον αὐτὸν στρατηγόν. 2. ὁ δὲ ἐ-
φολόγει καὶ περιέπλει, καὶ τῆς Καρίας ἐκ Μυοῦντο
τοῦ Μαιάνδρου πεδίου μέχρι τοῦ Σανδίου λόφου, ἐπὶ
Καρῶν καὶ Ἀναιτῶν, αὐτὸς τε διαφθείρεται, καὶ τῆς
τιμῆς πολλοί.

ἰ μέν ἡμίσεις ἀπώκτισάν πως τὸν κίνδυνον, μέγαν ἡγησάμενοι, ἐς
 ἡ ἀνδράς διακρούουσιν καὶ εἴκοσι μάλιστα ἐνέμειγαν τῇ ἐξόδῳ ἐθε-
 στυῖα τρώειν τρωῖδε. 3. κλίμακας ἐποίησαντο ἴσας τῷ τείχει τῶν
 πολέμιων· ξυμμετρῶσαντο δὲ ταῖς ἐπιβολαῖς τῶν πλίνθων, ἢ ἐντε-
 ρὺς αὐτῶν οὐκ ἐξαλλισμένον τὸ τεῖχος αὐτῶν. ἰσχυροῦντο δὲ
 πάλαι ἅμα τὰς ἐπιβολάς, καὶ ἐμελλον οἱ μὲν τιτες ἀμαρτίσσειναι,
 ἰ δὲ πλείους τεύχεσθαι τοῦ ἀλλοθὺς λόγισμον, ἄλλως τε καὶ πολ-
 ᾶς ἀφθμοῦντες, καὶ ἅμα οὐ πολὺν ἀπέχοντες, ἀλλὰ ῥαδίως καθο-
 ραίνοιντο ἐς τὸ ἐβόλοντο τοῦ τεύχους. τῆν μὲν οὖν ξυμμετρῶσιν τῶν
 λιπαίων οὕτως ἔλαβον, ἐκ τοῦ πάχους τῆς πλίνθου εἰκασάντες τὸ
 ἔκτρον. XXI. τὸ δὲ τεῖχος ἦν τῶν Πελοποννησίων τοιοῦδε τῇ
 ἰκαδοῦναι. εἶχε μὲν δύο τοὺς περιβόλους, πρὸς τε Πλαταιῶν καὶ
 'τις ἐξώθεν ἀπ' Ἀθητῶν ἐπίοι, διεῖχον δὲ οἱ περιβόλοι ἐκκαίδεκα
 οδοὺς, μάλιστα ἀπ' ἀλλήλων. 2. τὸ οὖν μεταξὺ τοῦτο, οἱ ἐκκαί-
 κα ποδες, τοῖς γύλαξιν οἰκίσματα διαντεμετρήμενα ψυχοδύμετο, καὶ
 ξυτῆς ὥστε ἐν σμινθεῖσθαι τεύχος παχὺ ἐπαύλει, ἔχον ἀμφοτέρω-
 ν. 3. διὰ δὲ καὶ ἐπαύλειον πύργοι ἦσαν μεγάλοι καὶ ἰσοπλατεῖς
 τεῖχει, διέχοιτε, ἐς τε τὸ ἔσω μέτωπον αὐτοῦ καὶ οἱ αὐτοὶ καὶ ἐς
 ἔξω, ὥστε ἀφ' οὗ μὴ εἶναι πύργον, ἀλλὰ δι' αὐτοῦ μὴ
 διέχουσαν. 4. τὰς οὖν εἰκτας, ὅποτε χειμῶν εἴη ἰσχυρῶς. τὰς
 ἐπαύλεις ἀπὸ λειπῶν, ἐκ δὲ τῶν πύργων ὄντων δι' ὀλίγοι καὶ
 ἑν στεγατοῦν, τῆν γυλακίην ἐποιοῦντο. τὸ μὲν οὖν τεῖχος ὅ
 φρουροῦντο οἱ Πλαταιῆς τοιοῦτον ἦν. XXII. οἱ δ', ἐπειδὴ
 τακτικῶς αὐτοῖς, τρηῶσαντες εἰκταὶ χειμῶν ὕδατι καὶ ἀνέμου
 μὴ ἀσέλητον ἐξέβαν· ἰγοῦντο δὲ οἵπερ καὶ τῆς πείρας αἰτίοι
 καὶ πρῶτον μὲν τῆν τάξιν διέβησαν ἢ περιῖχεν αὐτούς,
 καὶ προσέμιξαν τῷ τείχει τῶν πολεμίων λαθόντες τοὺς γύλακας,
 ὃ σκοτεινὸν μὲν οὐ προϊδόντων αὐτῶν, ψόφῃ δὲ τῇ ἐκ τοῦ
 εἶναι αὐτοῖς ἀντιπαταγόντος τοῦ ἀνέμου οὐ κατακουσάντων·
 καὶ δὲ καὶ διέχοντες πολὺν ἔβαν, ὅπως τὰ ὅπλα μὴ κρουόμενα
 ἀλλήλων κίσθησιν παρέχοι. ἔβαν δὲ εὐσταλεῖς τε τῇ ὀπλίσει,
 ὃν ἀμφοτέρων πόδα μόνον ὑποδεδεμένοι, ἀσφαλείως ἔνεκα τῆς
 τῶν πηλόν. 3. κατὰ οὖν μεταπύργιον προσέμισγον πρὸς τὰς
 ξείας, εἰδότες ὅτι ἰσχυροὶ εἴσι, πρῶτον μὲν οἱ τὰς κλίμακας γέ-
 νει καὶ προσέθεσαν· ἔπειτα ψιλοὶ δώδεκα ξὺν ξιφιδίῳ καὶ θω-
 ἀντρίαιον, ὧν ἰγνῆτο Ἀμύντας ὁ Κοροῖβον καὶ πρῶτος ἀνέβη.

στρατοπέδον ἐπὶ τὸ τεῖχος ὥρμησεν· οὐ γὰρ ἦ
σκοτεινῆς νυκτὸς καὶ χειμῶνος ὄντος, καὶ ἅμι
Πλαταιῶν ὑπολειμμένοι ἐξελθόντες προσέβ
Πελοποννησίων ἐκ τοῦμπαλι· ἢ οἱ ἄνδρες αὐτῶ
ἥκιστα πρὸς αὐτοὺς τὸν νοῦν ἔχοιεν. ὁ. ἐθορη
χώραν μένοντες, βοηθεῖν δὲ οὐδεὶς ἐτόλμα ἐκ τ.
ἀλλ' ἐν ἀπόρῃ ἦσαν εἰκάσαι τὸ γιγνόμενον. ἢ
αὐτῶν, οἷς ἐτέτακτο παραβοηθεῖν εἴ τι δεοί, ἐλ
χους πρὸς τὴν βοήν. φρυκτοί τε ἤροντο ἐς τὸ
παρανίσχον δὲ καὶ οἱ ἐκ τῆς πόλεως Πλαται
φρυκτοὺς πολλούς, πρότερον περυσκευασμένοι
ὅπως ἀσαφῇ τὰ σημεῖα τῆς φρυκτωρίας τοῖς
βοηθοῖεν, ἄλλο τι νομίσαντες τὸ γιγνόμενον εἶναι
οἱ ἄνδρες οἱ ἐξιόντες διαφύγοιεν καὶ τοῦ ἀσφα
XXIII. οἱ δ' ὑπερβιβαίνοντες τῶν Πλαταιῶν ἐν
τοι αὐτῶν ἀταβεβήκεσαν καὶ τοῦ πύργου ἐκατέρου
φθείραντες ἐκεκρατήκεσαν, τὰς τε διόδους τῶν
αὐτοὶ ἐφύλασσαν μηδένα δι' αὐτῶν ἐπιβοηθεῖν, κ
θίντες ἀπὸ τοῦ τεύχους τοῖς πύργοις καὶ ἐπατα
πλείους, οἱ μὲν ἀπὸ τῶν πύργων τοὺς ἐπιβοηθοί

ἔσους τῆς τάφρου, καὶ ἐτόξευόν τε καὶ ἐσηκόντιζον ἐς τὰ γυμνα,
ἵνα δὲ ἐν τῇ ἀφανίῃ ὄντες ἦσαν διὰ τὰς λαμπάδας καθεωρώμενοι,
ὥστε φθάσουσι τῶν Πλαταιῶν καὶ οἱ ὕστατοι διαβάντες τὴν
ἐφφρον, χαλεπῶς δὲ καὶ βιαίως· κρύσταλλός τε γὰρ ἐπεπήγει οἱ
ἦσαν ἐν αὐτῇ ὥστ' ἐπελθεῖν, ἀλλ' οἷός ἀπηλιώτεον ἢ βορέου ὕδα-
ρος μᾶλλον, καὶ ἡ τῆς τοιοῦτης ἀνέμου ὑποτιεομένη πολὺ τὸ
ἔσος ἐν αὐτῇ ἐπιποιήκει, ὃ μάλιστα ὑπερέχοντες ἐπεραιώθησαν. ἐγέ-
νητο δὲ καὶ ἡ διάφενξις αὐτοῖς μᾶλλον διὰ τοῦ χειμῶνος τὸ μέγε-
θος. ΧΧΙΥ. ἐρμήσαντες δὲ ἀπὸ τῆς τάφρου οἱ Πλαταιῆς, ἐχώ-
ρουν ἀθρόοι τὴν ἐς Θήβας φέρουσαν ὁδόν, ἐν δεξιᾷ ἔχοντες τὸ τοῦ
ἐπιθεωροῦντος ἥρπον, νομίζοντες ἥμισυ σφῶς ταύτην αὐτοὺς ὑπο-
ἔσθαι τραπέσθαι τὴν ἐς τοὺς πολεμίους· καὶ ἅμα ἐώρων τοὺς
Πελοποννησίους τὴν πρὸς Κιθαιρῶνα καὶ Ἀργὸς κεφαλὰς, τὴν ἐπ'
Ἀθηῶν φέρουσαν, μετὰ λαμπάδων διώκοντας. 2. καὶ ἐπὶ μὲν ἑξ
ἑξήκτα σταδίου οἱ Πλαταιῆς τὴν ἐπὶ τῶν Θηβῶν ἐχώρησαν, ἐπιθ'
ἵκασταί φαντες ἦσαν τὴν πρὸς τὸ ὄρος φέρουσαν ὁδόν, ἐς Ἐρύθρας
καὶ Ῥοιάς, καὶ λαβόμενοι τῶν ὁρῶν διαφεύγουσιν ἐς τὰς Ἀθήνας,
ἑξήκτα δώδεκα καὶ διακόσιοι ἀπὸ πλείονων· εἰσὶ γάρ τινες αὐτῶν
ὃ ἀπετραπόμενοι ἐς τὴν πόλιν πρὶν ὑπερβαίνειν, εἰς δ' ἐπὶ τῇ ἑξω
τάφρῃ τοξότης ἐλήφθη. 3. οἱ μὲν οὖν Πελοποννησίοι κατὰ χώραν
ἔφροντο τῆς βοηθείας παυσάμενοι· οἱ δ' ἐκ τῆς πόλεως Πλαταιῆς
τῶν μὲν γεγενεμένων εἰδότες οὐδέν, τῶν δὲ ἀποτραπομένων σφίσιν
ἀπαγγελλάντων ὡς οὐδεὶς περίεστι, κήρυκα ἐκπέμψαντες, ἐπεὶ ἡμέ-
ρα ἐγένετο, ἐσπείδοντο ἀναίρεσιν τοῖς νεκροῖς, μαθόντες δὲ τὸ ἀλη-
θές ἐπείσαντο. οἱ μὲν δὲ τῶν Πλαταιῶν ἄνδρες οὕτως ὑπερβάντες
ἐσώθησαν.

ΧΧΥ. Ἐκ δὲ τῆς Λακεδαιμόνος, τοῦ αὐτοῦ χειμῶνος τελευ-
τώντος, ἐκπέμπεται Σάλαιθος ὁ Λακεδαιμόνιος ἐς Μυτιλήνην τριή-
ρει. καὶ πλεύσας ἐς Πύρρον, καὶ ἔξ αὐτῆς περὶ κατὰ χαράδραν τινά,
ἣ ὑπερβατὸν ἦν τὸ περιτείχισμα, διαλαθὼν ἐσφραγίζεται ἐς τὴν Μυτι-
λήνην, καὶ ἔλεγε τοῖς προέδροις ὅτι ἐσβολή τε ἅμα ἐς τὴν Ἀττικὴν
ἔσται, καὶ αἱ τεσσαράκοντα νῆες παρίσονται ὥς ἔδει βοηθῆσαι αὐ-
τοῖς, προαποπεμφθῆναί τε αὐτὸς τούτων ἕνεκα, καὶ ἅμα τῶν ἄλ-
λων ἐπιμελησόμενος. 2. καὶ οἱ μὲν Μυτιληναῖοι ἐθάρσουν τε, καὶ
πρὸς τοὺς Ἀθηναίους ἦσαν ἔχον τὴν γνώμην ὥστε ξυμβαίνειν. ὁ

πλεούσαις ἐπιβοηθήσουσιν. 2. ἤγειτο δὲ τῆς
 μένης ὑπὲρ Πανσανίου τοῦ Πλειστοάτακτος
 καὶ νεωτέρου ἔτι, πατρὸς δὲ ἀδελφῆς ὦν. 3.
 τικῆς τὰ τε πρότερον τετμημένα [καὶ] εἴ τι
 ἐν ταῖς πρὶν ἐσβολαῖς παρελείπειτο· καὶ ἡ ἐσβ.
 ἐγένετο τοῖς Ἀθηναίοις μετὰ τὴν δευτέραν. 4
 ἀπὸ τῆς Λέσβου τι πένσεσθαι τῶν νεῶν ἔργο
 μένων, ἐπεξῆλθον τὰ πολλὰ τέμνοντες. ὡς δ'
 τοῖς ὦν προσεδέχοντο, καὶ ἐπελελοίπει ὁ σῖτος,
 λύθησαν κατὰ πόλεις.

XXVII. Οἱ δὲ Μυτιληναῖοι ἐν τούτῳ, ὡς
 οὐκ ἔκον ἀπὸ τῆς Πελοποννήσου ἀλλὰ ἐνεχρόνι
 λελοίπει, ἀναγκάζονται ξυμβαίνειν πρὸς τοὺς Ἀ
 2. ὁ Σάλαιθος καὶ αὐτὸς οὐ προσδεχόμενος ἔ
 τὸν δῆμος, πρότερον ψιλὸν ὕντα, ὡς ἐπεξιών τοῦ
 δὲ ἐπειδὴ ἔλαβον ὄπλα, οὔτε ἡκροῶντο ἔτι τῶν ἀ
 λόγους τε γιγνόμενοι, ἢ τὸν σῖτον ἐκέλευον τοὺς
 τὸ φατερόν, καὶ διανέμειν ἅπασιν, ἢ αὐτοὶ ἔ
 Ἀθηναίους ἔφασαν παραδῶσειν τὴν πόλιν. Χ
 οἱ ἐν τοῖς πράγμασιν οὗτ' ἀποκωλύσειν δυνατοὶ
 νωθιήσονται τῆς ξυμβάσεως, κινδυνεύουσιν, ποι
 γίαν πρὸς τε Πάντην

ἡ δὲ ὁμῶς καθίζουσι· Πάχης δ' ἀναστήσας αὐτοῖς ὥστε μὴ ἰδεσθαι, κατατίθεται ἐς Τένεδον μέχρι οὗ τοῖς Ἀθηναίοις τι δοῖν. ἔπειτα δὲ καὶ ἐς τὴν Ἀρτίσσαν τριήρεις προσεκτίσματο καὶ ἡλίκαια τὰ περὶ τὸ στρατιώτεδον καθίστατο ἢ αὐτῷ εἶδοι.

XXIX. Οἱ δ' ἐν ταῖς τεσσαυρίκοντα ναυσὶ Πηλοποννησίαι, ὡς ἴδον ἐν τῇ παραγετίσθαι, πλείοντες περὶ τε αὐτὴν τὴν Πελοπόννησον ἐνδιέτριψαν, καὶ κατὰ τὸν ἄλλον πλοῦν σχολαίως περιερίπτον, τοὺς μὲν ἐκ τῆς πόλεως Ἀθηναίους λαμβάνουσι, πρὶν δὲ τῇ Ἀίλῃ ἔσχωρ, προσμύζαντες δ' ἀπ' αὐτῆς τῇ Ἰκάρῳ καὶ Μικρόν, περὶθάσσονται πρῶτον ὅτι ἡ Μυτιλήνη ἐκλώκε. ἔπειτα δὲ τὸ σαφὲς εἶδεται κατέπλευσαν ἐς Ἐμβάτον τῆς Ἡερωνείας· ἱμέραι δὲ μάλιστα ἦσαν τῇ Μυτιλήνῃ ἐκλωκνῆς ἑπτά ὅτι ἐς τὸ Ἐμβάτον κατέπλευσαν. περὶθόμενοι δὲ τὸ σαφὲς ἔβλεπον ἐκ τῶν παρόντων· καὶ ἔλεξεν αὐτοῖς Τευτιάπλος ὡς Πικρὸς τάδε. XXX. Ἀλκίδια καὶ Πελοποννησίων ὅσοι παρίστανται ἄρχοντες τῆς στρατιᾶς, ἱμοὶ δοκεῖ πλεῖν ἡμᾶς ἐπὶ Μυτιλήνῃ πρὶν ἐκπύεσθαι γενέσθαι ὥσπερ ἔχομεν. 2. κατὰ γὰρ τὸ εἶδος ἀνδρῶν γεωστὶ πόλιν ἐχόντων πολὺν τὸ ἀγέλακτον ἐκρίσθημεν, κατὰ μὲν θάλασσαν καὶ πᾶν, ἢ ἐκείνοι τε ἀνέλιπστοι ἐπιγινώσκουσι ὡς τινα σφίσι πολέμιοι, καὶ ἡμῶν ἡ ἀλκὴ τεγγάνει μάλιστα οἷον· εἰκὸς δὲ καὶ τὸ πλεόν αὐτῶν κατ' οἰκίας ἀμελέσσειν ὡς κηρυττάται διεσπάρθαι. 3. εἰ οὖν προσπέσομεν ἄγχιω τε καὶ νικτῶ, ἐλπίσω μετὰ τῶν εἰδόν, εἴ τις ἄρα ἡμῖν ἔστιν ἐπὶ πόλεως εἶους, καταλησθῆναι ἂν τὰ πράγματα. καὶ μὴ ἀποκρίσθαι τὸν κίνδυνον, νομισαντες οἷον ἄλλο τι εἶναι τὸ καιρὸς τοῦ πολέμου ἢ τὸ τοιοῦτον, ὃ εἴ τις στρατηγὸς ἐν τε αὐτῷ φελάσσοιτο καὶ τοῖς πολεμίοις ἐνορῶν ἐπιχειροῖν, πλείστ' ἂν ὀφθαίτο. XXXI. ὁ μὲν τὸ αὐτὰ εἰπὼν οὐκ ἔπειθε τὸν Ἀλκίδια. ὡς δὲ τινες τῶν ἀπ' Ἰωνίας φεγάδων καὶ οἱ Ἀετῆριοι ἔτμησθαι παρήκουσαν, ἐπειδὴ τοῦτον τὸν κίνδυνον φεβέται, τῶν ἐν Ἰωνίᾳ πόλεων καταλαβεῖν τινα ἢ Κύμην τῇ Αἰολίδῃ, ὅπως ἐκ πύλων ὁρμώμενοι τῆς Ἰωνίας ἀποστήσωσιν. ἐλπίδα δ' εἶναι· οὐδὲν γὰρ ἀκούσιως ἀγέσθαι· καὶ τὴν πρόσσπονδον ταύτην μερίστην ὡς Ἀθηναίων ἦν ἐφίλωσι καὶ ἡμῖν ἦν ἐφορμῶσιν αὐτοῖς, ὡς ἡ σφίσι γίγνηται, πείσειν τε οἶσθαι καὶ Πισσοῦσθην ὥστε ἡμετέροις. 2. ὁ δὲ οὐδὲ ταῦτα ἐνεδέχετο, ἀλλὰ τὸ πλείστον

πολεμίους, Ἀθηναίων δὲ ὑπ' ἀνάγκης ξυ-
 σεται, ὀλίγους μὲν αὐτὸν τῶν ἐχθρῶν ἰ-
 πολὺν δὲ πλείους τῶν φίλων πολεμίους ἔξε-
 σθη τε καὶ Χίων ἄνδρας ὅσους εἶχεν ἔτι-
 τινάς· ὁρῶντες γὰρ τὰς ταῦς οἱ ἄνθρωποι
 προσεχώρουν μᾶλλον ὡς Ἀττικάς καὶ ἔλ-
 ειχον, μή ποτε, Ἀθηναίων τῆς θαλάσσης ἰ-
 ποινησίων εἰς Ἰωνίαν παραβαλεῖν. Χ.
 Ἐξέσπον ὁ Ἀλκίδας ἔπλει κατὰ τάχος καὶ
 γὰρ ὑπὸ τῆς Σαλαμινίας καὶ Παράλου ἔ-
 αι δ' ἀπ' Ἀθηναίων ἔτιχον πλέονσαι, καὶ δε-
 διὰ τοῦ πελάγους ὡς γῆ ἐκούσιος οὐ σήσωσιν
 2. τῷ δὲ Πάχητι καὶ τοῖς Ἀθηναίοις ἦλ-
 Ἐρυνθριῶν ἀγγελία, ἀφικνεῖτο δὲ καὶ παντα-
 οὔσης τῆς Ἰωνίας, μέγα τὸ δέος ἐγένετο,
 Πελοποννήσιοι, εἰ καὶ ὥς μὴ διεροῦντο μ-
 προσπέμποντες τὰς πόλεις. ἀντάγγελαι δ'
 Ἰκάρῳ ἢ τε Πάραλος καὶ ἡ Σαλαμινία ἐ-
 σπουδῆς ἐποιεῖτο τὴν δίωξιν· καὶ μέχρι μέ-
 ἐπεδίωξεν, ὡς δ' οὐκέτι ἐν καταστάσει·

αφάρων ἐπαγόμετοι, ἐν διατειχίσματι ἔχον, καὶ τῶν ἐκ Ὀλεως Κολοφωνίων οἱ μηδίσαντες ξυτσελθόντες ἐποιοῖ δὲ ὑπεξελθόντες τούτους καὶ ὄντες φηγάδες τὸν πάγονται. 3. ὁ δὲ προκαλεσάμενος ἐς λόγους Ἰππῖαν διατειχίσματι Ἀρκάδων ἀρχοντα, ὥστε, ἦν μηδὲν ἀρίστων αὐτὴν καταστήσειν ἐς τὸ τεῖχος σῶν καὶ ὑγιᾶ, ὁ μὲν φ' αὐτόν, ὁ δ' ἐκείνον μὲν ἐν φυλακῇ ἀδέσμοφ' ἔχεν, προσβελὼν τῷ τειχίσματι ἔξυπναίως· καὶ οὐ προσδεχόμεν, τοὺς τε Ἀρκάδας καὶ τῶν βαρβάρων ὅσοι ἐγγύησαν καὶ τὸν Ἰππῖαν ὕστερον ἐσαγαγὼν ὥσπερ ἐσπείσαιτο, πρὶν ἢ, ξυλλαμβάτει καὶ καιατοξέυει. 4. Κολοφωνίοις πυριδίδωσι, πλὴν τῶν μηδισάντων, καὶ ὕστερον Ἀθηναῖς πύμπαντες κατὰ τοὺς ἐκείνων τόμους κατέφκισαν τὸ παραγόμενος πάντας ἐκ τῶν πόλεων εἴ ποὺ τις ἦν Κολο-

V. Ὁ δὲ Πάχης ἀφικόμενος ἐς τὴν Μυτιλήνην τὴν τε Ἐρεσσον παρεστήσατο, καὶ Σάλαιθον λαβὼν ἐν τῇ Λακεδαιμόνιον κεκρυμμένον, ἀποπέμπει ἐς τὰς Ἀθήνας, ἐπὶ τῆς Τεινδου Μυτιληναίων ἀνδρας ἅμα οἷς κατέθετο, ἄλλος αὐτῷ αἷτιος ἐδόκει εἶναι τῆς ἀποστίας· ἀποαὶ τῆς στρατιᾶς τὸ πλεόν. 2. τοῖς δὲ λοιποῖς ὑπομέτων τὰ περὶ τῆς Μυτιλήνης καὶ τῆς ἄλλης Λέσβου ἢ αὐτῷ XXXVI. ἀφικόμετων δὲ τῶν ἀνδρῶν καὶ τοῦ Σαλαίθου, οἱ τὸν μὲν Σάλαιθον εὐθὺς ἀπέκτειναν, ἔστιν ἂν παρὰ τ' ἄλλα καὶ ἀπὸ Πλαταιῶν, ἔτι γὰρ ἐπολιορκοῦντο, ὁποιοιςίους· 2. περὶ δὲ τῶν ἀνδρῶν γνώμας ἐποιοῦντο, οἷς ἐδοξεν αὐτοῖς· οὐ τοὺς παρόντας μόνον ἀποκτείνειν, τοὺς ἄπαρτας Μυτιληναίους ὅσοι ἰβῶσι, παιδας δὲ καὶ ἰδρυποδίσαι, ἐπικαλοῦντες τὴν τε ἄλλην ἀπόστασιν ὅτι οἱ, ὥσπερ οἱ ἄλλοι, ἐποιήσαντο, καὶ προσξενεβάλετο οὐκ ἔς ὁρμῆς αἱ Πελοπονησίων τῆς ἐς Ἰωρίαν ἐκείνης μίσεσαι πυρρακινδνεῦσαι· οὐ γὰρ ἀπὸ βραχείας διὰ τὴν ἀπόστασιν ποιήσασθαι. 3. πύμπουσιν οὖν τριήτα ἄγγελον τῶν δεδογμένων, κατὰ τάχος κελεύοντες δια Μυτιληναίους. 4. καὶ τῇ ὑστεραίᾳ μετὰ τὸν αὐτὸν εὐθὺς αἱ ἀναλογισμὸς ὥμον τὸ βούλημα καὶ μέγα ἔγνωνται

αλλαι τε γνῶμαι ἀφ' ἐκείστων ἐλέγοντο
ὅσπερ καὶ τὴν προτέραν ἐνετικίκει ὥστε
ἄλλα βριαιότατος τῶν πολιτῶν, τῷ τε δὴ
πρῶτῳ αὐτῷ, παρελθὼν αὐθις ἔλεγε τοι

XXXVII. Πολλάκις μὲν ἴδῃ ἔγωγε
κρατίαν ὅτι ἀδύνατόν ἐστιν ἐτέρων ἀρχῇ
ἐμετέρῃ περὶ Μυτιληναίων μεταμελεία. 2
ἀδελφοί καὶ ἀνεπιβούλευτοι πρὸς ἀλλήλους καὶ
αὐτὸ ἔχετε, καὶ ὅτι ἂν ἢ λόγῳ πεισθέντες
οἴκτω εἰδῶτε, οὐκ ἐπικινδύνως ἰργίσθε ἐς τὴν
ἐξυμμάχων χάριν μαλακίζεσθαι, οὐ σκοποῦν
τὴν ἀρχὴν καὶ πρὸς ἐπιβουλείοντας αὐτοὺς καὶ
οἱ οὐκ ἐξ ὧν ἂν χαρίζηθε βλαπτόμενοι·
ἀλλ' ἐξ ὧν ἂν ἰσχύι μᾶλλον ἢ τῇ ἐκείνῃ.
3. πάντων δὲ δεινότατον εἰ βέβαιον ἡμῖν μὴ
δόξῃ πέρι, μηδὲ γνωσόμεθαι ὅτι χεῖροσι νόμιμον
πόλιν κρείσσων ἐστὶν ἢ καλῶς ἔχουσιν ἀκί-
σσωσυνήτης ὡφελιμώτερον ἢ δεξιότης μετὰ
τεροι τῶν ἀνθρώπων πρὸς τοὺς ξυγετωτέ-
αῖμιον οἰκοῦσι τὰς πόλεις. Α

εἰσὶν, ὃ ἔστι πρὸς τῶν ἡδικημένων μᾶλλον· ὃ γὰρ
 δράσασθαι ἀμβλυτέρῃ τῇ ὁρῇ ἐπιτίσχεται, ἀμύνεσθαι
 οὐκ ἔγγυς τῷ κείμενῳ, ἀντίπαλον δὲ, μάλιστα εἰς
 λαμβάνει· θαυμάζω δὲ καὶ ὅστις ἔσται ὁ ἀνταρῶν,
 ὃ ἀποφαίνεται, τὰς μὲν Μυτιληναίους ἀδίκως ἔχειν
 οὖσαι, τὰς δ' ἡμετέρας, ξυμφορὰς τοῖς ξυμμάχοις
 ἵσταμένας. 2. καὶ δῆλον ὅτι ἡ τῇ λόγῳ πιστεύουσα τὸ
 ἀνταποφῆναι ὡς οὐκ ἔγνωσται ἀγνοίῃσιν· ὅτι, ἡ
 ῥήμιος τὸ εὐκρεπὲς τοῦ λόγου ἐκπονήσας παρέρχου
 3. ἡ δὲ πόλις ἐκ τῶν τοιαῦτα ἀγνοίῃσιν τὰ μὲν ἀδίκως
 αὐτῇ δὲ τοὺς κινδύνους ἀναφέρει. 4. αἰσθάνει δ'
 ἀγνωστοθετοῦντες, οἷσις αἰσθάνεται θεαταὶ μὲν τῶν
 θῶν, ἀκροαταὶ δὲ τῶν ἔργων, τὰ μὲν μᾶλλον τὰ ἔργα
 εἰπόντων σκοποῦντες ὡς δυνατὰ γίνεσθαι, τὰ δὲ
 ἡδῇ, οὐ τὸ δρασθὲν πιστότερον ὅψι λαβόντες ἢ τὸ
 πρὸ τῶν λόγῳ καλῶς ἐπιτιμησάντων· 5. καὶ μετὰ κα-
 λέγον ἀπατῶσθαι ἄριστοι, μετὰ δεδοκιμασμένων δὲ μὴ
 εἰθέλει· δοῦλοι ὄντες τῶν ἀπὸ ἀτόπων, ὑπερόπται δὲ
 οὐ· 6. καὶ μάλιστα μὲν αὐτοὺς εἰπεῖν ἕκαστος βουλόμε-
 να, εἰ δὲ μὴ, ἀνταγωνιζόμενοι τοῖς τοιαῦτα λέγουσι μὴ
 λουθῆσαι δοκεῖν τῇ γνῶμῃ, ὅξέως δέ τι λήγοντες προ-
 ὕπνοισθαι τε πρίθυμοι εἶναι τὰ λεγόμενα, καὶ
 θραδαῖς τὰ ἐξ αὐτῶν ἀποβησόμενα· 7. ζητοῦντίς τε
 εἰπεῖν, ἡ ἐν οἷς ζῶμεν, φρονοῦντες δὲ οὐδὲ παρὶ τῶν
 παρῶν· ἀπλῶς τε ἀκοῆς ἡδονῇ ἡσώμενοι καὶ συφιστῶν
 κότες καθημένοις μᾶλλον ἢ περὶ πόλεως βουλευομένοις.
 ὡς ἐγὼ πειρώμενος· ἀποτρέπειν ὑμᾶς ἀποφαίνω Μυτι-
 λίσται δὲ μίαν πόλιν ἡδικηκίαις ἱμῦς. 2. ἐγὼ γάρ,
 μὴ δευτατοὶ γέρειν τὴν ὑμετέραν ἀρχὴν ἢ οἷσις ἐπὶ
 οὐκ ἀνταγκασθέντες ἀπέστησαν, ξυγγνώμην ἔχω· νῆσον
 οὐκ μετὰ τειχῶν καὶ κατὰ θάλασσαν μόνον φοβοῦμε-
 τήρους πολεμίους, ἐν ᾧ καὶ αὐτοὶ τριήρων παρασκευῇ
 οἱ ἦσαν πρὸς αὐτούς, αὐτότομοί τε οἰκούντες καὶ
 τὰ πρῶτα ὑφ' ἱμῶν τοιαῦτα εἰργάσαντο, τί ἄλλο
 βούλευσάν τε καὶ ἐπατέστησαν μᾶλλον ἢ ἀπέστησαν,
 ἐν γὰρ τῶν βίαιόν τι πασχόντων ἵστίς, ἐξήγησάν τε μετὰ

ἀδικουμένοι. 4. εἶωθε δὲ τῶν πόλεων αἷς
ἐλαχίστου ἀπροσδόκητος εὐπραξία ἔλθῃ, ἐς
πολλὰ κατὰ λόγον τοῖς ἀνθρώποις εὐτυχίᾳ
παρὰ δόξαν· καὶ κακοπραγίαν, ὡς εἰπεῖν,
εὐδαιμονίαν διασώζονται. 5. χρῆν δὲ Μυ
μηδὲν διαφέροντας τῶν ἄλλων ὑφ' ἡμῶν τετιμ
τόδε ἐξέβρισαν· πέφυκε γὰρ καὶ ἄλλως ἄνθ
πεῦον ὑπερφρονεῖν, τὸ δὲ μὴ ὑπεῖκον θαυμά
δὲ καὶ νῦν ἀξίως τῆς ἀδικίας, καὶ μὴ τοῖς
προστεθῇ, τὸν δὲ δῆμον ἀπολύσητε. 6. πάντι
ἐπέθετο, οἷς γ' ἐξῆν ὡς ἡμᾶς τρεπομένοις ν
εἶναι. ἀλλὰ τὸν μετὰ τῶν ὀλίγων κίνδυνον ἤγ
ξεναπέστησαν. 7. τῶν τε ξυμμάχων, σκέψασθ
κυσθεῖσιν ὑπὸ τῶν πολεμίων καὶ τοῖς ἐκούσιν
ζημίαις προσθήσετε, τίνα οἶσθε ὅντινα οἱ
ἀποστήσονται, ὅτιαν ἢ κατορθώσαντι ἐλευθέρ
μηδὲν παθεῖν ἀνήκεστον; 8. ἡμῖν δὲ πρὸς ἐ
κινδυνεύεται τὰ τε χρήματα καὶ αἱ ψυχαί.
πόλιν ἐφθαρμένην πυρραλαβόντες τῆς ἔπειτα πρ
μεν. τὸ λοιπὸν ἀποφασίζω, ὅτι οὐδὲν ἔτι

πρὸς τοὺς ὁμοίους δίκαιος ἀντιδίδωσθαι, καὶ μὴ πρὸς τοὺς οὐκ
 ποικιλιότητας ἐξ ἀνάγκης τε καθεστῶτας· αἰεὶ πολεμίους· οἳ τε
 ἔμποντες λόγῳ ῥήτορες ἔξουσιν καὶ ἐν ἄλλοις ἐλάσσουσιν ἄνθρωποι, καὶ
 ἢ ἢ ἢ μὲν πάλιν βραχὺα ἰσθῆισα μεγάλην ζημιώσεται, αὐτῇ
 ἐν τῷ εὖ εἰπεῖν τὸ παθεῖν εὖ ἀντιλήφονται· καὶ ἡ ἐπιείκελις
 πρὸς τοὺς μύλλοντας ἐπιτηδεύοντες καὶ τὸ λοιπὸν ἔσσεσθαι μύλλον
 ῥῶτα ἢ πρὸς τοὺς ὁμοίους τε, καὶ οὐδὲν ἴσσοι πολεμίους ἰπο-
 πομῖους. 4. ἐν δὲ ξυγέλῳ λέγω, πειθόμενοι μὲν ἑμῇ τα τε
 ἡμῶν ἐς Μιτιλησίους καὶ τὰ ξυμφορὰ ἡμῶν ποιήσετε, ἄλλως δὲ
 πρὸς τοὺς μὲν οὐ χαριεῖσθε, ἑμῶν δὲ αὐτοὺς μύλλον δικαιοῦσθε.
 γὰρ οἳτοι ὁρῶντες ἀπίστησαν, ἑμῶν οὐ χρεῶν ἄρχοιτε. εἰ δὲ
 καὶ οὐ προσήκον ὅμως ἀξιοῦτε τοῦτο δοῦν, παρὶ τὸ εἰκός ται
 ἢ τοιαύτῃ ξυμφορῶν δεινὴ κολάζεσθαι, ἢ πάντες τῆς ἀρχῆς καὶ
 τοῦ ἀκιδέου ἀνδραγαθίζεσθαι. 5. τῇ τε αὐτῇ ζημίᾳ ἀξίω-
 με ἀντιπαιθεῖν, καὶ μὴ ἀναλγητότεροι οἱ διαφεύγοντες τῶν ἐπι-
 τιμωμένων φαίμεθα, εἰδυμένης, ἢ εἰκός ἢ αἰτοὺς ποιῆσαι
 ἀνίσταται ἑμῶν, ἄλλως τε καὶ προῖπαρξαντας ἀδικίας. 6. μί-
 πα δὲ οἱ μὴ ξὺν προσάγει τιτὸ κακὸς ποιοῦντες ἐπιξέχονται
 ἢ ὁλλύονται, τῶν κίδουσι ἐφωρῶμενοι τοῖς ἰπολιτομένοις
 φασί. 7. γὰρ μὴ ξὺν ἀνάγκῃ τι παθὼν χαλεπώτερος δουρατῶν
 οὐκ ἀπὸ τῆς ἰσθῆος ἐχθροῦ. 7. μὴ οἷν προδότην γινώσκῃς ἑμῶν
 ἰσθῆος, γινώσκῃς δ' ὅτι ἐγγύτατα τῇ γινώσκῃ τοῦ πάσχειν καὶ ὡς
 ἢ πατὴρ ἢ ἐπιπείθεσθε αὐτοῖς χειρώσασθαι, ἢ ἀνταποδοτε
 ἢ μολυμῶσθε, πρὸς τὸ παρὸν ἀντίκα μὴδὲ τοῦ ἐπιχωρμασθέντος
 τοῖς δεινῇ ἀντιμωμῶντες. 8. κολάσατε δὲ ἀξίως τοίτους τε καὶ
 τοῖς ἄλλοις ζημιώτοις παρὰδεῖμα σαρξὶς καταστήσατε, ὅς ἂν
 ἐπαιτῇται, θανάτῳ ζημιωσόμενοι. τότε γὰρ ἢ γινώσκῃς ἴσσοι
 τῶν πολεμίων ἀμελήσαντες τοῖς ἐναιέτοις αὐτῶν μαχεῖσθε ξυ-
 μέρη.

XLI. Τοιοῦτα μὲν ὁ Κλέων εἶπε. μετὰ δ' αὐτὸν Λυκόπολις ἢ
 Εὐκλείδης, ὥσπερ καὶ ἐν τῇ προτέρᾳ ἐκκλησίᾳ ἀντέλεγε μάλιστα πρὸς
 τοὺς Μιτιλησίους, παρελθὼν καὶ τότε ἔλεγε τοιαύτα.

XLII. Οἷτε τοὺς προθέτας τῇν διαγνωμῇν αἰεὶ περὶ Μιτι-
 λῶν ἀντιπαιθεῖν. οὔτε τοὺς μεμνημένους μὴ πολλάκις περὶ τῶν
 ῥῶτων βουλεύεσθαι ἐπαινῶ, νομίζω δὲ δύο τὰ ἐναργιότατα εἰ-
 κλῆσθαι, τὸ καὶ ὁρῆν, ὡς τὸ μὲν μετὰ ἀιολίας γινώσκῃς

καὶ τοὺς ἀκούσομαι
δὲ καὶ οἱ ἐπὶ χρήμασι προσκατηγοροῦντες ἐν
ἀμαθίᾳ κατητιῶντο, ὁ μὴ πείσας ἀξυνεταῖ
ἀδικώτερος ἀπεχώρει. ἀδικίας δ' ἐπιγερομ
γίγνεται, καὶ μὴ τυχὼν μετὰ ἀξυνεσίας καὶ
οὐκ ὠφελεῖται ἐν τῷ τοιῷδε· σόβῳ γὰρ ἀπ
λων. καὶ πλεῖστ' ἂν ὁρῶιτο ἀδυνάτους λ
ούτους τῶν πολιτῶν· ἐλάχιστα γὰρ αὖ πε
5. χρὴ δὲ τὸν μὲν ἀγαθὸν πολίτην μὴ ἐκφοβο
ἀλλ' ἀπὸ τοῦ ἴσου θαίνεσθαι ἄμεινον λέγοντ
λιν τῷ τε πλεῖστα εὖ βοιλεύοντι μὴ προστιθ
ἐλασσούν τῆς ὑπαρχούσης καὶ τὸν μὴ τυχόν
ζημιούν ἀλλὰ μηδ' ἀτιμάζειν. 6. οὕτω γὰρ
ἂν ἐπὶ τῷ ἔτι μειζόνων ἀξιοῦσθαι παρὰ γὰρ
λέγοι, ὃ τε μὴ ἐπιτυχὼν ὀρέγοιτο τῷ αὐτῷ χα
προσάγεσθαι τὸ πλῆθος. XLIII. ὧν ἡμεῖς
προσέτι, ἢν τις καὶ ὑποπτεύηται κέρδους μὲν
ὁμῶς λέγειν, φθονήσαντες τῆς οὐ βεβαίου δ
τῆς φανεράν ὠφέλειαν τῆς πόλεως ἀφαιρουμί
δὲ τὰγαθά, ἀπὸ τοῦ εὐθέως λεγόμενα, μηδὲ
τῶν κακῶν, ὥστε δεῖν ὁμοίως τὸν πρῶτον

τε ἔστιν ὅτε σφαλιέστε, τὴν τοῦ πείσαντος μίαν γνώμην ἔχου-
 , καὶ οὐ τὰς ἑμετέρας αὐτῶν, εἰ πολλὰ οἶσαι ξυμμετρήσοι.
 XV. ἐγὼ δὲ παρηλθὼν οὔτε ἀντερωὴν περὶ Μετιλήναιων οὔτε
 ἠρώδησιν. οὐ γὰρ περὶ τῆς ἐκείνων ἀδικίας ἡμῖν ὁ ἄγος, εἰ σω-
 ποίηται, ἀλλὰ περὶ τῆς ἡμετέρας εὐβουλίας. 2. ἦν τε γὰρ αὐ-
 τοὶ παρὰ ἀδικούντας αὐτούς, οὐ διὰ τοῦτο καὶ ἀποκτείναι κέλε-
 ῖτο, ἀλλὰ ἕρμερον. ἦν τε καὶ ἔχοντες τι ξηγνώμης εἶναι, εἰ τῇ πόλει
 ἀγαθὸν φαίνοιτο. 3. νομίζω δὲ περὶ τοῦ μέλλοντος ἡμῖς οὐκ
 ἔστιν ἐπιβλέψασθαι τὸν παρόντος, καὶ τοῦτο ὁ μάλιστα Κλέων ἐπι-
 τείνει· τὸ λοιπὸν ἕρμερον εἶναι πρὸς τὸ ἴσσαν ἀγίστασθαι
 καὶ ἕρμερον προσδεῖσθαι, καὶ αὐτὸς περὶ τοῦ ἐς τὸ μέλλον καλῶς
 πρὸς ἀντισχευόμενος τάμεναι γρηώσχω. 4. καὶ οὐκ ἀξιῶ
 τῇ ἐπιμενί τοῦ ἐκείνου λόγον τὸ χρησίμως τοῦ ἡμοῦ ἀποβῆ-
 ναι δικαιοτέρως γὰρ οἱ αὐτοὶ ὁ λόγος πρὸς τὴν τῇ ἡμετέρῃ
 ἐς Μετιλήναιους τάχα ἂν ἐπισπάσται· ἡμεῖς δὲ οἱ δικαιο-
 τέρως αὐτούς, ὥστε τῶν δικαίων δεῖν, ἀλλὰ βουλευόμεθα τῇ
 πόλει, ὅπως χρησίμως ἔξουσιν. XVI. ἐν οἷς ταῖς πόλεσι πᾶσι
 θανάτου ζημία πρόκειται καὶ οὐκ ἔστιν τῇδε ἄλλ' ἐλαττωσι
 ζημιῶν· ὅμως δέ, τῇ ἐπιβίῃ ἀπαιρούμενοι, κινδυνεύουσι καὶ
 οὐκ ἔστιν, καταγνοῦς ἑαυτοῦ μὴ περιέσθαι τῇ ἐπιβουλεύματι.
 1. ἐν τῇ πόλει. 2. πᾶσι τε ἀγροτικῇς τίς ποῦ ἴστω τῇ δο-
 σὶ ἴστω τὴν παρασκευὴν ἢ οὐκίαν ἢ ἄλλω ξηραρχίᾳ τοῦτο
 περὶ τῆς; 3. περὶ τῆς αἰτίας καὶ ἰδίας καὶ δημοσίας ἀναι-
 κίας, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρῃ τοῦτον, ἐπὶ δεξιότη-
 τος καὶ τῶν τῶν ζημιῶν οἱ ἀνδρῶν προτιθέντες, ἕως
 ἵστω ἀδικούντων ἐπὶ τῶν κακόντων, καὶ ἐκὼς τὸ πᾶσι τῶν με-
 τίστων ἀδικούντων μιλακωτέρας κείσθαι αὐτούς, παραβουλεύων
 ἐν τῇ πόλει ἐς τὴν θάνατον αἱ πολλὰ ἀνίσχονται· καὶ τοῦτο οὕτως
 παραβουλεύεται. 4. ἡ τοῖνυν δεινότερόν τι τοῦτον δὲος εἰρεσίας
 οὐκ ἔστιν, οὐδὲν ἐπίσχει, ἀλλ' ἡ μὲν πενία ἀνίσχεται τῇ πόλει
 παραβουλεύεται, ἡ δ' ἐξουσία ἔρρει τὴν πλεονεξίαν καὶ ἡσυχίαν, αἱ
 δ' ἄλλαι ξηραρχίαι ἀρχὴ τῶν ἀνθρώπων, ὥς ἐκάστη τις κατέχεται
 ἐν εἰρησίων τοῖς κρείσσοτος, ἐξάρχουσιν ἐς τοὺς κινδύνους. 5. ἡ
 ἐκείνη καὶ ὁ ἴσως ἐπὶ παντί, ὁ μὲν ἡγούμενος, ἡ δ' ἐγεπομένη,
 καὶ ὁ μὲν τὴν ἐπιβολὴν ἐκφροντίζων, ἡ δὲ τὴν ἐντορίαν τῆς τύχης
 ἐκφροντίζουσα πλείους βλέπειν, καὶ ὅττα ἀγαθὴ κρείσσω ἐστὶ τῶν

... πύλλης εἰηθείας, ὅστις
 φύσεως ὁρμωμένης προθύμως τι πρᾶξαι
 νόμων ἰσχύι ἢ ἄλλῳ τῷ δεινῷ. XLVI.
 νάτου τῇ ζημίᾳ ὡς ἐγγεγύφ πιστεύσαντα
 οὔτε ἀνέλπιστον καταστῆσαι τοῖς ἀποστᾶ
 γνῶναι. καὶ ὅτι ἐν βραχυτάτῳ τὴν ἀμαρτί
 ψασθε γὰρ ὅτι νῦν μέν, ἦν τις καὶ ἀποστῆ
 εσομένη, ἔλθοι ἂν ἐς ξύμβασιν δυνατὴ οὔσα
 δοῦναι καὶ τὸ λοιπὸν ὑποτελεῖν· ἐκείνως
 οὐκ ἄμεινον μὲν ἢ νῦν παρὰσκευάσασθαι, π
 σθαι ἐς τοῦσχατον, εἰ τὸ αὐτὸ δύναται σχολ
 3. ἡμῖν τε πῶς οὐ βλάβη δαπανᾶν καθημένῃ
 καὶ ἦν ἔλωμεν πόλιν, ἐφθαρμένην παραλαβεῖ
 τὸ λοιπὸν ἀπ' αὐτῆς στέρεσθαι; ἰσχύομεν δὲ
 τῷδε. 4. ὥστε οὐ δικαστὰς ὄντας δεῖ ἡμᾶς
 τανόντων ἀκριβεῖς βλάπτεσθαι, ἢ ὁρᾶν ὅπως
 μετρίως κολάζοντες, ταῖς πόλεσιν ἔξομεν ἐς
 ούσαις χρῆσθαι, καὶ τὴν φυλακὴν μὴ ἀπὸ τῶν
 ἀξιοῦν ποιεῖσθαι, ἀλλ' ἀπὸ τῶν ἔργων τῆς ἐ
 τάναντία δρῶντες, ἦν τινα ἐλεύθερον καὶ βί
 πρὸς αὐτονομίαν ἀποστήντω.

ἰκὼν παρῖδωκε τὴν πόλιν, πρῶτον μὲν ἀδικήσετε τοὺς εἰεργε-
 τούντες, ἔπειτα καταστήσετε τοῖς δυνατοῖς τῶν ἀνθρώπων ὅ-
 νται μάλιστα· ἀφιστάντες γὰρ τὰς πόλεις, τὸν δῆμον εὐθὺς
 χον ἔξορσι, προδειξίντων ὑμῶν τὴν αὐτὴν ζημίαν τοῖς τε ἀδι-
 ὁμοίως κείσθαι καὶ τοῖς μὴ. 4. δεῖ δὲ καὶ εἰ ἡδίκησαν μι-
 κρῖσθαι, ὅπως ὁ μόνον ἡμῖν ἔτι ξύμμαχόν ἐστι μὴ πολέμιον
 α. 5. καὶ τοῦτο πολλῶ ξυμφορώτερον ἡγοῦμαι εἰς τὴν κά-
 τις ἀρχῆς, ἐκόντας ἡμᾶς ἀδικηθῆναι ἢ δικαίως οὐς μὴ δεῖ
 εἶναι· καὶ τὸ Κλέωτος τὸ αὐτὸ δίκαιον καὶ ξύμφορον τῆς
 α· οἱχ εὐρίσκεται ἐν αὐτῷ δυνατόν ὃν ἅμα γίνεσθαι.
 III. ἡμεῖς δὲ γνόντες ἀμείνω τάδε εἶναι καὶ μήτε οἴκτω πλέ-
 ιαντες μήτ' ἐπεικεία, οἷς οἰδὲ ἐγὼ ἐὼ προσάγεσθαι, ἀπ' αὐ-
 ῖ τῶν παραινουμένων, πείθεσθὲ μοι Μυτιληναίων οὐς μὲν
 ἀπέπεμψεν ὡς ἀδικούντας κρῖναι καθ' ἡσυχίαν, τοὺς δ'
 εἶναι οἴκειν. 2. τάδε γὰρ εἰς τε τὸ μέλλον ἀγαθὰ καὶ τοῖς
 οἷς ἤδη φοβερὰ· ὅστις γὰρ εὐ βουλεύεται πρὸς τοὺς ἐναντί-
 εῖσσαν ἐστὶν ἢ μετ' ἔργων ἰσχύος ἀνοίᾳ ἐπιών.

LIX. Τοιαῦτα δὲ ὁ Διοδότος εἶπε. ῥηθειςῶν δὲ τῶν γνω-
 ούτων μάλιστα ἀντιπάλων πρὸς ἀλλήλας οἱ Ἀθηναῖοι ἦλθον
 ἀγῶνα ὅμως τῆς δόξης καὶ ἐγένοντο ἐν τῇ χειροτονίᾳ ἀγχώ-
 ἐκράτησε δὲ ἡ τοῦ Διοδότου. 2. καὶ τρίτην εὐθὺς ἄλλην
 ἔλλον κατὰ σπουδὴν, ὅπως μὴ φθιάσῃς τῆς δευτέρας· εὐ-
 διεγθαυμένῃ τὴν πόλιν· προεῖχε δὲ ἡμέρας καὶ νυκτὶ μάλι-
 3. παρασκευασάντων δὲ τῶν Μυτιληναίων πρέσβων τῇ νηὶ
 καὶ ἄλσιτι καὶ μεγάλα ὑποσχομένων, εἰ φθιάσαιεν, ἐγένετο
 δὲ τοῦ πλοῦ τοιαύτη, ὥστε ἡσθιόν τε, ἅμα ἐλαύνοντες, οἶνον
 ἡλαῖφ ἄλσιτα πεφυραμένα, καὶ οἱ μὲν ὕπνον ἱρῶντο κατὰ
 οἱ δὲ ἦσαν. 4. κατὰ τύχην δὲ πνεύματος οὐδενὸς ἐναν-
 ἔντος, καὶ τῆς μὲν προτέρας νεῶς οὐ σπουδῇ πλεούσης ἐπὶ
 μα ἀλλόχοτον, ταύτης δὲ τοιούτῳ τρόπῳ ἐπειγομένης, ἡ μὲν
 πε τοσοῦτον ὅσον Πάχητα ἀνεγνώκεναι τὸ ψήγισμα, καὶ μέλ-
 δράσαιεν τὰ δεδογμένα, ἡ δ' ὑστέρα αὐτῆς ἐπικατάγεται κα-
 λισε μὴ διασθεῖραι παρὰ τοσοῦτον μὲν ἡ Μυτιλήνη ἦλθε
 νε. L. τοῖς δ' ἄλλους ἀνδρας οὐς ὁ Πάχης ἀπέπεμψεν ὡς
 γάτους· οἷται τῆς ἀποστασίας· Κλέωτος γνώμῃ διέφθειραν οἱ
 νῆοι· ἦσαν δὲ ὀλίγη πλείους χιλίων. καὶ Μυτιληναίων τεύχη

...ου ονο μνάς φέρειν, αὐτοὶ εἰργάζοντο τῇ
δὲ καὶ τὰ ἐν τῇ ἡπείρῳ πολίσματα οἱ Ἀθηναῖοι
ἐκράτουσιν, καὶ ὑπήκουον ὕστερον Ἀθηναίων.
οὕτως ἐγένετο.

LI. Ἐν δὲ τῷ αὐτῷ θίρει μετὰ τὴν Λέσβον
Νικίον τοῦ Νικηράτου στρατηγοῦντος, ἐστράτευσεν
τὴν νῆσον, ἣ κεῖται πρὸ Μεγάρων· ἐχρῶντο δὲ
κοδομήσαντες οἱ Μεγαρεῖς φρουρίῳ. 2. ἐβούλ
ευντο αὐτόθεν δι' ἐλάσσονος τοῖς Ἀθηναίοις
Βουδόρου καὶ τῆς Σαλαμῖνος εἶναι, τοὺς τε Πελοπον
νήσου μὴ ποιεῖν ἐκπλοῦς αὐτόθεν λαμβάνοντες, τὰ
πρὶν γεγνημένον, καὶ ληστῶν ἐκπομπὰς, τοῖς ἑ
καστῷ μὴδὲν ἐσπλεῖν. 3. εἰδὼν οὖν ἀπὸ τῆς Νισαίας ἡ
προΐχοντες μηχαναῖς ἐκ θαλάσσης, καὶ τὸν ἑσπ
τῆς νῆσου ἐλευθερώσας, ἀπετείχιζε καὶ τὸ ἐκ τῆς
νῆσου διὰ τεναγόνος ἐπιβοήθεια ἦν τῇ νήσῳ, οὐκ
ἡπείρου. 4. ὥς δὲ τοῦτο ἐξεργάσαντο ἐν ἡμέρῃ
ᾧ καὶ ἐν τῇ νήσῳ τεῖχος ἐγκαταλιπὼν καὶ ἡ
στρατιὰ.

LII. Ὑπὸ δὲ τοὺς αὐτοὺς χρόνους τοῦ Πλάτωνα.

στάτη, παρέδωσαν τὴν πόλιν. καὶ τοὺς Πλαταιάς ἐτρελοποιήσιοι ἡμέρας τινάς, ἐν ὅσῃ οἱ ἐκ τῆς Λακεδαιμόνιος εἴτε ἄνδρες, ἀφίκοντο. 4. ἐλθόντων δὲ αὐτῶν κατηγορῆμα πρωτεύθη, ἰσώτων δὲ αὐτοὺς ἐπικαλεσάμενοι τοσοῦ· εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους ἐν τῇ πολέμῳ ἰῶτι ἀγαθόν τι εὐχασμένοι εἰσίν. 5. οἱ δ' ἔλεγον, αἰετρώτερα εἰπεῖν, καὶ προτάζαντες σφῶν αὐτῶν Ἀστυμάχῳ Ἀσωπολάῳ καὶ Λύκωνι τὸν Ἀειμνήστου, πρόξενον ἰδιωμόντων. καὶ ἐπελθόντες ἔλεγον τοιαῦτα.

Τῆς μὲν παραδόσιν τῆς πόλεως, ὧς Λακεδαιμόνιοι, πῶς ἡμῖν ἐποησάμεθα, οὐ τοιάνδε δίκην οἰόμενοι ὑφίξειν, ἀνδ' εἴ τινα εἶσθαι, καὶ ἐν δικασταῖς οὐκ ἐν ἄλλοις δεῖσθαι καὶ εἶσθαι, γενέσθαι ἢ ἡμῖν, ἰσούμενοι τὸ ἴσον μίσθου. 2. τῶν δὲ φορούμεθα μὴ ἀμφοτέρων ἅμα ἡμαρτῶν τε γὰρ ἀγῶνα περὶ τῶν δεινотάτων εἶναι εἰκότως ἐν καὶ ἡμᾶς μὴ οὐ κοινοὶ ἀποβῆτε, τεχμαιρόμενοι προὔτε ἡμῶν οὐ προγεγενημένης ἢ χρὴ ἀντειπεῖν, ἀλλ' αὐτοὶ κείμεθα, τό τε ἐπερώτημα βραχὺ ὄν, ὅς τ' αὖ μὲν ἀληθῆς γὰρ εἰσπείρεται, τὰ δὲ ψευδῆ ἔλεγχον ἔχει. 3. παρ' ἄποροι καθεστῶτες ἀναγκαζόμεθα καὶ ἀσφαλέστερον εἰπόντας τι κινδυνεύειν· καὶ γὰρ ὁ μὴ ῥηθεὶς λόγος οὐκ αἰτίας ἂν παράσχοι ὥς εἰ ἐλῆχθῃ, σωτήριος ἂν ἦν.

δὲ ἔχει ἡμῖν πρὸς τοῖς ἄλλοις καὶ ἡ πειθῶ. ἀγνώτες ἄλλήλων ἐπιστετεγκάμενοι μαρτύρια ὧν ἄπειροι ἦτε ἂν· τῶν δὲ πρὸς εἰδότας πάντα λελεξεται, καὶ δίδμεν καταγινόντες ἡμῶν τὰς ἀρετὰς ἴσους εἶναι τῶν ὑμετέρων αὐτο ποιῆτε, ἀλλὰ μὴ ἄλλοις χάριν φέροντες ἐπὶ διεκρίσειν καθιστώμεθα. LIV. παρεχόμενοι δὲ ὁμοῦς ἅμα πρὸς τε τὰ Θειραίων διάφορα καὶ ἐς ἡμᾶς καὶ τοὺς ἰσῶν τῶν ἐν δεδρασμένων ὑπόμνησιν ποιησόμεθα καὶ μισόμεθα. 2. γὰρ μὲν πρὸς τὸ ἐρώτημα τὸ βραχὺ, αἰμονίους καὶ τοὺς ξυμμάχους ἐν τῇ πολέμῳ τῷδε ἀγαθαίμεν, εἰ μὲν ὥς πολεμίους ἰσώτατε, οὐκ ἀδικεῖσθαι παθόντας, γίλονς δὲ νομίζοντας αὐτοὺς ἀμαρτάνειν ἡμῖν ἐπιστρατεύσαντας. 3. τὰ δ' ἐν τῇ εἰρήνῃ καὶ ἰσῶν ἀγαθοὶ γεγενημένοι, τὴν μὴ οὐ λύσαιτες τῶν

φορος πεμιστη την Σπάρτην· μετὰ τὸν σεση-
λωμένων ἀποστάτων, τὸ τρίτον μέρος ἡμῶν ἐν
ἐπικουρίαν· ὧν οὐκ εἰκὸς ἀμνημονεῖν. LV.
καὶ μέγιστα τοιοῦτοι ἠξιώσαμεν εἶναι, πολέμ-
ρον. ὑμεῖς δὲ αἷτιοι· δεομένων γὰρ ξυμμαχίαν
ἐβιάσαντο, ὑμεῖς ἀπεώσασθε καὶ πρὸς Ἀθην-
αίους πείσθαι ὡς ἐγγὺς ἴντας, ὑμῶν δὲ μακρὰν ἀπό-
στοι τῷ πολέμῳ· οὐδὲν ἐκπρεπέστερον ὑπὸ ἡμῶν
ἐμαλλήσατε. 3. αἱ δ' ἀποστήναι Ἀθηναίων ο
κελευσάντων, οὐκ ἠδικοῦμεν· καὶ γὰρ ἐκεῖνοι ἐπὶ
Θηβαίοις ὅτε ὑμεῖς ἀπωκνεῖτε, καὶ προδοῦναι
καλόν, ἄλλως τε καὶ οὖς εὖ παθῶν τις καὶ αὐτὸ
γάργιστο ξυμμαχους καὶ πολιτείας μετέλαβεν, ἐξ
γελλόμενα εἰκὸς ἦν προθύμως. αἱ δὲ ἑκάτεροι
μάχοις, οὐχ οἱ ἀπόμενοι αἷτιοι εἴ τι μὴ καλῶς ἐδῇ
ἐπὶ τὰ μὴ ὀρθῶς ἔχοντα. LVI. Θηβαῖοι δὲ
ἡμᾶς ἠδίκησαν, τὸ δὲ τελευταῖον αὐτοὶ ξύνιστε
πάσχομεν. 2. πόλιν γὰρ αὐτοὺς τὴν ἡμετέραν
ἐν σπονδαῖς, καὶ προσέτι ἱερομηνία, ὀρθῶς ἐτι
τὸν πᾶσι νόμον καθεστῶτα, τὸν ἐπιόντα πολέμ-
νεσθαι, καὶ νῦν οὐκ ἂν εἰκότως δι' αὐτοὺς βλαπ-
τῶν αὐτίκα χρησίμων ὑμῶν τε καὶ ἐκείνων πολε-
υσσθε. τοῦ μὲν ἀποδοῦναι ἡμῶν οὐκ ἔστιν

τὰ ἀρετὴν τῇ Ξέρξου δυνάμει ἀντιτάσσασθαι, ἐπηρουντὶ τε
 ἄλλοι οἱ μὴ τὰ ξυμποροῦντες πρὸς τὴν ἔξοδον αὐτοῖς ἀσφαλείᾳ πράσ-
 νουσιν, ἐθέλουσι δὲ τολμᾶν μετὰ κινδύνων τὰ βέλτιστα. 6. ὡς
 οἱ ἡγεμενοὶ καὶ τιμωθέντες ἐς τὰ πρῶτα, οὗτοι ἐπὶ τοῖς αὐτοῖς
 ἔχουσιν μὴ διασθαρῶμεν, Ἀθηναίους ἐλόμενοι δικαίως μᾶλλον ἢ
 οἱ κινδυνώοντες. 7. καίτοι χρηρὲς ταυτὰ περὶ τῶν αὐτῶν ὁμοίως
 πρὸς τὴν ἡγεσίαν, καὶ τὸ ξυμφορὸν μὴ ἄλλο τι νομίσαι, ἢ
 τὸ ξυμμάχων τοῖς ἀγαθοῖς, ὅταν αἱ βέβαιαι τὴν χάριν τῆς ἀρετῆς
 ἔχουσιν καὶ τὸ παραυτίκα πονεῖν ἡμῖν ὠφελίμον καθιστῇται. LVII.
 παραφρασεῖτε ὅτι τῶν μὲν παραδείγματα τοῖς πολλοῖς, τῶν Ἑλλή-
 νων ἀνδραγαθίας νομίζεσθε· εἰ δὲ περὶ ἡμῶν γινώσκεισθε μὴ τὰ
 ἑλπίσας, οὐ γὰρ ἀσφατῇ κρινεῖτε τὴν δίκην τήνδε, ἐπαινούμενοι δὲ περὶ
 τῶν ἡμῶν μεμπῶν, ὁρᾶτε ὅπως μὴ οὐκ ἀποδεξώμεναι ἀνδρῶν ἀγα-
 θῶν καὶ αὐτοῖς ἀμείνους ὄντας ἀπρεπές· τι ἐπιγινώσκουσι, οὐδὲ πρὸς
 ἡμῶν τοῖς κοινοῖς σκίλλα ἀπὸ ἡμῶν τῶν εὐεργετῶν τῆς Ἑλλάδος
 ἐκπιδοῦναι. 2. δεινὸν δὲ δόξει εἶναι Πλαταιαν Λακεδαιμονίου·
 περὶ τῆς καὶ τοῦ μὲν πικτέρας ἀναγράψαι ἐς τὸν τρίποδα τὸν
 ἐν Δελφοῖς δὲ ἀρετὴν τῇ πόλει, ἡμᾶς δὲ καὶ ἐκ παντὸς τοῦ Ἑλ-
 ληνικοῦ πατριωκῆς διὰ Θηβαίους ἐξαλειψαί. 3. ἐς τοῦτο γὰρ δὴ
 τῶν ἡμετέρων προεχωρήκαμεν, οἵτινες Μήδων τε κρατησάντων ἀπολ-
 ῖναι καὶ τῶν ἐν ἡμῖν τοῖς πρὶν φιλιῶν Θηβαίων ἰσχυρόμεθα,
 καὶ οὐδὲν ἀγῶνας τοῖς μεγίστοις ὑπέστημεν, τότε μὲν, τὴν πόλιν εἰ
 ἐκπεδομένην, ἡμῶν διασθαρῆσαι, οὐδὲν δὲ θανάτου κρινεσθαι. 4.
 ἐπερωσόμεθα ἐκ πάντων Πλαταιῆς οἱ παρὰ δυνάμιν πρόθυμοι
 τοῖς Ἑλλήσις ἐρημοὶ καὶ ἀτιμώρητοι· καὶ οὐτε τῶν τότε ξυμ-
 πορῶν ὡς οὐδεὶς, ἡμεῖς τε, ὧς Λακεδαιμόνιοι, ἢ μόνη ἐλπίς,
 καὶ μὴ οὐ βέβαιοι ἦτε. LVIII. καίτοι ἀξιοῦμέν γε, καὶ θεῶν
 καὶ τῶν ξυμμαχικῶν ποτε γενομένων, καὶ τῆς ἀρετῆς τῆς ἐς
 Ἑλλήνας καμψυθῆναι ἡμᾶς καὶ μεταγινώσκειν εἰ τι ὑπὸ Θηβαίων
 ὄντε, τῆς τε δωρεῆς ἀνταπαιτῆσαι αὐτοὺς μὴ κτείνειν οὐς μὴ
 ποτε, σωσθῆναι τε ἀπὸ αἰσχροῦς κομίσασθαι χάριν, καὶ μὴ
 ἐκδοῦναι ἄλλοις κακίαν αὐτοῖς ἀντιλαβεῖν. 2. βραχὺ γὰρ τὸ
 ἔτερον σώματα διασθαρῆσαι, ἐπίπονον δὲ τὴν δύσκλησαν αὐτοῦ
 τῶν. ἔχθρους γὰρ ἡμᾶς εἰκότως τιμωρήσεσθε, ἀλλ' εὖ-
 καὶ ἀνάγκην πολέμησαντας. 3. ὥστε καὶ τῶν σωμάτων
 τοιοῦντες ὅσα ἂν δικάζοιτε καὶ προοσύντες, ὅτι ἐκόντας

γενομένοις. ὧν ὑμεῖς τούταντίον ἂν δρᾶσαι
β. σκέψασθε δέ· Πανσανίας μὲν γὰρ ἔθαπ
γῇ τε φιλίᾳ τιθέναι καὶ παρ' ἀνδράσι τοιοῦ
νεῖτε ἡμᾶς καὶ χώραν τὴν Πλαταιίδα Θηβα
ῇ ἐν πολεμίᾳ τε καὶ παρὰ τοῖς ἀνθένταις
ρους καὶ ξυγγενεῖς, ἀτίμους γερῶν ὧν τῶν
πρὸς δὲ καὶ γῆν ἐν ᾗ ἡλευθερώθησαν οἱ Ἑλ
τε θεῶν οἷς εὐξάμενοι Μήδων ἐκράτησαν ἐ
τὰς πατρίους τῶν ἐσσημένων καὶ κτισάντων
οὐ πρὸς τῆς ὑμετέρας δόξης, ὡς Λακεδαιμόν
κοινὰ τῶν Ἑλλήνων νόμιμα καὶ ἐς τοὺς πε
σοῦτε ἡμᾶς τοὺς εὐεργέτας, ἀλλοτριᾶς ἔνεκα
ἀδικηθέντας, διαφθεῖραι, φείσασθαι δὲ καὶ ἐν
μῇ οἴκῳ σώφρονι λαβόντας, μὴ ὧν πεισόμε
κατανοοῦντας, ἀλλ' οἷοί τε ἂν ὄντες πάθοιμι
τον τὸ τῆς ξυμφορᾶς, ὅτινί ποτ' ἂν καὶ ἂν
ἡμεῖς τε, ὡς πρόπον ἡμῖν καὶ ὡς ἡ χρεία
ὑμᾶς, θεοὺς τοὺς ὁμοβωμίους καὶ κοιτοὺς τι
ώμενοι, πείσαι τάδε, προφερόμενοι ὄρκους οὐ
ῶμοσαν, μὴ ἀμνημονεῖν, ἰκέται γιγνόμεθα ὑμῶν
φων, καὶ ἐπικαλούμεθα τοὺς κεκμηῶτας μὴ
βαίοις μηδὲ τοῖς ἐχθίστοις πάλαι.

πράστας τὸν ξυγγυχόντα κίνδυνον ἴασαι ἡμᾶς αὐτοὺς ἐλίσθαι. ἂ ἐπισκίπτομεν τε ἅμα μὴ, Πλαταιῆς ὄντες, οἱ προθυμότεστοι παρὰ τοὺς Ἕλληνας γενόμενοι, Θιβραίοις, τοῖς ἡμῖν ἐχθίστοις, ἐκ τῶν ἐμετέρων χειρῶν καὶ τῆς ὑμετέρας πίστεως, ἰκέται ὄντες, ὡς Λακεδαιμόνιοι, παραδοθῆναι, γυγνέσθαι δὲ σωτήρας ἡμῶν καὶ μὴ τοῖς ἄλλοις Ἕλλησις ἐλευθεροῦντας ἡμῶν διολίσσαι.

LX. Τοιαῦτα μὲν οἱ Πλαταιῆς εἶπον. οἱ δὲ Θιβραῖοι δέισαντες πρὸς τὸν λόγον αὐτῶν μὴ οἱ Λακεδαιμόνιοι τι ἐκδώσι, παρελθόντες ἴσασαι καὶ αὐτοὶ βούλεσθαι εἰπεῖν, ἐπειδὴ καὶ ἐκείνοις παρὰ γυναικὸν τὴν αὐτῶν μακρότερος λόγος ἐδόθη τῆς πρὸς τὸ ἔργημα ἀποκρίσεως. ὥς δ' ἐκέλευσαν, ἔλεγον τοιαῦτα.

LXI. Τοῖς μὲν λόγους οὐκ ἂν ὑψησάμεθα εἰπεῖν, εἰ καὶ αὐτοὶ θαρσύνοντες τὸ ἐρωτηθὲν ἀπεκρίναντο, καὶ μὴ ἐπὶ ἡμῶν τραπόμενοι κατηγορίας ἐποιήσαντο, καὶ περὶ αὐτῶν ἕξω τῶν προκειμένων, καὶ ἅμα οὐδὲ ἡτοιμαμένων, πολλὴν τὴν ἀπολογίαν, καὶ ἐπαινον ὧν οὐδεὶς ἠμύνετο. εἰ δὲ πρὸς μὲν τὰ ἀντειπεῖν δεῖ, τῶν δὲ ἐλεγχον ποιητέων, ἵνα μίτε ἡ ὑμετέρα αὐτοῖς κακία ὡφελῇ μίτε ἡ τούτων. ἡ τὴν δ' ἀληθεὶς περὶ ἀμφοτέρων ἀκούσαντες κρίνητε. 2. ἡμεῖς αὐτοῖς διάφοροι ἐγετόμεθα πρῶτον, ὅτι, ἡμῶν κτισάντων Πλαταιῶν τῆς ἄλλης Βοιωτίας, καὶ ἄλλα χωρία μετ' αὐτῆς, ἡ ἰσχύς ἀνθρώπων ἐξελάσαντες ἔσχομεν, οὐκ ἡξίουν οὗτοι, ὃ ἐτάχθη τὸ πρῶτον, ἡγεμονεύεσθαι ἢ ἡμῶν, ἕξω δὲ τῶν Βοιωτῶν παριβαίνοντες τὰ πάτρια, ἐπειδὴ προσηραγαῶν παρεχώρισαν πρὸς Ἀθηναίους καὶ μετ' αὐτῶν πολλὰ ἡμῶν τῶν, ἀνθ' ὧν καὶ ἀντέπασχον. LXII. ἐπειδὴ δὲ καὶ ὁ βασιλεὺς ἐλθεῖν ἐπὶ τὴν Ἑλλάδα, ὡς μόνον Βοιωτῶν οὐκ ἐμδίσαι, καὶ μέλει αὐτοῖς τε ἀγάλλοιται καὶ ἡμῶν λοιδοροῦσιν. 2. ἡμεῖς ἴσασιν μὲν αὐτοὺς οὐκ ἔχοντες διότι οὐδ' Ἀθηναίους, τῇ μὲντοι ἰδίᾳ ὑπεροχῇ ἰσχυρότερον Ἀθηναίων ἐπὶ τοὺς Ἕλληνας μόνους ποιεῖται ἀντιζῆσαι. καίτοι σκόψασθε ἐν οἷῳ εἶδει ἐκάτεροι τοῦτο ἐπράξαν. 3. ἡμῖν μὲν γὰρ ἡ πόλις τότε ἐνύχναται καὶ ὁ γαργήσιος ἐπὶ τοῖς πολίτευμα οὔτε κατὰ δημοκρατίαν δὲ ἐπὶ τῶν μὲν καὶ τῶν σωφρονεσιμῶν ἐναρτιώτατον. ἔγω δὲ τυράντιον, δειαστείαν ὀλίγων ἀνδρῶν εἶχε τὰ πραγμα. 4. καὶ οὗτοι ἰδίᾳς δυνάμεις ἐλπίσαντες ἐπὶ μᾶλλον στήθει, τοῦ Μίδου κρατήσας, κατέχοντες ἰσχύς τὸ πλῆθος ἐληγάγον.

παρασκευῇν ὅσην οὐκ ἄλλοι τῶν συμμάχων.
μηδισμόν τοσαῦτα ἀπολογούμεθα. LXII
τε ἡδίκηκατε τοὺς Ἕλληνας καὶ ἀξιώτερι
πειρασόμεθα ἀποφαίνειν. 2. ἐγένεσθε ἐπὶ
ὡς φατέ, Ἀθηναίων ξύμμαχοι καὶ πολῖται.
ἡμᾶς μόνον ὑμᾶς ἐπάγεσθαι αὐτούς, καὶ μὴ
ἄλλοις, ὑπάρχον γε ὑμῖν, εἴ τι καὶ ἄχοι
Ἀθηναίων, τῆς τῶν Λακεδαιμονίων τῶνδε ἡ
μαχίας γεγενημένης, ἣν αὐτοὶ μάλιστα προβα
ἡμᾶς τε ὑμῶν ἀποτρέπειν καὶ τὸ μέγιστον, αἰ
εσθαι. ἀλλ' ἐκόντες καὶ οὐ βιαζόμενοι εἴτε
Ἀθηναίων. 3. καὶ λέγετε ὡς αἰσχρὸν ἦν προδο
πολὺν δέ γε αἰσχιοι καὶ ἀδικιώτερον τοὺς πάρ
προδοῦνται, οἷς ξυνωμόσατε, ἢ Ἀθηναίους μόν
δουλουμένους τὴν Ἑλλάδα, τοὺς δὲ ἐλευθεροῦντι
αὐτοῖς τὴν χάριν ἀνταπίδοτε οὐδὲ αἰσχύνῃς ἀ
μὲν γὰρ ἀδικούμενοι αὐτούς, ὡς φατέ, ἐπηγάγεσ
ἄλλους ξυνεργοὶ κατέστητε. καίτοι τὰς ὁμοί
θιδόναι αἰσχρὸν μᾶλλον ἢ τὰς μετὰ δικαιοσύνη
εἰς ἀδικίαν δὲ ἀποδιδόμενας. I. XYIV

ἅτα οὔτε ἄκοιτες ἔχοντες τε τοὺς νόμους οἷοντι μῆτι τοῦ
 καὶ οἰδεῖς ἡμᾶς βιασαμένους ὥσπερ ἡμᾶς. τὴν τελευταίαν
 οὐκ ἐπιτελεῖσθαι προκλήσιν ἐς ἡσυχίαν ἡμῶν, ὥστε μηδεμί-
 νη ἀνέιναι, οὐκ ἰδέσθε. 4. τίτες, ἂν ἡμῶν δικαιοτέροι πᾶσι
 Ἕλλησι μισοῖντο, οἵτινες ἐπὶ τῷ ἐκείνων κακῷ ἀνδραγαδίαν
 ἔδειξαν; καὶ ἡ μὲν ποτε χορηγοὶ ἐγένεσθαι, ὡς φασί, οἱ πρῶ-
 ται τὴν ἐπιδείξαντες, ἡ δὲ ἡ γένεσις ἀπὸ ἐβουλήσετο, ἐξελθόντες ἐς τὸ
 ἐξ. μετὰ γὰρ Ἀθηναίων ἀδικοὺς ὁδὸν ἰόντων ἐχρημάσαντες.
 μὲν οὖν ἐς τὸν ἡμέτερόν τε ἀκούσιον μηδεμὸν καὶ τὸν
 ἰσχυρόν ἀντικείμεν τοιαῦτα ἀποφαίνονται. LXV. ἡ δὲ
 αὖτε ἡμεῖς ἀδικηθῆναι, πορνοῦμεν; γὰρ ἔλθω ἡμᾶς, ἐν
 αἷς καὶ ἐρομενῶν ἐπὶ τὴν ἐμετέραν πόλιν, οὐκ ἐπιτρέψαντες
 τοῖσι; ἡμῶν μᾶλλον ἀμαρτεῖν. 2. ἡ μὲν γὰρ ἡμᾶς, αἱτοί
 ἐπὶ τὴν πόλιν ἐλθόντες ἐμαχόμεθα καὶ τὴν γῆν ἰδρύμεν ὡς
 ἐλθόντες, ἀδικούμεν. εἰ δὲ αἰδοῖς ἡμῶν οἱ τιμῶν καὶ χρημάτων
 ἐλθόντες, μὲν ἐξω ξυμμαχίαν ἡμῶν ταῦτα. ἐλθόντες δὲ
 ἐπὶ τὸν πάντων Βοιωτῶν πάτριον καταστήσονται. ἐπὶ τῇ πόλει
 τί ἀδικούμεν; οἱ γὰρ ἄκοιτες παρανομῶσι μᾶλλον τῶν
 ἡμῶν. 3. ἀλλ' οὐκ ἐκείνοι, ὡς ἡμῶν χεῖρας, εἰς τὴν πόλιν
 ἐλθόντες, ὥσπερ ἡμεῖς, καὶ πλείονα παραβιάσωμεν. τὴν
 πόλιν ἀναστάντες καὶ ἐς τὴν αἰτῶν πόλιν ἔλθω. ἐλθόντες
 ἐπὶ τὴν πόλιν, ἐβουλήσαντο τοὺς τε ἐμῶν χεῖρας, ὡς ἐλθόντες
 ἐπὶ τὴν πόλιν, ἐβουλήσαντο τοὺς τε ἀμείνους τὰ ἄλλα ἔχοντες, σωτηρίαν
 ἐπὶ τῇ πόλει καὶ τῶν σωμάτων τὴν πόλιν οὐκ ἀλλοτρίαν ἔσθαι.
 τὴν ξυμμαχίαν οἰκιστοῦντες, ἐλθόντες οἰδεῖν καθίστασθαι.
 ὅμοιος ἐκπείδους. LXVI. ταχέως δὲ ἐλθόντες ἐπὶ τὴν πόλιν
 ἐβουλήσαντο οἷοντι γὰρ ἰδικησάντων οἰδεῖν, παρανομῶσι τε
 ἡμῶν κατὰ τὰ πάντων Βοιωτῶν πάτριον καταστήσονται. ἐπὶ τῇ πόλει
 τί ἀδικούμεν; 2. καὶ ἡμεῖς ὁσμεῖοι χωρίζασθαι, καὶ ξυμμαχίαν
 ἐπὶ τῇ πόλει μὲν πρῶτον ἰδικάζετε. ἐπὶ τῇ πόλει δὲ κατενοήσαντες,
 ἐλθόντες οἰδεῖν, εἰ ἄρα καὶ ἰδικησάντων τε ἀποφασίζονται.
 μετὰ τοῦ πλείονος ἡμῶν ἐσελθόντες, τὰ ὡς ἐμῶν χεῖρας
 ἐλθόντες, μὲν πρῶτον ἰδικάζετε, λόγους τε πλείονας ὥστε
 ἐπιθέμενοι δὲ παρὰ τὴν ξυμμαχίαν, οἷοντι ὡς ἐμῶν χεῖρας
 ἀδικούμεν, οὐκ ὅμοιος ἀλλοτρίαν κατὰ τὸν πόλιν γὰρ δὲ τὰ
 οὐκ ὅμοιος ἀλλοτρίαν κατὰ τὸν πόλιν γὰρ δὲ τὰ

καὶ ταυτὰ, ὦ Λακεδαιμόνιοι, τοὶ
καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδὴ
γνωσόμενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον τετιμωρ
ᾶς ἀρετᾶς, εἴ τις ἄρα καὶ ἐγένετο, ἀκούον
τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, το
διπλασίαν ζημίαν, ὅτι οὐκ ἐκ προσηκόντι
ὀλοφυρμῶ καὶ οἴκτῳ ὠφελείσθωσαν, πα
ὑμετέρων ἐπιβοώμενοι καὶ τὴν σφετέραν ἐρη
ἄνταποφαίνομεν πολλῶ δεινότερα παθῶ
ἡλικίαν ἡμῶν διεφθαρμένην, ὣν πατέρες ο
Βοιωτίαν ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, ο
μέντοι καὶ οἰκίαι ἐρημοὶ πολλῶ δικαιοτέρα ὑ
τούσδε τιμωρήσασθαι. 4. οἴκτου τε ἀξιώτε
πῆς τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δι
ἰσταντία ἐπίχαρτοι εἶναι. 5. καὶ τὴν νῦν ἐρημί
ρους γὰρ ἀμείνους ξυμμάχους ἐκόντες ἀπεώ
τε οὐ προπαθόντες ὑφ' ἡμῶν, μίσει δὲ πλέον
οὐκ ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν, ἐν
καὶ οὐχὶ ἐκ μάχης χειρὸς προῖσχύμενοι, ὥς
ξυμβάσεως εἰς δίκην σφᾶς αὐτοὺς παραδόντι
ὦ Λακεδαιμόνιοι, καὶ τῶ τῶν Ἑλλήνων νόμῳ
θέντι, καὶ ἡμῖν ἄνομα παθοῦσιν ἀνταπόδοι
πρόθυμοι γεγονέναι.

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λακεδαιμόνιοι
 ἀποστὰς νομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔχει, εἴ τι ἐν τῇ
 πολέμῳ ἐν αὐτῶν ἀγαθὸν παύσθαι, διότι τίς τε ἄλλοι χρόνον
 ἔχοντες διδοὺν αὐτοὺς κατὰ τὰς παλαιὰς Πανσανίου μετὰ τὸν Μη-
 δον σπουδὰς ἰσχυρίζεται, καὶ ὅτε ὕστερον, ἢ πρὸ τοῦ περιτελεῖ-
 σθαι προκρίνοτο αὐτοῖς, κοιτοὺς εἶναι κατ' ἐκείνα, ὥς οὐκ ἰδέ-
 σθαι, ἰσχυρίζονται τῇ ἐαυτῶν δικαίᾳ βουλήσκει ἐκσποιοδοὶ ἤδη ἐπὶ
 αὐτῶν κακῶ, πεποιθέναι, ἀνθὶς τὸ αὐτὸ ἔτι ἐκαστος παραγκυρό-
 ναι καὶ ἰσχυρότερος εἴ τι Λακεδαιμονίους καὶ τοὺς ξυμμάχους
 ἔχοντες ἐν τῇ πολέμῳ δεδρακότες εἰσὶν, ὅποτε μὴ φεύειν, ἀπα-
 ρηται ἀπέκτεινον καὶ ἐξαιρέτοιν ἐποιήσαντο οὐδένα. 2. διὲρ θη-
 βων δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσονες διακοσίων, Ἀθηναίων
 δὲ πέντε καὶ εἴκοσι, οἱ ξυτεπολιορκούντο· γυναικας δὲ ἠνδρακμή-
 δοντες. 3. τὴν δὲ πόλιν ἐπαικτόν μὲν τινα Θηβαῖοι Μεγαρίων
 ἠνδρακμήδοντες κατὰ στάσις ἐκπεπτωκόσι καὶ ὅσοι τὰ σφέτερα προ-
 σέονται, Πλαταιῶν περιήσαν, ἔδωσαν ἐνοικεῖν· ὕστερον δέ, καθε-
 λόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων, ὠκοδόμησαν
 πρὸς τῇ Ἡραίᾳ καταγώγιον διακοσίων ποδῶν, πανταχῇ κίχλη
 οἰκήματα ἔχον κίττωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι
 τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἢ ἦν ἐν τῇ τείχει
 ἐπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκεύασαντες ἀνέθεσαν
 τῇ Ἡρᾷ, καὶ τῶν ἐκατόμποδον λίθινον ὠκοδόμησαν αὐτῇ. τὴν
 δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐνέμοντο
 Θηβαῖοι. 4. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λακε-
 δαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἔνεκα, νομί-
 ζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὠφελί-
 μους εἶναι. 5. καὶ τὰ μὲν κατὰ Πλάταιαν ἔτει τρίτῳ καὶ ἐνε-
 τικοντιῷ ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελείετο.

LXIX. Αἱ δὲ τεσσαράκοιτα νῆες τῶν Πελοποννησίων αἱ
 Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὥς τότε φεύγουσαι διὰ τοῦ πελάγους,
 ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμα-
 σθεῖσαι, καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατη-
 γήθησαν, καταλαμβάνουσιν ἐν τῇ Κυλλήνῃ τρισκαίδεκα τριήρεις
 Λευκαδίων καὶ Ἀμπρακιωτῶν καὶ Βυραῖδων τὸν Τέλλιδος ξύμ-
 βοεως Ἀλκίδης ἐπεληλυθότα. 2. ἐβούλοντο γὰρ οἱ Λακεδαιμόνιοι,
 ὥς τῆς Λέσβου ἡμαρτήκεσαν, πλεον τὸ παντικὸν ποιήσαντες αἱ

τὴν Κέρκυραν πλεῦσαι στασιάζουσαν, δώδεκα μὲν ναυσὶ μόνον παρόντων Ἀθηναίων περὶ Ναύπακτον, πρὶν δὲ πλέον τι ἵτις θῆναι ἐκ τῶν Ἀθητῶν ναυτικόν, ὅπως προφθάσωσι· καὶ πασκευάζοντο ὃ τε Βρασίδας καὶ ὁ Ἀλκίδας πρὸς ταῦτα.

LXX. Οἱ γὰρ Κερκυραῖοι ἐστασίαζον, ἐπειδὴ οἱ αἰχμηταὶ ἦλθον αὐτοῖς οἱ ἐκ τῶν περὶ Ἐπίδαμνον ναυμαχιῶν, ὑπὸ θίων ἀφεθέτες, τῷ μὲν λόγῳ ὀκτακοσίων ταλάντων τοῖς πρὸ νοῖς διηγγυημένοι, ἔργῳ δὲ πεπεισμένοι Κορινθίοις Κέρκυραν ποιῆσαι. καὶ ἔπρασσον οὗτοι, ἕκαστον τῶν πολιτῶν μειότερον ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν. 2. καὶ ἀφικόμενοι Ἀττικῆς τε νεὼς καὶ Κορινθίας πρίσβεις ἀγροσῶν καὶ ἐς λόγῳ καταστάντων, ἐψηφίσαντο Κερκυραῖοι Ἀθηναίοις μὲν ξύμμενοι εἶναι τὰ ξυγκείμενα, Πελοποννησίοις δὲ φίλοι, ὥσπερ καὶ πρότερον. 3. καὶ ἦν γὰρ Πειθίας ἐθελοπρόξενός τε τῶν Ἀθηναίων καὶ τοῦ δήμου προεστήκει, ὑπάγονσιν αὐτὸν οὗτοι οἱ ἄνδρες ἐπὶ δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν καταδουλοῦν. 4. ὁ δὲ ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλουσιωτάτους πέντε ἄνδρας, φάσκων τέμνειν χάρακας ἐκ τοῦ τε Διὸς τεμένους καὶ τοῦ Ἀκκίονος· ζημίᾳ δὲ καθ' ἑκάστην χάρακα ἐπέκειτο στατήρ. 5. ὁφλόντων δὲ αὐτῶν καὶ πρὸς τὰ ἱερὰ ἱκετῶν καθεζομένων διὰ πλῆθος τῆς ζημίας, ὅπως ταξάμενοι ἀποδῶσιν, ὁ Πειθίας, ἐτύγγατε γὰρ καὶ βουλῆς ὢν, πείθει ὥστε τῷ νόμῳ χρῆσασθαι. 6. οἱ δ' ἐπειδὴ

ἢ μή τις ἐπιστροφὴ γένηται. LXXII. ἐλθόντων δέ, οἱ
 ἄνθρωποι τοῖς τε πρέσβεις ὥς νευτερίζοντες, ξέλλαρόντες, καὶ
 ἔπειτα, κατέθετο ἐς Αἴγιον. 2. ἐν δὲ τούτῳ τῶν Κερ-
 αίων οἱ ἔχοντες τὰ πρῶτα ἐλθούσης τριήρους Κορινθίας
 Λακεδαιμονίων πρέσβων ἐπιτίθεται τῷ δήμῳ, καὶ μαχόμενοι
 εἰσι. 3. ἀφικόμενης δὲ νηυτός, ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν
 τα μετῴκει τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξέλλαγίς
 θη, καὶ τὸν Ἑλλαικὸν λιμένα ἔχον· οἱ δὲ τὴν τε ἀγορίαν
 ἔχοντες, ὅπερ οἱ πολλοὶ ἔχοντες αὐτῶν, καὶ τὸν λιμένα τὸν πρὸς
 καὶ πρὸς τὴν Ἱπείρον. LXXIII. τῇ δ' ὑστεραίᾳ ἰκχυροῦσι
 οἱ ἄνθρωποι, καὶ ἐς τοὺς ἀγροὺς περιέπεμπον ἀμρότεροι, τοὺς
 παρακαλοῦντες τε καὶ ἐλευθερίαν ὑπισχνούμενοι· καὶ τῇ
 αὖτις τῶν οἰκετῶν τὸ πλῆθος παρεγένετο ξύμμαχον, τοῖς δ'
 ἐκ τῆς Ἱπείρου ἐπικούροι ὀκτακόσιοι. LXXIV. διαλυού-
 ντων μίχην αἰθίς γίνεται, καὶ πικρὰ ὁ δῆμος, χωρίων
 καὶ πλῆθει προέχων· αἱ τε γυναικες αὐτοῖς τολμηρῶς
 ἐφύοντο βάλλονταί ἀπὸ τῶν οἰκιῶν τῇ χειρὶ καὶ παρὰ
 τοῖς οἰκίστοισιν τὸν θόρυβον. 2. γενομένης δὲ τῆς τροπῆς περὶ
 τῆς πόλεως, δείσαντες οἱ ὀλίγοι μὴ αὐτοβουλῇ ὁ δῆμος τοῖς τε
 χωρίοις τε ἐπιβλήσῃ καὶ σφᾶς διασθῆναι, ἐμπιπράσι
 αἱ τῆς ἐν κέλευθ τῆς ἀγορῆς καὶ τὰς ξυνοικίας, ὅπως
 οὐδὲς, φειδόμενοι οὔτε οἰκίας οὔτε ἀλλοτρίας· ὥστε καὶ
 πολλὰ ἐμπόρων κατακαύθη καὶ ἡ πόλις ἐκινδύνευσεν πᾶσι
 ἔσθαι, εἰ ἄνθρωπος ἐπεγένετο τῇ γλῶσσι ἐπίφορος ἐς αὐτήν.
 ἰ μὲν παυσάμενοι τῆς μάχης ὥς ἐκείνητοι ἡσυχάζετε, τῇ
 ἡ γυναικὶ ἦσαν· καὶ ἡ Κορινθία καὶ τοῦ δήμου κεκαρτε-
 ρεῖται, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν Ἱπείρον
 ἐκτοκισθίσαν. LXXV. τῇ δ' ἐπιγινόμενῃ ἡμέρᾳ
 αὐτῶν ὁ Ἀντρέων, Ἀθηναίων στρατηγός, παρεγγίγνεται
 ἐκ Λακεδαιμονίων δωδεκα ταυρὶ καὶ Μισσηνίων πεντακισίους
 ἐκ τῆς πόλεως τε ἐπρασσε, καὶ πείθει ὥστε ἔγχεσθαι
 ὁ δὲ μὲν αἰδοῦναι τοὺς αἰτιωτάτους καὶ τοὺς, οἱ δὲ καὶ
 τοὺς, ὁ ἄλλος οἰκεῖν, σποιδῶς πρὸς ἀλλήλους ποιησά-
 μενος Ἀθηναίους, ὥστε τοὺς αἰτιωτάτους ἔχθους καὶ γλῶσσι
 2. καὶ ὁ μὲν ταῦτα πρῶτος ἐμελλεν ἀποπλεέσθαι·
 ὁ δὲ δῆμος προστάται πείθουσιν αὐτὸν πάντα μὲν αὐτῶν τῶν

ἐμμελὲς ἀπιστίας, τὰ τε ὄπλα αὐτῶν ἐκ τῶν αὐτῶν τινὰς οἷς ἐπέτυχον, εἰ μὴ Νικόστρατον. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα καθ' ἑκάστην καὶ γίνονται οὐκ ἐλάσσονες τετρακκοδεύσας μὴ τι νεωτερίσωσιν, ἀτίστησί τε αὐτοῦ μίξει ἐς τὴν πρὸ τοῦ Ἡραίου νῆσον, καὶ αὐτοῖς διαπέμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οὔσι ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον ἐκ Κυλλήνης Πελοποννησίων νῆες, μετὰ τὸν ἐκ ἔφορμοι οὔσαι, παραγίγνονται τρεῖς καὶ πεντήκοντα Ἀλκίδας, ὥσπερ καὶ πρότερον, καὶ Βρασιδᾶς ὁ πλεῖον. ὁρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῆς ἡπείρου πλεον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ πολλῶν βημένοι τὰ τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλουν, ἅμα ἐξήκοντα ναῦς, καὶ τὰς αἰεὶ πληρουμένας ἐξ ἐναντίους, παραινούτων Ἀθηναίων σφᾶς τε εἰσάγειν, καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγενέσθαι τοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ νῆες ἠντομόλησαν, ἐν ἐτέραις δὲ ἀλλήλοις οἱ ἐμπλέον οὐδεὶς κόσμος τῶν ποιουμένων. 3. ἰδόντες δὲ τὴν ταραχὴν εἴκοσι μὲν ναυσὶ πρὸς τοὺς Κερκυραίῃς δὲ λοιπαῖς πρὸς τὸν Σύνον.

καὶ ἐπειρῶντο θορυβεῖν. 2. γνόντες δὲ οἱ πρὸς τοῖς Κερκυραίοις καὶ δισκόντες μὴ ὅπερ ἐν Ναυπάκτῃ γένοιτο ἐπιβοηθοῦσι· καὶ γινώσκονται ἀθροαί αἱ τῆς ἅμα τὸν ἐπίπλουν τοῖς Ἀθηναίοις ἐποιεῖντο. 3. οἱ δ' ἐπεχώρουν ἰδὼν πρῦμναν κρουόμενοι· καὶ ἅμα τὰς τῶν Κερκυραίων ἐβούλοντο προκατασηγεῖν, ὅτι μάλιστα ἐκ τῶν σχολῆς τε ἐπὶ χωροῦντων, καὶ πρὸς σφᾶς τεταγμένων τῶν ἐναντίων. 4. ἡ μὲν οὖν ναυμαχία, τοιαύτη γενομένη, ἐτελεύτα ἐς ἡλίον δύειν.

LXXIX. Καὶ οἱ Κερκυραῖοι, δέισαντες μὴ σφίσιν ἐπιπλεύσαντες ἐπὶ τὴν πόλιν, ὡς κρατοῦντες, οἱ πολέμιοι, ἢ τοὺς ἐκ τῆς πόλεως ἀναλάβωσιν, ἢ καὶ ἄλλο τι τρωτερίσωσι, τοὺς τε ἐκ τῆς πόλεως πάλιν ἐς τὸ Ἡραῖον διεκόμισαν καὶ τὴν πόλιν ἐφύλασσον. 2. οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμησαν πλεῦσαι κρατοῦντες τῇ ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ταῦς ἔχοντες τῶν Κερκυραίων ἀπέπλευσαν ἐς τὴν Ἱππειρον ὁθενπερ ἀνηγάγοντο. 3. τῇ δ' ὑστεραίᾳ ἐπὶ μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ φόβῳ ὄντας· καὶ Βρασίδου παραινοῦντος, ὡς λέγεται, Ἀλκίδα, ἰσοφύγον δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευκίμνην τὸ ἀκρωτήριον ἀποβάττες ἐπόρθον τοὺς ἀγρούς. LXXX. ὁ δὲ δῆμος τῶν Κερκυραίων ἐκ τούτου, περιδεὴς γεγόμενος μὴ ἐπιπλεύσωσιν αἱ τῆς, τοῖς τε ἰκέταις ἔξασαν ἐς λόγους καὶ τοῖς ἄλλοις, ὅπως σωθῇσεται ἡ πόλις. καὶ τίτας αὐτῶν ἐπεισαν ἐς τὰς ταῦς ἐσβῆναι· ἐπλήρωσαν γὰρ ὁμῶς τριάκοντα [προσδεχόμενοι τὸν ἐπίπλουν]. 2. οἱ δὲ Πελοποννήσιοι μέχρι μέσου ἡμέρας δηώσαντες τὴν γῆν, ἀπέπλευσαν, καὶ ἐπὶ τῇ νύκτι αὐτοῖς ἐφρονεωρήθησαν ἐξήκοντα νῆες Ἀθηναίων προσπλέουσαι ἀπὸ Λευκάδος· ὥς οἱ Ἀθηναῖοι, πνιθαρόμενοι τὴν στάσιν καὶ τὰς μετ' Ἀλκίδου ταῦς ἐπὶ Κέρκυραν μελλούσας πλεῖν, ἀπίστανται, καὶ Εὐρυμέδοντα τὸν Θουκλίωνος στρατηγόν. LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθύς κατὰ τάχος ἰκομίζοντο ἐπ' οἶκον παρὰ τὴν γῆν· καὶ ὑπερενεγκότες τὸν Λευκαδίων ἰσθμὸν τὰς ταῦς, ὅπως μὴ περιπλέοντες ὀφθῶσιν, ἀποκομίζονται. 2. Κερκυραῖοι δέ, αἰσθόμενοι τὰς τε Ἀττικὰς ταῦς προσπλέονσας, τὰς τε τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε Μεσσηνίους ἐς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς ταῦς πεμπλέουσαι κελεύσαντες ὥς ἐπλήρωσαν ἐς τὸν Ἰλλυρικὸν λιμένα, ἵν' ὅσῳ περιεκομίζοντο, τῶν ἐχθρῶν εἴ τινα λάβοιεν, ἀπέκτεινον· καὶ ἐκ τῶν νεῶν ὅσους ἐπεισαν ἐσβῆναι ἐκβιβάζοντες ἀπεχώρησαν,

Λερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦν
 τῇ μὲν αἰτίαν ἐπιφέροντες τοῖς τὸν δῆμον καὶ
 δέ τινας καὶ ἰδίᾳς ἐχθρας ἔτεκα, καὶ ἄλλοι χρη
 λομένων ὑπὸ τῶν λυβόντων· 5. πᾶσά τε ἰδέ
 καὶ οἶον φιλεῖ ἐν τῷ τοιούτῳ γίγνεσθαι, οὐδὲν
 ἔτι περαιτέρω. καὶ γὰρ πατὴρ παιῖδα ἀπέκτεινε
 ἀπασπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δὲ
 δομηθέντες ἐν τοῦ Λιοτύσου τῇ ἱερῇ ἀπέθανον
 στάσις προῖχώρησε· καὶ ἔδοξε μᾶλλον, διότι ἐν
 το, LXXXII. ἐπεὶ ὕστερόν γε καὶ πᾶν, ὡς εἰς
 ἐκινήθη, διαφορῶν οὐσῶν ἐκασταχοῦ τοῖς τε
 στάταις τοὺς Ἀθηναίους ἐπάγεσθαι καὶ τοῖς ὀλ
 δαιμοτίους, καὶ ἐν μὲν εἰρήνῃ οὐκ ἂν ἔχόντων πρὸ
 μων παρακαλεῖν αὐτούς· πολεμουμένων δέ, καὶ
 ἐκατέρους τῇ τῶν ἐναντίων κακώσει, καὶ σφίσιν α
 τοῦ προσποιήσῃ, ῥαδίως αἱ ἐπαγωγαὶ τοῖς νεω
 μένοις ἐπορίζοντο. 2. καὶ ἐπέπεσε πολλὰ καὶ χι
 σιν ταῖς πόλεσι, γιγνόμενα μὲν καὶ αἰεὶ ἐσόμενα
 φύσις ἀνθρώπων ἦ, μᾶλλον δὲ καὶ ἡσυχαιτέρα καὶ
 λαγμένα, ὡς ἂν ἕκασται αἱ μεταβολαὶ τῶν

σώφρων τοῦ ἀναιδέου προόχημα, καὶ τὸ πρὸς ἅπαν ξενετὸν
 ἡ ἀφρόν· τὸ δ' ἐμπλήκτως ὕξυ ἀνδρὸς μοίρῃ προσεείθη,
 καὶ δὲ τὸ ἐπιβουλεύεσθαι, ἀποτροπῆς προόχημα· εὐλογος.
 ὁ μὲν χαλεπαίνων πιστὸς αἰεὶ, ὁ δ' ἀντιλέγων αὐτῇ ὑποπτος.
 αἰεὶ δὲ τις τυχὼν ξενετὸς καὶ ὑποποίσις ἐστὶ δεινοτερος·
 αἰετὸς δέ, ὅπως μηδὲν αὐτῶν δείσει, τῆς τε ἐταιρίας διηλι-
 κῆς τοῖς ἐκαστοῖς ἐκπεπληγμένος. ἀπλῶς δὲ ὁ φθάσει τὸν
 ταχέος τι δρᾶν ἐπηγεῖτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διανο-
 ῖν. ὁ καὶ μὴ καὶ τὸ ξυγγεῖν τοῦ ἐταιρικοῦ ἀλλοτριώτερον
 διὰ τὸ ἐτοιμότερον εἶναι ἀπροσμάσιστος τολμᾶν· οὐ γάρ
 ὡν κινήτων νόμων ὠφέλειαι αἱ τοιαῦται ξυνοδοί, ἀλλὰ
 οἱ καθιστῶντες πλεονεξίαν. καὶ τὰς ἐς σαφὲς αὐτοῖς πίστεις
 θεῖον νόμον μᾶλλον ἐκρατύνοντο ἢ τῷ κοινῇ τι παραιομῆ-
 ρα τε ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα ἐνδύχοντο ἑρ-
 καῖ, εἰ προὔχοντες, καὶ οὐ γειραίρητι. ἀντιτιμωρίσασθαι τέ
 ἢ πλείονος ἢ ἢ αὐτὸν μὴ προπαθεῖν. καὶ οὐκοι εἴ πως
 οὐτο ξυναλλαγῆς, ἐν τῇ αὐτίκῃ πρὸς τὸ ἄπορον ἐκατέρῃ
 ἰσχυροὶ οὐκ ἔχοντων ἄλλοθεν δύνανται· ἐν δὲ τῇ παραιομ-
 ῆρῃ θάλασσαν, εἰ ἴδοι ἄφρακτος, ἴδιος διὰ τὴν πίστιν
 τοῦ ἢ ἀπὸ τοῦ προσαγοῖς, καὶ τὸ τε ἄσφαλλόν ἐληγίζετο
 ἀπείρη περιγετόμενος ξενέσεως ἀγῶνισμα προσελάμβανεν.
 οἱ πολλοὶ κυκοῖργοι ὅντες δεξιοὶ κέκληνται ἢ ἀμαθείς
 καὶ τῷ μὲν αἰσχύνονται, ἐπὶ δὲ τῷ ἀγᾶλλονται. ὁ πάν-
 ὦν αἴτιον ἀρχὴ ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ'
 ἢ ἐς τὸ φιλοτιμεῖν καθισταμένων τὸ πρόθυμον. οἱ γὰρ
 ὅλεσι προστάτες μετ' ὀνόματος ἐκάτεροι εὐπρεποῖς, πλε-
 οντομίας πολιτικῆς καὶ ἀριστοκρατίας σώφροντος προτι-
 μέν κοινὰ λόγῳ θεραπεύοντες ἀδύνα ἐποιοῦντο, παντὶ δὲ
 ὠπτιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμυσάν τε τι δει-
 τεξήσεσάν τε, τὰς τιμωρίας ἐστὶ μεῖζονες. οὐ μέγχι τοῦ δι-
 τῇ πολλοὶ ξιμφορὴν προτιθέετες, ἐς δὲ τὸ ἐκατέρῃς πο-
 νεῖν ἔχον ὀρίζοντες, καὶ ἢ μετὰ ψήφον ἀδίκον καταγινωτε-
 ρή, κτώμενοι τὸ κρατεῖν, ἐτοῖμοι ἴσαν τὴν αὐτίκῃ φιλοτι-
 μιᾶν. ὥστε εὐσεβὴς μὲν οὐδέτεροι ἐτόμιζον, εὐπρεπεί-
 ας ξυμβαίῃ ἐπιφθόως τι διαπραΐσασθαι, ἄμεινον ἴκαλον.
 α τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξενεγωτιζοῖτο ἢ

.., μη παθεῖν μᾶλλον προεσκόπουν ἢ πισ-
 οί φανυλότεροι γνώμην ὡς τὰ πλείω περιεγ-
 ναι τό τε αὐτῶν εἰδείς καὶ τὸ τῶν ἐναντία
 ἥσους ὥσι, καὶ ἐκ τοῦ πολυτρόπου αὐτῶν
 προεπιβουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα
 καταφρονούντες καὶ προαισθεῖσθαι καὶ ἔργα
 βάγειν ἃ γνώμη ἔξεστιν ἄφρακτοι μᾶλλον διε-
 LXXXIV. Ἐν δ' οὖν τῇ Κερκύρῃ τὰ
 μήθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλῆ-
 τῶν τῆς τιμωρίας παρασχόντων οἱ ἀνταμυνόρ-
 δὲ τῆς εἰωθυίας ἀπαλλυξείοντες τιτες, μάλιστα
 ἐπιθυμούντες τὰ τῶν πέλας ἔχειν, παρὰ δίκην
 μὴ ἐπὶ πλεονεξία ἀπὸ ἴσου δὲ μάλιστα ἐπιόντε
 πλείστον ἐκφερόμενοι ὡμῶς καὶ ἀπαραιτήτως
 παραχθέντος τε τοῦ βίου ἐς τὸν καιρὸν τοῦτος
 νόμων κρατήσασα ἢ ἀνθρωπεῖα φύσις, εἰωθυ-
 νόμοις ἀδικεῖν, ἀσμένῃ ἐδήλωσεν ἀκρατῆς μὲν
 σων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντος
 τε ὀσίου τὸ τιμωρεῖσθαι προὔτιθεσαν τοῦ τε μ-
 δαίνειν, ἐν ᾧ μὴ βλάπτουσαν ἰσὺν ἐλ-
 τὸν κρι-

ἰσχυρὸς ἐγένετο ἐν τῇ πόλει. 3. ἐπρεσβεύοντο δὲ καὶ ἐς Λακεδαιμόναια καὶ Κόρινθον περὶ καθύδου· καὶ ὡς οὐδὲν αὐτοῖς ἐπράσσετο, ἕσπερον χρόνον πλοῖα καὶ ἐπικούρους πιαραῖοι διέβησαν ἐς τὴν νῆσον, ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμτρήσιασταις, ὅπως ἀπόγνοια ἢ τοῦ ἄλλο τι ἢ τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰστώνην τεῖχος ἐνοικοῦνται ἐφθειρον τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θύρου τελεντώτιος Ἀθηναῖοι αὐτοῖς ἐστειλαν ἐς Σικελίαν καὶ Λάχητα τὸν Μελαγχόπου ἀδελφὸν αὐτῶν καὶ Χαροιάδην τὸν Εὐφιλήτουν. 2. οἱ γὰρ Συρακοῖαι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοισι καθέστυσαν. ξύμφορος δὲ τοῖς μὲν Συρακοσίοις ἦσαν, πλὴν Καμαριναίων, αἱ ἄλλαι δὲ πόλεις, αἵπερ καὶ πρὸς τὴν τῶν Λακεδαιμονίων τὸ πρῶτον, ἀφρομένη τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μὲντοι ἐπικυλίμεναι γε· τοῖς δὲ Λεοντῖνοις αἱ Χαλκιδικαὶ πόλεις καὶ Καμάρινα τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, ὅλησι δὲ κατὰ τὸ ξυγγεγὲς Λεοντίνων. 3. ἐς οὖν τὰς Ἀθήνας ἔρχονται οἱ τῶν Λεοντίνων ξύμμαχοι, κατὰ τε παλαιὰν ξυμμαχίαν καὶ οἱ Ἴωνες ἦσαν, πείθουσι τοὺς Ἀθηναίους πέμψαι σφίσι ταύς· ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἴργοντο καὶ τῆς θαλάσσης. 4. καὶ ἐπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος ἀφράσσει, βουλόμενοι δὲ μήτε οἶτον ἐς τὴν Πελοπόννησον ἄγεσθαι αὐτόθεν, πρόπειρόν τε ποιούμενοι εἰ σφίσι δυνατὰ εἴη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχίρῃα γενέσθαι. 5. καταστάντες οὖν ἐς Ῥήγιον τῆς Ἰταλίας τὸν πόλεμον ἐποιοῦντο μετὰ τῶν ξυμμάχων. καὶ τὸ θύρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ νύκτος τὸ δεύτερον ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιπούσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δὲ τις ὅμως διακοχή. 2. παρέμεινε δὲ τὸ μὲν ἕσπερον οὐκ ἔλασπον ἐνιαυτοῦ, τὸ δὲ πρότερον καὶ δύο εἴη, ὥστε Ἀθηναίων γε μὴ εἶναι ὅ,τι μᾶλλον ἐκιάκωσε τὴν δύναμιν. 3. τετρακοσίων γὰρ ὁπλιτῶν καὶ τετρακισχιλίων οὐκ ἔλάσσονος ἀπέθαιον ἐκ τῶν τάξεων καὶ τριακοσίων ἱππέων, τοῦ δὲ ἄλλου ὅλγον ἀπεξείρετος ἀριθμός. 4. ἐγένοντο δὲ καὶ οἱ πολλοὶ τότε σεισμοὶ τῆς γῆς, ἐν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς καὶ μάλιστα ἐν Ὀρχομενῷ τῷ Βοιωτῷ.

..... μη αντιδουναι δίκην.
 ὅρῳ δὲ γιγνώσκωσι· πάντων δὲ αὐτῶν
 LXXVII. καὶ ταῦτα, ὧς Λακεδαιμόνιοι, τοῦ
 καὶ ὑπὲρ ὑμῶν καὶ ἡμῶν, ἵνα ὑμεῖς μὲν εἰδῇ
 γνωσόμενοι, ἡμεῖς δὲ ἔτι ὀσιώτερον τετιμωρι
 ᾶς ἀρετᾶς, εἴ τις ἄρα καὶ ἐγέτετο, ἀκούοντε
 τοῖς μὲν ἀδικουμένοις ἐπικούρους εἶναι, τοῖς
 διπλασίας ζημίαις, ὅτι οὐκ ἐκ προσηκόντων
 ὀλοφνυμῶ καὶ οἴκτω ὠφελείσθωσαν, πατε
 ὑμετέρων ἐπιβωῶμενοι καὶ τὴν σφετέραν ἐρημί
 ἀνταποφαίνομεν πολλῶ δεινότερα παθούσι
 ἡλικίαν ἡμῶν διεφθαρμένην, ὧν πατέρες οἱ
 Βοιωτίαν ἄγοντες ἀπέθανον ἐν Κορωνείᾳ, οἱ
 μέντοι καὶ οἰκίαι ἐρημοὶ πολλῶ δικαιότεραν ὑμέ
 τούσδε τιμωρήσασθαι. 4. οἴκτου τε ἀξιώτερον
 πῶς τι πάσχοντες τῶν ἀνθρώπων· οἱ δὲ δικί
 ῃ ἀντιᾷ ἐπὶ χαρτοὶ εἶναι. 5. καὶ τὴν νῦν ἐρημί
 ας γὰρ ἀμείνους ξυμμάχους ἐκόντες ἀπεώσ
 τε οὐ προπαθόντες ὑφ' ἡμῶν, μίσει δὲ πλέον·
 οὐκ ἀνταποδόντες νῦν τὴν ἴσην τιμωρίαν, ἔτι
 καὶ οὐχὶ ἐκ μάχης χειρὸς προῖσιν·

LXVIII. Τοιαῦτα δὲ οἱ Θηβαῖοι εἶπον. οἱ δὲ Λυκεδαιμόνιοι ἔκτισται τομίζοντες τὸ ἐπερώτημα σφίσιν ὀρθῶς ἔξειν, εἴ τι ἐν τῷ πολέμῳ ἐπ' αὐτῶν ἀγαθὸν παπόνθασι, διότι τίν τε ἄλλον χρόνον ἔξιστον δῆθεν αὐτοὺς κατὰ τὰς παλαιὰς Πανσανίου μετὰ τὸν Μηδῶνα ἀποσθᾶς ἡσυχάζειν, καὶ ὅτε ὕστερον, ἢ πρὸ τοῦ περιτριγρίζεσθαι περιέχοντο αὐτοῖς, κοιτοὺς εἶναι κατ' ἐκείνα, ὡς οὐκ ἰδέσθαι, ἰγούμενοι τῇ ἑαυτῶν δικαίᾳ βουλήνῃ ἐκσποδοὶ ἴδῃ ἐπ' αὐτῶν κακῶς πεπονθέναι, αὐθις τὸ αὐτὸ ἔτα ἕκαστον παραγκυρόντας καὶ ἐρωτῶντες εἴ τι Λυκεδαιμονίους καὶ τοὺς ξυμμάχους ἀφῆδον ἐν τῷ πολέμῳ δεδρακότες εἰσίν, ὅποτε μὴ φάιν, ἀπαρτῶντες ἀπέκτεινον καὶ ἐξαίρετον ἐποιήσαντο οὐδένα. 2. διέφθικον δὲ Πλαταιῶν μὲν αὐτῶν οὐκ ἐλάσσους διακοσίων, Ἀθηναίων δὲ πάντα καὶ εἴκοσιν, οἱ ξυνεπολιόρκουντο· γυναικας δὲ ἡνδραπέδους. 3. τὴν δὲ πόλιν ἐναντὶν μὲν τινα Θηβαῖοι Μεγαρέων ἡνδράσι κατὰ στάσιν ἐκπαπτωκόσι καὶ ὅσοι τὰ σφέτερι προσηύοντες Πλαταιῶν περιῆσαν, ἔδουσαν ἐνοικεῖν· ὕστερον δὲ, καθελόντες αὐτὴν ἐς ἔδαφος πᾶσαν ἐκ τῶν θεμελίων, ὠκοδόμησαν πρὸς τῷ Ἡραίῳ καταγώγιον διακοσίων ποδῶν, πυρτιχῇ κύκλῳ οἰκήματα ἔχον κάτωθεν καὶ ἄνωθεν, καὶ ὀροφαῖς καὶ θυρώμασι τοῖς τῶν Πλαταιῶν ἐχρήσαντο, καὶ τοῖς ἄλλοις ἃ ἦν ἐν τῷ τείχει ἐπιπλα, χαλκὸς καὶ σίδηρος, κλίνας κατασκευάσαντες ἀνέθεσαν τῇ Ἡρᾷ, καὶ τῶν ἐκατόμποδον λίθινον ὠκοδόμησαν αὐτῇ. τὴν δὲ γῆν δημοσιώσαντες ἀπεμίσθωσαν ἐπὶ δέκα ἔτη, καὶ ἐτέμοντο Θηβαῖοι. 4. σχεδὸν δέ τι καὶ τὸ ξύμπαν περὶ Πλαταιῶν οἱ Λυκεδαιμόνιοι οὕτως ἀποτετραμμένοι ἐγένοντο Θηβαίων ἔνεκα, τομίζοντες ἐς τὸν πόλεμον αὐτοὺς ἄρτι τότε καθιστάμενον ὡς ἐλόμενος εἶναι. 5. καὶ τὰ μὲν κατὰ Πλάταιαν ἔπει τρίτῳ καὶ ἐνετειχιστῷ ἐπειδὴ Ἀθηναίων ξύμμαχοι ἐγένοντο οὕτως ἐτελείτησεν.

LXIX. Αἱ δὲ τεσσαράκοντα νῆες τῶν Πελοποννησίων αἱ Λεσβίοις βοηθοὶ ἐλθοῦσαι, ὡς τότε φεύγουσαι διὰ τοῦ πελάγους, ἐκ τε τῶν Ἀθηναίων ἐπιδιωχθεῖσαι καὶ πρὸς τῇ Κρήτῃ χειμασθεῖσαι, καὶ ἀπ' αὐτῆς σποράδες, πρὸς τὴν Πελοπόννησον κατηγέθησαν, καταλυμβάνουσιν ἐν τῇ Κυλλήνῃ τρισκαίδεκα τριήρεις Διευκαδίων καὶ Ἀμπρακιωτῶν καὶ Βυκαίδαν τὸν Τέλλιδος ξύμβουλον Ἀλκίδῃ ἐπεληλυθότα. 2. ἐβούλοντο γὰρ οἱ Λυκεδαιμόνιοι, ὡς τῆς Λέσβου ἡμαρτήκασιν, πλεόν τὸ ναυτικὸν ποιήσαντες ἐκ

...φύγετε, τῷ μὲν λόγῳ ὀκτακοσίαι
νοῖς διηγνημένοι, ἔργῳ δὲ πεπεισμένοι Κορι
ποιῆσαι. καὶ ἔπρασσον οὕτοι, ἕκαστον τὰ
ὅπως ἀποστήσωσιν Ἀθηναίων τὴν πόλιν.
Ἀττικῆς τε τεὼς καὶ Κορινθίας πρίσβεις ἀ
καταστάτων, ἐψηφίσαντο Κερκυραῖοι Ἀθη
ναίους εἶναι τὰ ξυγκείμενα, Πελοποννησίοις δὲ φιλα
ρον. 3. καὶ ἦν γὰρ Πειθίας ἐθελόπροξενός
καὶ τοῦ δήμου προεστῆκει, ὑπάγουσιν αὐτὸν
δίκην, λέγοντες Ἀθηναίοις τὴν Κέρκυραν κα
ἀποφυγὼν ἀνθυπάγει αὐτῶν τοὺς πλουσιωτά
τάς τῶν τεμένειν χάρακας ἐκ τοῦ τε Διὸς τεμέν
του. Ζημία δὲ καθ' ἑκάστην χάρακα ἐπέκειτο
των δὲ αὐτῶν καὶ πρὸς τὰ ἱερὰ ἰκετῶν καθεζι
τῆς ζημίας, ὅπως ταξάμενοι ἀποδῶσιν, ὁ Πειθ
καὶ βουλῆς ὦν, πείθει ὥστε τῷ τόμῳ χρῆσασθαι
τῷ τε τόμῳ ἐξείργοντο καὶ ἅμα ἐπνυθάνοντο
ἔτι βουλῆς ἐστὶ, μέλλειν τὸ πλῆθος ἀναπεῖναι
Ἀθηναίοις φίλους τε καὶ ἐχθροὺς νομίζουσιν, ξυ
λαβόντες ἐγχειρίδια ἐξαπινάτως εἰς τὴν βουλήν εἰς
Πειθίαν κτείνουσι. καὶ ἔτι...

ἵνα μὴ τις ἐπιστροφὴ γένηται. LXXII. ἐλθόντων δέ, οἱ Ἀθηναῖοι τοῖς τε πρέσβεις ὥς τεωτερίζοντας ξυλλαρόντες, καὶ οὗτοι ἱμῶν, κατέθετο ἐς Αἴγιον. 2. ἐν δὲ τούτῳ τῶν Κερκυραίων οἱ ἔχοντες τὰ πρίγματα ἐλθούσης τριήρους Κορινθίας καὶ Λακεδαιμονίων πρέσβεων ἐπιτίθεται τῷ δήμῳ, καὶ μαχόμενοι ἵκνται. 3. ἀφικομένης δὲ τυκτός, ὁ μὲν δῆμος ἐς τὴν ἀκρόπολιν καὶ τὰ μετώρα τῆς πόλεως καταφεύγει, καὶ αὐτοῦ ξυλλεγείς ἄφ' ἑθ. καὶ τὸν Ἑλλάϊκὸν λιμένα εἶχον· οἱ δὲ τὴν τε ἀγορὰν κατελάβον, ὑπὲρ οἱ πολλοὶ ἦκον αὐτῶν, καὶ τὸν λιμένα τὸν πρὸς πύλιν καὶ πρὸς τὴν Ἥπειρον. LXXIII. τῇ δ' ὑστεραίᾳ ἡεροβολίστον τε ὀλίγα, καὶ ἐς τοὺς ἀγρὸν περιέπεμπον ἀμφοτέρω, τοὺς δασίλους παρακυλοῦντές τε καὶ ἐλευθερίας ὑπισχνούμενοι· καὶ τῷ αὖθις δήμῳ τῶν οἰκετῶν τὸ πλῆθος παρεγένετο ξύμμαχον, τοὺς δ' αἰετοὺς ἐκ τῆς Ἥπειρου ἐπικούρου ὀκτακόσιοι. LXXIV. διαλιπούσης δ' ἡμέρας μάχη αὐθις γίγνεται, καὶ πρῶτον ὁ δῆμος, χωρίων τε ὠχὺ καὶ πλήθει προέχων· αἱ τε γυναῖκες αὐτοῖς τολμηρῶς συνεπιλάβοντο βάλλουσαι ἀπὸ τῶν οἰκῶν τῷ κεράμῳ καὶ παρὰ φύσιν ἐπομένους τὸν θόρυβον. 2. γετομένης δὲ τῆς τροπῆς περὶ δεξιῇ ὀπίσκει, δεισάντες οἱ ὀλίγοι μὴ αὐτοβρεῖ ὁ δῆμος τοῦ τε πεωρίου κρατήσκειν, ἐπελθὼν καὶ σφᾶς διαφθείρειν, ἐμπιπρᾶσαι τὰς οἰκίας τὰς ἐν κύκλῳ τῆς ἀγορᾶς καὶ τὰς ξυνοικίας, ὅπως μὴ ἢ ἐξοδος, φειδόμενοι οὔτε οἰκίας οὔτε ἀλλοτρίων· ὥστε καὶ χρήματα πολλὰ ἐμπόρων κατεκαύθη καὶ ἡ πόλις ἐκινδύνευσεν πᾶσι διαφθαρῆναι, εἰ ἄνεμος ἐπεγέτετο τῇ φλογὶ ἐπίφορος ἐς αὐτήν. 3. καὶ οἱ μὲν πανσάμενοι τῆς μάχης ὥς ἐκότεροι ἡσυχίασαντες τὴν σίκα ἐν φυλακῇ ἦσαν· καὶ ἡ Κορινθία ταῦς τοῦ δήμου κεκρατηκότος, ὑπεξατήγετο, καὶ τῶν ἐπικούρων οἱ πολλοὶ ἐς τὴν Ἥπειρον λαθόντες διεκομίσθησαν. LXXV. τῇ δ' ἐπιγυγνομένη ἡμέρᾳ Λικόστρατος ὁ Λιτρέφους, Ἀθηναίων στρατηγός, παραγίγνεται βοτρυῶν ἐκ Ναυπάκτου δώδεκα ναοὶ καὶ Μεσσηνίων πεντακοσίοις ὀπλίταις· ξύμβουσί τε ἐπρασσε, καὶ πείθει ὥστε ξυγχαρῆσαι ἀλλήλους, δέκα μὲν ἄνδρας τοὺς αἰτιωτάτους κρῖναι, οἳ οὐκέτι ἔμειναν, τοὺς δ' ἄλλους οἰκτεῖν, σπορδὰς πρὸς ἀλλήλους ποιησαμένους καὶ πρὸς Ἀθηναίους, ὥστε τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν. 2. καὶ ὁ μὲν ταῦτα πράξας ἔμελλεν ἀποπλεῖσθαι· οἱ δὲ τοῦ δήμου προστάται πείθουσιν αὐτὸν πέρτε μὲν ταῦς τῶν

αὐτῶν τινὰς οἷ' ἐπέτυχον, εἰ μὴ Νικόστρα
ἄν. ὁρῶντες δ' οἱ ἄλλοι τὰ γιγνόμενα κα
ίκεται καὶ γίγνονται οὐκ ἐλάσσους τετρα
δεύσας μὴ τι νεωτερίσωσιν, ἀγίστησί τε ἀν
μίξει ἐς τὴν πρὸ τοῦ Ἑραίου νῆσον, κα
αὐτοῖς διεπίμπετο.

LXXVI. Τῆς δὲ στάσεως ἐν τούτῳ οἱ
ἡμέρᾳ μετὰ τὴν τῶν ἀνδρῶν ἐς τὴν νῆσον
Κυλλήνης Πελοποννησίων νῆες, μετὰ τὸν
ἔφορμοι οὔσαι, παραγίγνονται τρεῖς καὶ πεντ.
Ἀλκίδας, ὥσπερ καὶ πρότερον, καὶ Βρασιίδα
πλει. ὀρμισάμενοι δὲ ἐς Σύβοτα λιμένα τῇ
πλεον τῇ Κερκύρᾳ. LXXVII. οἱ δὲ πολλ
βημένοι τὰ τ' ἐν τῇ πόλει καὶ τὸν ἐπίπλοι
ἅμα ἐξήκοντα ναῦς, καὶ τὰς αἰὲ πληρουμένας
ἐναντίους, παραινούντων Ἀθηναίων σφᾶς τε
σαι, καὶ ὕστερον πάσαις ἅμα ἐκείνους ἐπιγει
τοῖς πρὸς τοῖς πολεμίοις ἦσαν σποράδες αἱ
ἡντομόλησαν, ἐν ἐτέραις δὲ ἀλλήλοισι οἱ ἐμπλι
οὐδεὶς κόσμος τῶν ποιουμένων. 3 ἰλ---

καταφύγετε· 2. γινόντες δὲ οἱ πρὸς ταῖς Κερκυραῖαις
 διώκοντες μὴ ὅπως ἐν Ναυπάκτῳ γένοιτο ἐπιβοηθεῖν· καὶ
 ῥίμνεται ἀθροαί αἱ νῆες ἅμα τὸν ἐπίπλεον ταῖς Ἀθηναῖαις· ἐπι-
 πλεονεῖ. 3. οἱ δ' ὑπεχώροντες ἴδη πρὸνταν προέμενοι· καὶ ἅμα τὰς
 Κερκυραίων ἐβούλοντο προκαταγεγεῖν, ὅτι μάλιστα ἐκτῶν
 τῶν τε ὑποχωρούντων, καὶ πρὸς σφᾶς τεταγμένον τῶν ἐκαστίων
 ἡ μὲν οὖν ναυμαχία, τοιαύτη γενομένη, ἐτελεύτα ἐς ἥλιον δύειν.
 LXXIX. Καὶ οἱ Κερκυραῖοι, διώκοντες μὴ σφίσι ἐπιπλεόν-
 τας ἐπὶ τὴν πόλιν, ὡς κρατούντες, οἱ πολέμοι, ἢ τοὺς ἐκ τῆς
 πόλεως ἀναλάβωσιν, ἢ καὶ ἄλλο τι κεντηρίωσι, τοὺς τε ἐκ τῆς
 πόλεως πάλιν ἐς τὸ Ἡραῖον διχοκόμωσαν καὶ τὴν πόλιν ἐφύλακον.
 οἱ δ' ἐπὶ μὲν τὴν πόλιν οὐκ ἐτόλμασαν πλεῖναι κρατούντες, τῇ
 ναυμαχίᾳ, τρεῖς δὲ καὶ δέκα ταῖς ἔχοντες τῶν Κερκυραίων ἀπέπλε-
 σαν ἐς τὴν ἡπειρον ὁθενπερ ἀνηγάγοντο. 3. τῇ δ' ὑστεραίᾳ ἐπὶ
 μὲν τὴν πόλιν οὐδὲν μᾶλλον ἐπέπλεον, καίπερ ἐν πολλῇ ταραχῇ καὶ
 φόβῳ ὄντας· καὶ Βρασιδὸν παραινοῦντος, ὡς λέγεται, Ἀλκίδα, ἰσο-
 φάρον δὲ οὐκ ὄντος· ἐπὶ δὲ τὴν Λευκίμνην τὸ ἀκρωτήριον ἀπο-
 βάντες ἐπόρθον τοὺς ἀγρούς. LXXX. ὁ δὲ δῆμος τῶν Κερκυ-
 ραίων ἐν τούτῳ, περιδεὴς γεγόμενος μὴ ἐπιπλεύσῃσι αἱ νῆες, ταῖς
 τε ἰκέταις ἔξεν ἐς λόγους· καὶ τοῖς ἄλλοις, ὅπως σωθήσεται ἡ πό-
 λις. καὶ τινα· ἀντῶν ἐπεισαν ἐς τὰς ταῦς ἰσθμῶν· ἐπλήρωσαν
 γὰρ ὅμως τριάκοντα [προσδεχόμενοι τὸν ἐπίπλεον]. 2. οἱ δὲ Πε-
 λοποννήσιοι μέχρι μίσου ἡμέρας δηρώσαντες τὴν γῆν, ἀπέπλεταν,
 καὶ ὑπὸ νύκτα αὐτοῖς ἐφρυκτωρήθησαν ἐξήκοντα νῆες Ἀθηναίων
 προσπλέονσαι ἀπὸ Λευκάδος· αἱ οἱ Ἀθηναῖοι, πετθαρόμενοι τὴν
 στάσιν καὶ τὰς μετ' Ἀλκίδου ναῦς ἐπὶ Κίρκτραν μελλούσας·
 πλεῖν, ἀπίστευται, καὶ Εὐρυμέδοντα τὸν Θουκλίδης στρατηγόν.
 LXXXI. οἱ μὲν οὖν Πελοποννήσιοι τῆς νυκτὸς εὐθὺς κατὰ τάχος
 ἰκομίζοντο ἐπ' οἶκον παρὰ τὴν γῆν· καὶ ὑπερεσχεύοντες, τὸν Λευ-
 κιδίων ἰσθμὸν τὰς ταῦς, ὅπως μὴ περιπλέοντες ὁφθῶσιν, ἀποκο-
 μίζονται. 2. Κερκυραῖοι δέ, αἰσθόμενοι τὰς τε Ἀττικὰς· ναῖς
 προσπλεούσας, τὰς τε τῶν πολεμίων οἰχομένας, λαβόντες τοὺς τε
 Μεσσηρίους ἐς τὴν πόλιν ἤγαγον πρότερον ἔξω ὄντας, καὶ τὰς ταῦς
 περιπλεῦσαι κελεύσαντες αἱ ἐπλήρωσαν ἐς τὸν Ἰλλυαῖον ἡμέρα,
 ἐν ᾧ περιεκομίζοντο, τῶν ἰχθῶν εἴ τινα λαβόμεν, ἀπὸ τῆς
 καὶ ἐκ τῶν νεῶν ὅσους ἐπύσαν λαβόντες ἐπιβάλλοντες ἀπὸ τῶν νεῶν.

ἐς τὸ Ἑρραῖον τε ἔλθόντες τῶν ἰκετῶν ὡς πεντήκοντα ἄν
 κην ὑποσχεῖν ἔπεισαν καὶ κατέγρωσαν πάντων θάνατον.
 πολλοὶ τῶν ἰκετῶν, ὅσοι οὐκ ἐπίσθησαν, ὡς δῶρων τὰ γη
 διέφθειραν αὐτοῦ ἐν τῷ ἱερῷ ἀλλήλοισι καὶ ἐκ τῶν δένδρ
 ἀπήγγοντο, οἱ δ' ὡς ἕκαστοι ἐδύνατο ἀνηλοῦντο. 4. ἡ
 ἐπιτά, ἧς ἀσικόμενος ὁ Εὐρυμέδων ταῖς ἐξήκοντα ναυσὶ καὶ
 Κερκυραῖοι σφῶν αὐτῶν τοὺς ἐχθροὺς δοκοῦντας εἶναι ἐ
 τῇ μὲν αἰτίᾳ ἐπιφέροντες τοῖς τὸν δῆμον καταλύουσιν, ἀ
 δέ τινες καὶ ἰδίᾳς ἐχθρας ἔνεκα, καὶ ἄλλοι χρημάτων σφί
 λομένων ὑπὸ τῶν λαβόντων. 5. πᾶσά τε ἰδέα κατέστη δ
 καὶ οἶον φιλεῖ ἐν τῷ τοιούτῳ γίνεσθαι, οὐδὲν δ' τι οὐ ξη
 ῖτι περιμιτέρω. καὶ γὰρ πατὴρ παῖδα ἀπέκτεινε καὶ ἀπὸ τι
 ἀπεσπῶντο καὶ πρὸς αὐτοῖς ἐκτείνοντο, οἱ δέ τινες καὶ ἰ
 δομηθέντες ἐν τοῦ Διονύσου τῷ ἱερῷ ἀπέθανον. 6. οὐ
 στάσις προῖχώρησε· καὶ ἔδοξε μᾶλλον, διότι ἐν τοῖς πρώ
 τοις, LXXXII. ἐπεὶ ἵστερόν γε καὶ πᾶν, ὡς εἶπεῖν, τὸ Ἑ
 ἐκινήθη, διαφορῶν οὐσῶν ἕκασταχοῦ τοῖς τε τῶν δῆμ

καὶ τὸ πρὸς ἅπαν ξυμμετόν
 τὸ δ' ἐμπλήκτως ὅξυν ἀνδρὸς μοίρα προσειέθι,
 ἀπὸ τῆς ἐπιβουλεύσεως, ἀποτροπῆς πρόφασιν ἐλλογῶν.
 καὶ ὁ μὲν χαλεπαίνων πιστὸς αἰεὶ, ὁ δ' ἀντιλέγων αὐτῷ ὑποπτός.
 ἀφελείας δέ τις τιχῶν ξυμμετός καὶ ὑπονοήσας ἐπὶ δεινότερος.
 ἀφελείας δέ, ὅπως μὴδὲν αὐτῶν δείσει, τῆς τε ἐταιρίας διακλι-
 νῶν καὶ τῶν ἐναντίων ἐκπεπληγμένος. ἀπλῶς δέ ὁ φθιάσας τὸν
 πάντα κακὸν τι δοῦν ἐπηγγέτο, καὶ ὁ ἐπικελεύσας τὸν μὴ διατο-
 ῦν. ὁ καὶ μὴν καὶ τὸ ξυγγενὲς τοῦ ἐταιρικοῦ ἀλλοτριώτερον
 ἵκει διὰ τὸ ἐτοιμότερον εἶναι ἀπροφασίστως τολμᾶν· οὐ γὰρ
 πᾶσι τῶν κειμένων νόμων ὡφελείας αἱ τοιαῦται ξύνοδοι, ἀλλὰ
 καὶ τοῖς καθεστώσας πλεονεξίᾳ. καὶ τὰς ἐς σφᾶς αὐτοὺς πίστις
 τῷ θεῷ τόμῳ μᾶλλον ἐκκατεύοντο ἢ τῷ κοινῇ τι παρανομῇ.
 7. τὰ τε ἀπὸ τῶν ἐναντίων καλῶς λεγόμενα ἐνδιχότατο ἔρ-
 γησιν, εἰ προῦχοιεν, καὶ οὐ γειναιότητι. ἀντιτιμωρήσασθαι τέ
 περὶ πλείονος ἢν ἢ αὐτὸν μὴ προπαθεῖν. καὶ οὐκοι εἴ που
 γίνοιτο ξυλλαγῆς, ἐν τῇ αὐτίκᾳ πρὸς τὸ ἄπορον ἐκατέρω
 ἑοῖο ἴσχυον οὐκ ἐχόντων ἄλλοθεν δίσταμιν· ἐν δὲ τῇ παρωπι-
 ᾷ φθιάσας θαρσύνει, εἰ ἴδοι ἄγρυπνον, ἴδιον διὰ τὴν πίστιν
 ρεῖτο ἢ ἀπὸ τοῦ προσανούς, καὶ τό τε ἀσφαλὲς ἐλογίζετο
 τι ἀπάτη περιγενόμενος ξυνέσεως ἀγώνισμα προσελάμβαιε.
 δ' οἱ πολλοὶ κακοῖργοι οὕτως δεξιῶι κέκληται ἢ ἀμειβεῖς
 αἱ, καὶ τῷ μὲν ἀσχύρονται, ἐπὶ δὲ τῷ ἀγᾶλλονται. 8. πάν-
 τ' αὐτῶν αἴτιον ἀρχὴ ἢ διὰ πλεονεξίαν καὶ φιλοτιμίαν· ἐκ δ'
 καὶ ἐς τὸ φιλονεικεῖν καθισταμένων τὸ πρόθετον. οἱ γὰρ
 πόλεσι προστάτες μετ' ὀνόματος ἐκάτεροι εὐπρεποῦς, πλεί-
 οντες ἰστορίας πολιτικῆς καὶ ἀριστοκρατίας σώφροντος προτι-
 τὰ μὲν κοινὰ λόγῳ θεραπεύοντες ἀθλὰ ἐποιοῦντο, παντὶ δὲ
 ἀγωνιζόμενοι ἀλλήλων περιγίγνεσθαι ἐτόλμισάν τε τὰ δαι-
 αλεπείας τε, τὰς τιμωρίας ἐπὶ μεῖζους. οὐ μέγχι τοῦ δι-
 καῖ τῇ πόλει ξυμφόρου προτιθέντες, ἐς δὲ τὸ ἐκατέροις που
 οὐκ ἔχον ὀρίζοιτες, καὶ ἢ μετὰ ψήφου ἀδίκου καταγιώσε-
 χειρὶ, πτώμενοι τὸ κρατεῖν, ἐτοῖμοι ἦσαν τὴν αὐτίκᾳ φιλοτι-
 μιμπλάται. ὥστε εὐσεβία μὲν οὐδέτεροι ἐνόμιζον, εὐπρεπεί-
 ου οἷς ξυμβαίῃ ἐπιφθόρως τι διαπραΐσασθαι, ἄμεινον ἴκοντο.
 μέσα τῶν πολιτῶν ὑπ' ἀμφοτέρων, ἢ ὅτι οὐ ξυνηγωτίζοιτο ἢ

οἱ φανυλότεροι γνώμῃν ὥς τὰ πλείω περιεγί-
ναι τό τε αὐτῶν ἐνδεῆς καὶ τὸ τῶν ἐναντίων
ἥσσους ὥσι, καὶ ἐκ τοῦ πολυτρόπου αὐτῶν
προεπιβουλευόμενοι, τολμηρῶς πρὸς τὰ ἔργα
καταφρονοῦντες καὶ προαισθεῖσθαι καὶ ἐργασ-
θάνειν ἂν γνώμῃ ἐξεστὶν ἀφρακτοὶ μᾶλλον διεφ-

LXXXIV. Ἐν δ' οὖν τῇ Κερκύρῃ τὰ π-
μῆθη, καὶ ὅποσα ὕβρει μὲν ἀρχόμενοι τὸ πλε-
τῶν τῇ τιμωρίᾳ παρασχόντων οἱ ἀνταμυνόμε-
δὲ τῆς εἰωθυίας ἀπαλλαξιόντες τιτες, μάλιστα
ἐπιθεμοῦντες τὰ τῶν πέλας ἔχειν, παρὰ δίκην
μὴ ἐπὶ πλεονεξία ἀπὸ ἴσου δὲ μάλιστα ἐπιόντι
πλεῖστον ἐκφερόμενοι ὡμῶς καὶ ἀπαραιτήτως
ταραχθέντος τε τοῦ βίου ἐς τὸν καιρὸν τοῦτοι-
νόμων κρατήσασα ἢ ἀνθρωπεῖα φύσις, εἰωθ-
τόμοις ἀδικεῖν, ἀσμένῃ ἐδήλωσεν ἀκρατὴς μὲν
σων δὲ τοῦ δικαίου, πολεμία δὲ τοῦ προὔχοντι
τε ὁσίου τὸ τιμωρεῖσθαι προϋτίθεσαν τοῦ τε
δαίνειν, ἐν ᾧ μὴ βλάπτουσιν ἰσχὺν εἶχε τὸ φ-
τοῦς κοινοῦς περὶ τῶν τοιούτων οἱ ἄνθρωποι νε-
σιν ἐλπίς ὑπόκειται σφαλεῖσι καὶ αὐτοῦς διασα-
τιμωρίαις προκαταλύνει καὶ μὴ ὑπολείπειν

Λιμὸς ἰσχυρὸς ἐγένετο ἐν τῇ πόλει. 3. ἐπρεσβεύνοντο δὲ καὶ ἐν Λακεδαιμονίᾳ καὶ Κόρινθον περὶ καθέδου· καὶ ὥς οὐδέποτε· ἐπράσσετο, ἕστερον χρόνον πλοῖα καὶ ἐπικούρους πικραίνουσαν ἀμείνει διαβήσαν ἐς τὴν τήσον, ἑξακόσιοι μάλιστα οἱ πάντες, καὶ τὰ πλοῖα ἐμπρήσαντες, ὅπως ἀπόγοναι ἢ τοῦ ἄλλο τι ἢ καταὶ τῆς γῆς, ἀναβάντες ἐς τὸ ὄρος τὴν Ἰπτώνην τεῖχος ἐνοικοδομοῦντο ἐξ ὀρεινὸν τοὺς ἐν τῇ πόλει καὶ τῆς γῆς ἐκράτουν.

LXXXVI. Τοῦ δ' αὐτοῦ θύρου τελευτῶντος Ἀθηναῖοι ἐπορεύοντο ταῖς ἰστυλῶν ἐς Σικελίαν καὶ Λάχνητα τὸν Μελατώπου καταγόνον ἀντῶν καὶ Χαροιάδην τὸν Εὐφιλίτου. 2. οἱ γὰρ Συρακοῖαι καὶ Λεοντῖνοι ἐς πόλεμον ἀλλήλοισι καθίστασαν. ἑξήμαχον δὲ τοῖς μὲν Συρακοσίοις ἦσαν, πλὴν Καμαριναίων, αἱ ἄλλαι Λακωνικαὶ πόλεις, αἵπερ καὶ πρὸς τῇ τῶν Λακεδαιμονίων τὸ πρῶτον, ἀγομῆτον τοῦ πολέμου ξυμμαχίαν ἐτάχθησαν, οὐ μέντοι ἀποσταλέντων γε· τοῖς δὲ Λεοντίνοις αἱ Χυλκιδικαὶ πόλεις καὶ Καμαρίνα· τῆς δὲ Ἰταλίας Λοκροὶ μὲν Συρακοσίων ἦσαν, ἡ δὲ ἄλλη δὲ κατὰ τὸ ξυγγεῖν Λεοντίνων. 3. ἐς οὖν τὰς Ἀθήνας ἐρχόμενοι οἱ τῶν Λεοντίνων ξύμμαχοι, κατὰ τε παλαιὰν ξυμμαχίαν καὶ οἱ Ἴωνες ἦσαν, πείθουσι τοὺς Ἀθηναίους πέμψαι ἑαυτοὺς ὑπὸ γὰρ τῶν Συρακοσίων τῆς τε γῆς εἰσγοντο καὶ τῆς θαλάσσης. 4. καὶ ἐπεμψαν οἱ Ἀθηναῖοι τῆς μὲν οἰκειότητος φροσύνης, βουλόμενοι δὲ μήτε οἶτον ἐς τὴν Πελοπόννησον ἄγεσθαι ἐκείθεν, πρόπειρύν τε ποιοῦμενοι εἰ σῆσι δύνατὰ εἶη τὰ ἐν τῇ Σικελίᾳ πράγματα ὑποχείρια γενέσθαι. 5. καταστάντες οὖν ἐς Ῥίζιον τῆς Ἰταλίας τὸν πόλεμον ἐποιούντο μετὰ τῶν ξυμμάχων. καὶ τὸ θύρος ἐτελεύτα.

LXXXVII. Τοῦ δ' ἐπιγιγνομένου χειμῶνος ἡ εὐσείας τὴν δευτέραν ἐπέπεσε τοῖς Ἀθηναίοις, ἐκλιποῦσα μὲν οὐδένα χρόνον τὸ παντάπασιν, ἐγένετο δὲ τις ὁμως διακωχή. 2. παρήμεινε δὲ τὸ μὲν ἕστερον οὐκ ἔλασσαν ἐκινετοῦ, τὸ δὲ πρότερον καὶ δύο εἴη, ὥστε Ἀθηναῖον γε μὴ εἶναι ὅ,τι μᾶλλον ἐκίχωνσε τὴν δύναμιν. 3. τετρακοσίων γὰρ ὁπλιτῶν καὶ τετρακισχιλίων οὐκ ἔλασσαν ἀπέθαιον ἐκ τῶν τάξεων καὶ τριακοσίων ἰππέων, τοῦ δὲ ἄλλοι ὄχλου ἀντιξέριτος ἀριθμὸς. 4. ἐγένετο δὲ καὶ οἱ πολλοὶ τότε σεισμοὶ τῆς γῆς, ἐν τε Ἀθήναις καὶ ἐν Εὐβοίᾳ καὶ ἐν Βοιωτοῖς καὶ μάλιστα ἐν Ὀρχομενῷ τῇ Βοιωτίᾳ.

καὶ Στρογγύλην καὶ Ἰεράν. 3. νομίζοντο
ποι ἐν τῇ Ἰεραῇ ὡς ὁ Ἡφαιστος χαλκεύει,
ταὶ πῦρ ἀναδιδούσαι πολὺ καὶ τὴν ἡμέραν
τῆσοι αὐταὶ κατὰ τὴν Σικελῶν καὶ Μεσσηνίῳ
Συρακοσίῳ. 4. τεμόντες δ' οἱ Ἀθηναῖοι
εὐχόμενοι, ἀπέπλευσαν εἰς τὸ Ῥήγιον. καὶ
πέμπτον ἔτος ἐτελεύτα τῷ πολέμῳ τῷδε ὃν Θ

LXXXIX. Τοῦ δ' ἐπιγιγνομένου θέρου
οἱ ξύμμαχοι μέχρι μὲν τοῦ ἰσθμοῦ ἦλθον,
ἐσβαλοῦντες, Ἀγιδος τοῦ Ἀρχιδάμου ἡγευμέ-
βουσιλῆος, σεισμῶν δὲ γενομένων πολλῶν ἅπε-
ρ οὐκ ἐγένετο ἐσβολή. 2. καὶ περὶ τούτους το-
σμῶν κατεχόντων, τῆς Εὐβοίας ἐν Ὀροβίαις
θοῦσα ἀπὸ τῆς τότε οὖσης γῆς καὶ κυματι-
πόλεως μέρος τι, καὶ τὸ μὲν κατέκλυσε, τὸ
θάλασσα νῦν ἐστὶ πρότερον οὖσα γῆ· καὶ ἀνθ'
ὅσοι μὴ ἐδύναντο φθῆναι πρὸς τὰ μετέωρα ἀνι-
περὶ Ἀταλάντην τὴν ἐπὶ Λοκροῖς τοῖς Ὀπου-
πλησίᾳ γίγνεται ἐπὶ κλυσίς, καὶ τοῦ τε φρουρί-
παρεῖλε, καὶ δύο νεῶν ἀνελκυσμένων τὴν
4. ἐγένετο δὲ καὶ ἐν Πεπαρήθῳ κύματος ἐπ'
μέντοι ἐπέκλυσέ γε· καὶ

ἔρμαχοις· ἃ δὲ λόγον μάλιστα ἄξια ἢ μετὰ τῶν Ἀθηναίων οἱ ἔρμαχοι ἐπραξαν ἢ πρὸς τοὺς Ἀθηναίους οἱ ἀντιπολέμιοι, τούτων μετισταθίσουμαι. 2. Χαροιάδων γὰρ ἴδῃ τοῦ Ἀθηναίων στρατηγοῦ τεθνηκότος ὑπὸ Στρακκοσίων πολέμῳ, Λύχης ἄπασαν ἔχων τῶν τεῶν τὴν ἀρχήν, ἐστράτευσεν μετὰ τῶν ξυμμάχων ἐπὶ Μελάς τις τῶν Μεσσηνίων. ἔτιχον δὲ δύο φελαὶ ἐν ταῖς Μυλαῖς τῶν Μεσσηνίων προουρούσαι, καὶ τινα καὶ ἐνέδραν πεποιμένην τοῖς ἀπὸ τῶν τεῶν. 3. οἱ δὲ Ἀθηναῖοι καὶ οἱ ξυμμαχοὶ τοῖς τε ἐκ τῆς ἐνέδρας τρέπουσι καὶ διασθεύουσιν πολλοὺς, καὶ τῷ ἱερέματι προσβολόντες ἡγάγκασαν ὁμολογίᾳ τὴν τε ἀκρόπολιν παραδοῦναι καὶ ἐπὶ Μεσσήνην ξυστρατεῦσαι. 4. καὶ μετὰ τοῦτο, ἐπιελθόντων οἱ Μεσσήτιοι τῶν τε Ἀθηναίων καὶ τῶν ξυμμάχων προσχώρησαν καὶ αὐτοί, ὁμήρους τε δόντες καὶ τὰλλα πιστὰ παρασχόμενοι.

XCI. Τοῦ δ' αὐτοῦ θέρους οἱ Ἀθηναῖοι τριάκοντα μὲν ναῖς, ἐστειλὰν περὶ Πελοπόννησον, ὧν ἐστρατιῇ Λημοσθένης τε ὁ Ἀλκισθένης καὶ Προκλῆς ὁ Θεοδώρου, ἐξήκοντα δὲ ἐς Μήλον καὶ δισχιλίους ὁπλίτας, ἐστρατιῇ δὲ αὐτῶν Νικίας ὁ Νικεράτου. 2. τοὺς γὰρ Μήλιους ὅτις τῆσιώτας καὶ οὐκ ἐθέλοντας ὑπακούειν οὐδὲ ἐς τὸ αὐτῶν ξυμμαχικὸν ἔναι ἐβούλοτο προσαγαγέσθαι. 3. ὥς δὲ αὐτοῖς διουμένης τῆς γῆς οὐ προσεχώρουν, ἄρματα ἐκ τῆς Μήλου αὐτοὶ μὲν ἐπλευσαν ἐς Ὠρωπὸν τῆς πέρας γῆς, ὑπὸ νύκτι δὲ σκότεις, εὐθὺς ἐπορεύοντο οἱ ὁπλίται ἀπὸ τῶν τεῶν πῆξ ἐς Τάταγρον τῆς Βοιωτίας. 4. οἱ δ' ἐκ τῆς πόλεως παιδεμὶ Ἀθηναῖοι Ἱππορίκῳ τε τοῦ Καλλίου στρατηγούτου καὶ Εὐρυμέδοντος τοῦ Θουκλέους ἀπὸ σημείου ἐς τὸ αὐτὸ κατὰ τὴν ἀπέρτῳ. 5. καὶ στρατοπεδευσάμενοι ταύτην τὴν ἡμέραν ἐν τῇ Τιταύρῃ, ἐδίον καὶ ἐνηλίσσαντο. καὶ τῇ ἑσπερίᾳ μάχῃ κατήσαντες τοῖς ἐπεξελθόντας τῶν Ταναγραίων, καὶ Θιβαίων πρὸς προσβοηθηκότας, καὶ ὅπλα λαβόντες καὶ τροπαῖον στήσαντες, ἀνεχώρησαν, οἱ μὲν ἐς τὴν πόλιν, οἱ δὲ ἐπὶ τὰς ταῦς. 6. καὶ παραπλεύσας ὁ Νικίας ταῖς ἐξήκοντα ναυσὶ, τῆς Λοκρίδος τὰ ἐπιθαλάσσια ἔτεμε, καὶ ἀνεχώρησεν ἐπ' οἶκον.

XCII. Τὸ δὲ τὸν χρόνον τοῦτον Λακεδαιμόνιοι Ἡράκλειος ἦν ἐν Τραχίαις ἀποικίαν καθίστατο ἀπὸ τοιαύσδε γιῶν. 2. Μηλιῖς οἱ ξυμπατεῖς εἰσὶ μὲν τρία μέρη, Παράλιοι, Ἰερῖς,

4. ἀκούσαντες δὲ οἱ Λακεδαιμόνιοι γὰρ ἐκπέμπειν, τοῖς τε Τραχινίοις βουλόμενοι·
 ρεῖν. καὶ ἅμα τοῦ πρὸς Ἀθηναίους·
 ἰδόκει ἢ πόλις καθίστασθαι· ἐπὶ τε γι
 παρασκευασθῆναι ἄν, ὥστ' ἐκ βραχέος τῆς
 τε ἐπὶ Θράκης παρόδου χρησίμως ἔξειν.
 τὸ χωρίον κτίζειν. 5. πρῶτον μὲν οὖν
 ἐπήγοντο· κελεύοντος δὲ ἐξέπεμψαν τοὺς ο.
 τῶν περιοίκων, καὶ τῶν ἄλλων Ἑλλήτων τὸ
 ἔπεσθαι πλὴν γ' Ἰώνων καὶ Ἀχαιῶν καὶ ἐς
 οἰκιστὰς δὲ τρεῖς Λακεδαιμονίων ἡγήσαντο
 καὶ Δαμάγων. 6. καταστάντες δὲ ἐτείχισαν
 ἢ τῶν Ἡράκλεια καλεῖται, ἀπέχουσα Θερμοπ.
 στα τεσσαράκοντα, τῆς δὲ θυιάσεως εἴκοσι.
 ἄζοντο καὶ ἤρξαντο κατὰ Θερμοπύλας κατ'
 εὐφύλακτα αὐτοῖς εἶη. XCIII. οἱ δὲ Ἀ
 τάντης ξυνοικιζομένης τὸ πρῶτον ἔδεισαν τ.
 Εὐβοίᾳ μάλιστα καθίστασθαι, ὅτι βραχὺς ἐς
 τὸ Κήναιον τῆς Εὐβοίας. ἔπειτα μέντοι
 ἀπέβη· οὐ γὰρ ἐγένετο ἄ- ' -

IV. Τοῦ δ' αὐτοῦ θέρους, καὶ περὶ τὸν αὐτὸν χρόνον ὃν Ἰλῶ οἱ Ἀθηναῖοι κατεῖχοντο, καὶ οἱ ἀπὸ τῶν τριάκοντα Ἰθηναῖοι, περὶ Πελοπόννησον ὄντες, πρῶτον ἐν Ἐλλομίῳ πελάγει, σφοδρούς τινας λοχήσαντες διέσθουσαν, ἔπειτα ἐπὶ Λευκάδα μείζονι στόλῳ ἦλθον, Ἀκαρῆσιν τε πάνσιν, ἰδιεὶ πλὴν Οἰτιάδων ξενέσποισι, καὶ Ζακυνθίοις καὶ ἄλλοις καὶ Κερκυραίων πεντεκαίδεκα ναυσί. 2. καὶ οἱ μὲν ἴδιοι, τῆς τε ἔξω γῆς δημομένης καὶ τῆς ἐντὸς τοῦ ἰσθμοῦ, καὶ ἡ Λευκάς ἐστι καὶ τὸ ἕρπον τοῦ Ἀπόλλωνος, πληθεῖνοι ἰσχυρίζοντο· οἱ δὲ Ἀκαρῆες ἠξίουν Δημοσθένην τὸν ἕρπον τῶν Ἀθηναίων ἀποτελεῖν αὐτούς, νομίζοντες ῥαδίως ἐκποιορῆσαι πόλεως τε αἰεὶ σφίσι πολεμίας ἀπαλλυγῆναι. Δημοσθῆς δ' ἀταπεινέεται κατὰ τὸν χρόνον τοῦτον ὑπὸ Μισωῶ καλὸν αὐτῷ στρατιᾷς τοσαύτης ξενελεγεμένης Αἰτωλοῖς εἶναι, Ναυπάκτῳ τε πολεμίοις οὖν καὶ ἦν κρατίστη αὐτῶν, καὶ τὸ ἄλλο Ἡπειρωτικὸν τὸ ταύτῃ Ἀθηναίοις προσποιήσασθαι. τὸ γὰρ ἔθνος μέγα μὲν εἶναι τὸ τῶν Αἰτωλῶν καὶ μάχιον δὲ κατὰ κώμας ἀτειχίστους καὶ ταύτας διὰ πολλοῦ ἢ ψιλῇ χρώμετον, οὐ χαλεπὸν ἀπέμεινον, πρὶν ξεμβοῇ καταστραφεῖναι. 3. ἐπιχειρεῖν δ' ἐκίλενον πρῶτον μὲν τοῖς, ἔπειτα δὲ Ὀφιοειῶσι, καὶ μετὰ τούτοις Εἰρυνταῖον, ἵστον μέρος ἐστὶ τῶν Αἰτωλῶν, ἀγνωστότατος δὲ γλῶσσαν γάμοι εἰσὶν, ὡς λέγονται· τούτων γὰρ λησθέντων ῥαδίως ἴα προσχωρήσειν. XCV. ὁ δὲ τῶν Μισσηγίων χάριτι καὶ μάλιστα νομίσας ἄνευ τῆς τῶν Ἀθηναίων δυνάμεως, περὶ τῶν ξυμμάχων μετὰ τῶν Αἰτωλῶν δύναισθαι ἂν ἔλθειν ἐπὶ Βοιωτοὺς διὰ Λοκρῶν τῶν Ὀζολῶν εἰς τὸ Δωρικὸν ἐν δεξιᾷ ἔχων τὸν Πυρρασσόν, ἔως καταρωκίας, οἱ προθύμως ἐδόκουν κατὰ τὴν Ἀθηναίων αἰτίαν ξυστρατεύειν ἢ καὶ βίᾳ προσαχθῆναι· καὶ Φωκεῖσιν ἡ Βοιωτία ἐστίν· ἄρα οὖν ξύμπαντι τῷ στρατεύματι Λευκάδος ἀκόντων Ἀκαρῆων παρέπλευσεν εἰς Σύλλιον. τὰς δὲ τὴν ἐπίτοισιν τοῖς Ἀκαρῆσιν, ὡς οὐ προσεδέξαντο Λευκάδος τὴν οὐ περιτείχισιν, αὐτὸς τῇ λοιπῇ στρατιᾷ, σὺν καὶ Μισσηγίοις καὶ Ζακυνθίοις καὶ Ἀθηναίων τριακοῖς ἐπιβάταις τῶν σφετέρων τεῶν, αἱ γὰρ πεντεκαίδεκα

ποιητῆς λέγεται ὑπὸ τῶν ταύτη ἀποθαι
Νεμῖα τοῦτο παθεῖν, ἅμα τῇ ἔφ' ἄρας ἐπορ-
2. καὶ αἰρεῖ τῇ πρώτῃ ἡμέρᾳ Ποτιδανίαν κ-
λιον καὶ τῇ τρίτῃ Τείχιον, ἔμενέ τε αὐτοῦ κ-
λιον τῆς Λοκρίδος ἀπέπεμψε· τὴν γὰρ γνώ-
στραψάμενος οὕτως ἐπὶ Ὀφιορέας, εἰ μὴ
εἰς Νάυπακτον ἐπαναχωρήσας στρατεῦσαι ἰ-
Αἰτωλοὺς οὐκ ἐλάνθανεν αὕτη ἡ παρασκευ-
τον ἐπεβονλεύετο, ἐπειδὴ τε ὁ στρατὸς ἐσε-
ἐπεβοῆθουν πάντες, ὥστε καὶ οἱ ἔσχατοι Ὀ-
Μηλιακὸν κόλπον καθήκοντες, Βωμιῆς καὶ
XCVII. τῷ δὲ Δημοσθένει τοιόνδε τι οἱ Μεσσο-
καὶ τὸ πρῶτον· ἀναδιδάσκοντες αὐτὸν τῷ
φάδια ἢ αἵρεσις εἶναι ἐκέλευον ὅτι τάχιστα ἐπὶ
μένειν ἔως ἂν ξύμπαντες ἀθροισθέντες ἀντι-
ποσὶν αἰεὶ πειρᾶσθαι αἰρεῖν. 2. ὁ δὲ τούτοις
τύχῃ ἐλπίσας, ὅτι οὐδὲν αὐτῷ ἡναντιοῦτο, ἰ-
ἀναμείνας οὖς αὐτῷ ἔδει προσβοηθῆσαι, ψιλι-
ἐνδεὴς ἦν μάλιστα, ἐχώρει ἐπὶ Αἰγυτίου, καὶ
ἐπιών. ὑπέφευγον γὰρ οἱ ἄνθρωποι καὶ ἐκάθι-
τῶν ὑπὲρ τῆς πόλεως· ἦν γὰρ ἐφ' ὑψηλῶν χαλ-
θαλάσσης ὀγδοήκοντα σταδίων.

ἔτιόμενοι γὰρ οἱ Αἰτωλοί, ἀνθρώποι φιλοί, αἰσπεύλλοντο· ἐπειδὴ ἰτοῦ τε τοξάρχου ἀποθαιόντος οὔτοι διεσκεδάσθησαν καὶ αὐτοὶ ἐκμήκσαν [καὶ] ἐπὶ πολὺ τῷ αὐτῷ πότῳ ξυττήμενοι οἳ τε Αἰτωλοὶ ἐκίχητο καὶ ἐσκήκοντιζον, οὕτω δὲ τραπόμενοι ἔφευγον, καὶ ἐσπίατοντες ἐς τε χαμῖδρας ἀνεκβάτον· καὶ χωρία ὧν οὐκ ἦσαν ἱμνηοὶ διεσθείροντο· καὶ γὰρ ὁ ἡγεμὼν αὐτοῖς τῶν ὁδῶν, Κρόμων ὁ Μεσσήμιος, ἐτίγγχετε τεθνηκώς. 2. οἱ δὲ Αἰτωλοὶ ἐσκαρτεῖοντες πολλοὺς μὲν αὐτοῦ ἐν τῇ τροπῇ κατὰ πόδας κίρουντες ἀνθρώποι ποδώκει· καὶ φιλοὶ διέσθειρον, τοὺς δὲ πλείους τῶν ὁδῶν ἀμαρτάνοντα· καὶ ἐς τὴν ὕλην ἐσφερομένους, ὅθεν διέξοδοι οὐκ ἴσαν, πῦρ κομισάμενοι περιεπύμπρασαν· 3. πᾶσά τε διὰ κατέστη τῆς φεγγῆς καὶ τοῦ ὀλέθρου τῷ στρατοπέδῳ τῶν Ἀθηναίων, μόλις τε ἐπὶ τὴν θύλισσαν καὶ τὸν Οἰνεῶνα τῆς Λοκρῆδος, ὕθειπιν καὶ ὠρμήθισαν, οἱ περιγενόμενοι κατέφυγον. 4. ἀπίθαιον δὲ τῶν τε ξυμμάχων πολλοὶ καὶ αὐτῶν Ἀθηναίων ἐπὶ πλείω πηδῇ ἑκοσι μάλιστα καὶ ἑκατόν, τοσοῦτοι μὲν τὸ πλῆθος καὶ ἡλικία ἢ αὐτῇ· οὔτοι βέλτιστοι δὲ ἄνδρες ἐν τῇ πολέμῳ τῷδε ἐν τῇ Ἀθηναίων πόλει διεσθάρησαν. 5. ἀπέθανε δὲ καὶ ὁ ἡγεμὼν στρατηγὸς Προκλῆς· τοὺς δὲ τεκροῦς ὑποσποίδους ἀνελόντες παρὰ τῶν Αἰτωλῶν καὶ ἀναχωρήσαντες ἐς Ναύπακτον ἔμενον ἐς τὰς Ἀθήνας ταῖς ναυσὶν ἐκομίσθησαν. Δημοσθένης περὶ Ναύπακτον καὶ τὰ χωρία ταῦτα ὑπελείφθη, τοῖς πεπραγμένοις βοοῦμενος τοὺς Ἀθηναίους.

XCIX. Κατὰ δὲ τοὺς αὐτοὺς χρόνους καὶ οἱ περὶ Σικελίαν ἡγετοὶ πλεύσαντες ἐς τὴν Λοκρίδα ἐν ἀποβάσει τέ τινας τοὺς ἐξορηθῆσαντας Λοκρῶν ἐκράτησαν καὶ περιπόλιον αἰροῦσιν ὃ ἐν τῷ Ἀλφειῷ ποταμῷ.

1. Τοῦ δ' αὐτοῦ θέρους Αἰτωλοὶ, προπέμψαντες πρότερον ἐς Ὀρίανθον καὶ ἐς Λακεδαιμόνα πρέσβεις, Τόλοφόν τε τὸν Ὀφειοῦ καὶ Βοριάδην τὸν Εὐρυτάνα, καὶ Τίσαανδρον τὸν Ἀπόδωτον, οὖσιν ὥστε σφίσι πέμψαι στρατιάν ἐπὶ Ναύπακτον διὰ τὴν Ἀθηναίων ἐπαγωγὴν. 2. καὶ ἐξέπεμψαν Λακεδαιμόνιοι περὶ θινόπωρον τρισχιλίους ὀπλίτας τῶν ξυμμάχων. τούτων ἦσαν ἀκόσιοι ἐξ Ἡρακλείας τῆς ἐν Τραχίνι πόλεως τότε τριοκτίστοις· Σπαρτιατῆς δ' ἦρχεν Εὐρύλοχος τῆς στρατιᾶς καὶ ξυττήκοις αὐτῷ Μακάριος καὶ Μειδαῖος οἱ Σπαρτιάται. CI. ξηλ.

λεγόντος δὲ τοῦ στρατεύματος εἰς Διλφὸν· ἐπεκρηκένετο Εὐρύλοχος
 Λοκροῖς τοῖς Ὀζόλαις· διὰ τοῦτων γὰρ ἡ ὁδὸς ἦν εἰς Ναύπακτον
 καὶ ἅμα τῶν Ἀθηναίων ἐβούλετο ἀποσιῆσαι αὐτούς. 2. ἔπειτα
 πρᾶσσον δὲ μάλιστα αὐτῷ τῶν Λοκρῶν Ἀμφισσῆς, διὰ τὸ τῷ
 Φωκίῳ ἐχθρὸς δεδιότες· καὶ αὐτοὶ πρῶτον δότες ὁμήρους καὶ
 τοὺς ἄλλους ἐπισκευάζοντο φοβομένους τὸν ἐπιόντα στρατὸν
 πρῶτον μὲν οὖν τοὺς ὁμήρους αὐτοῖς Μεσσηνίας, ταύτη γὰρ δυνατοὺς
 λωπιάτας ἢ Λοκρίδας, ἔπειτα Ἰππίας καὶ Μεσσαπίας καὶ Τριτα-
 είας καὶ Χαλκιδέας καὶ Τολοσωνίους καὶ Ἡσσίους καὶ Οἰανθίους
 οὗτοι καὶ συνεστράτευον πάντες. Ὀλπαιοὶ δὲ ὁμήρους μὲν ἔδωκαν
 ἐκπορεύοντες δὲ οὗ· καὶ Ταῖοι οὐκ ἔδωκαν ὁμήρους πρὶν αὐτῶν ἔ-
 λθον καὶ μὲν Πόλιν ὄνομα ἔχουσαν. CII. ἐπειδὴ δὲ παρεσκευάσθη
 πάντα καὶ τοὺς ὁμήρους κατέθετο εἰς Κυτίνιον τὸ Λοκρικόν, ἵχθη
 τῷ στρατῷ ἐπὶ τὴν Ναύπακτον διὰ τῶν Λοκρῶν, καὶ πορευόμε-
 νος Οἰνεῶνα αἰρεῖ αὐτῶν καὶ Εὐπάλιον· οὐ γὰρ προσεχώρησαν
 2. γενόμενοι δ' ἐν τῇ Ναυπακτί, καὶ οἱ Αἰτωλοὶ ἅμα ἤδη προσ-
 βαροηθηκότες, ἔδῃον τὴν γῆν καὶ τὸ προύστιον, ἀπέχιστον δὲ
 εἶλον· ἐπὶ τε Μολύκρειον ἔλθόντες τὴν Κορινθίων μὲν ἀποσιῶσιν

ἄλλοι, ἴσως τοῖς Ἀμυρακίωταις ἐκστρατευσαμένοις περὶ τὸ Ἄργος
καὶ βοηθεῖν. καὶ τὸ θῆρος ἐτελεύτα.

CIII. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ ἐπιγυγνομένου χει-
μῶτος ἐπιλθόντες μετὰ τῶν Ἑλλήτων ξυμμάχων καὶ ὅσοι Σικελῶν
μετὰ κράτος ἀρχόμενοι ὑπὸ Συρακοσίῳ καὶ ξύμμαχοι ὄντες ἀπο-
τάττες, αὐτοῖς ἀπὸ Συρακοσίῳ ξυτεπολέμουν, ἐπ' Ἰνίσσαν τὸ
ἑκελικὸν πόλισμα, οὗ τῆν ἀκρόπολιν Συρακόσιοι εἶχον, προσέβα-
ον· καὶ ὡς οὐκ ἰδύνατο ἐλεῖν, ἀπῆσαν. 2. ἐν δὲ τῇ ἀταχωρήσει
στέρους Ἀθηναίων τοῖς ξυμμάχοις ἀταχωροῦσιν ἐπιτίθενται οἱ ἐκ
οὔ τειχίσματος Συρακόσιοι, καὶ προσπεσόντες τρέπονσί τε μέρος
τοῦ στρατοῦ καὶ ἀπέκτειναν οὐκ ὀλίγους. 3. καὶ μετὰ τοῦτο
πρὸ τῶν τεῶν ὁ Λίχης καὶ οἱ Ἀθηναῖοι ἐς τὴν Λοκρίδα ἀποβά-
ειν τινα· ποιησάμενοι κατὰ τὸν Καικῖνον ποταμόν, τοὺς προσ-
οιθοῦντας Λοκρῶν μετὰ Προξένου τοῦ Καπάτωνος, ὡς τριακο-
ίους, μάχῃ ἐκράτησαν, καὶ ὅπλα λαβόντες ἀπεχώρησαν.

CIV. Τοῦ δ' αὐτοῦ χειμῶτος καὶ Δῆλον ἐκάθησαν Ἀθηναῖοι
αὐτὰ χρησάμενοι δὴ τινα. ἐκάθησε μὲν γὰρ καὶ Πεισίστρατος, ὁ τῦ-
αντος πρότερον αὐτῆς, οὐχ ἄπυσαν, ἀλλ' ὅσον ἀπὸ τοῦ ἱεροῦ
φειωρᾶτο τῆς γῆρας· τότε δὲ πᾶσα ἐκαθάρθη τοιῷδε τρόπῳ.
1. θῆκαι ὅσαι ἦσαν τῶν τεθεωῶτων ἐν Δῆλῳ, πύσας ἀντίλον, καὶ
ὁ λοιπὸν προεῖπον μήτε ἐταποθνήσκειν ἐν τῇ γῆσιν μήτε ἐντίκτειν,
ἀλλ' ἐς τὴν Ῥήτειαν διακομίζεσθαι. ἀπέχει δὲ ἡ Ῥήτεια τῆς Δῆλον
ἑταῶς ὀλίγον ὥστε Πολυκράτης ὁ Σαμίων τύραννος, ἐγχεύας τινα
ρότον γαυτικῶ καὶ τῶν τε ἄλλων νήσων ἄρξας καὶ τὴν Ῥήτειαν
ῥῶν, ἀτέθηκε τῷ Ἀπόλλωνι τῷ Δηλίῳ ἁλύσει δήσας πρὸς τὴν
Δῆλον. καὶ τὴν πετετεγρίδα τότε πρῶτον μετὰ τὴν καθάρσιν
ποίησαν οἱ Ἀθηναῖοι, τὰ Δῆλια. 3. ἦν δέ ποτε καὶ τὸ πύλαι
μεγαλὴ ξίφοδος ἐς τὴν Δῆλον τῶν Ἰώνων τε καὶ περικτιόνων νη-
πωτῶν· ἦν τε γὰρ γυναιξὶ καὶ παισὶν ἐθεώρουν, ὥσπερ νῦν ἐς τὰ
Ἐγρία Ἰωφες, καὶ ἀγῶν ἐποιεῖτο αὐτόθι καὶ γυμνικός καὶ μου-
σικός, χοροὺς τε ἀγῶν καὶ πόλεις. 4. θελοῖ δὲ μάλιστα Ὅμηρος
οὐ τοιαῦτα ἦν ἐν τοῖς ἔπεσι τοῖσδε, ἃ ἔστιν ἐκ προσημίου Ἀπόλ-
λωνος·

ἀλλ' ὅτε Δῆλῳ, Φοῖβε, μάλιστα γε θυμὸν ἐτέρηθης,
ἐνθα τοι ἐλκεχίτωες Ἰάνες ἡγερέθονται
σὺν σφοῖσι τεκέσσι γυναιξὶ τε σὴν ἐς ἀγνιαῶν·

ἀνέστη δὲ οὐρανὸς πασαι. ἐμεῖο δὲ καὶ μ
 μνήσασθ', ὁππότε κέν τις ἐπιχθονίων
 ἐνθάδ' ἀτείρεται ταλαπείριος ἄλλος ἐπ
 ὦ κοῦραι, τίς δ' ὕμνιν ἀνὴρ ἡδιστος ἀ
 ἐνθάδε πωλεῖται καὶ τέφ' ἐρπεσθε μά
 ὑμεῖς δ' εὖ μάλα πᾶσαι ὑποκρίνασθ' ἐν
 Τυφλὸς ἀνὴρ, οἴκεϊ δὲ Χίφ' ἐνὶ παιπαλ
 6. τοσαῦτα μὲν Ὅμηρος ἐτεκμηρίωσεν ὅτι ἦν κ
 ξύνοδος καὶ ἐορτὴ ἐν τῇ Δίλφῃ· ὕστερον δὲ ε
 νησιῶται καὶ οἱ Ἀθηναῖοι μεθ' ἱερῶν ἐπεμπο
 ἄγῶνας καὶ τὰ πλεῖστα κατελύθη ὑπὸ ξυμφορῶν
 οἱ Ἀθηναῖοι τότε τὸν ἄγῶνα ἐποίησαν καὶ ἱππ
 ρον οὐκ ἦν.

CV. Τοῦ δ' αὐτοῦ χειμῶνος Ἀμπρακιῶται
 νοι Εὐρυλόχῳ τὴν στρατιὰν κατέσχον, ἐκστρατεύν
 Ἀμφιλοχικὸν τρισχιλίους ὀπλίταις, καὶ ἐσβαλόντι
 καταλαμβάνουσιν Ὀλπας, τεῖχος ἐπὶ λόφου ἰσχ
 λάσσει, ὃ ποτε Ἀκαρνᾶνες τειχισάμενοι κοινοῇ δικ
 ἀπέχει δὲ ἀπὸ τῆς Ἀργείων πόλεως, ἐπιθαλασσίᾳ
 εἴκοσι σταδίους μάλιστα. 2. οἱ δὲ Ἀκαρνᾶνες
 ξυνεβοήθουν, οἱ δὲ τῆς Ἀμφιλοχίας ἐν τούτῳ τῷ
 καλεῖται, φυλάσσοντες τοὺς μετὰ Εὐρυλόχου ἱ
 λάθωσι πρὸς τοὺς Ἀμπερακιῶτας.

ἑρπύλοχον οὐ δύνανται διελθεῖν τοὺς Ἀκαρῶνας καὶ σφίσιν
 οὐθίσην ἢ μάχη γένηται ἢ ἀτακτοὺς βουλομένοις οὐκ ἔστι ἀσφα-
 CVI. οἱ μὲν οὖν μετ' Ἑρπύλοχον Πελοποννήσιοι ὡς ἴσθον-
 ς ἐν Ὀλπαις Ἀμπρακιώταις ἤκοντες, ἄρκετες ἐκ τοῦ Προ-
 ἱφρήθου κατὰ τάχος, καὶ διαβάτες τὸν Ἀχελῷον ἔχοντες
 καρναίως, οὗτος ἐρίμην διὰ τὴν ἐς Ἀργεὺς βοήθειαν, ἐν
 μὲν ἔχοντες τὴν Στρατίων πόλιν καὶ τὴν φρουρὰν αὐτῶν,
 στερεὰ δὲ τὴν ἄλλην Ἀκαρναίαν. 2. καὶ διελθόντες τὴν
 ἰών γῆν ἔχοντες διὰ τῆς Φυτίας καὶ αὐτῶν Μυδωνέας καὶ
 ἔπειτα διὰ Λιμναίας· καὶ ἐπύρηναν τῆς Ἀργείας, οὐκ αἰ-
 ναίως, φιλίας δὲ σφίσι. 3. λαβόμενοι δὲ τοῦ Θούριον ἔρους,
 ἀγροῖκον, ἔχοντες δὲ αὐτοῦ καὶ κατέβησαν ἐς τὴν Ἀργείαν
 ἤδη, καὶ διελθόντες μεταξὺ τῆς τε Ἀργείας πόλεως καὶ
 τῆς Κρήταις Ἀκαρνανῶν φυλακῆς ἔλαθον καὶ προσέμεινεν τοῖς
 παῖσι Ἀμπρακιώταις. CVII. γετόμενοι δὲ ἀθρόοι ἅμα τῇ
 καθίζουσιν ἐπὶ τὴν Μητρόπολιν καλουμένην καὶ στρατοπέ-
 ποιήσαντο. Ἀθηναῖοι δὲ ταῖς εἴκοσι ναυσὶν οὐ πολλὰ ὕστε-
 παραγίγνονται ἐς τὸν Ἀμπρακικὸν κόλπον βοηθοῦντες τοῖς
 ἰοῖς, καὶ Δημοσθένης Μεσσηνίων μὲν ἔχων διακοσίους ὀπλί-
 ξήκοντα δὲ τοξότας Ἀθηναίων. 2. καὶ αἱ μὲν νῆες περὶ
 Ἰλπας τὸν λόφον ἐκ θαλάσσης ἐχώρουν· οἱ δὲ Ἀκαρῶ-
 νες Ἀμφιλόχων ὀλίγοι, οἱ γὰρ πλείους ὑπὸ Ἀμπρακιωτῶν
 κτείνοντο, ἐς τὸ Ἀργεὺς ἤδη ξυνεληλυτότερες παρεσκευάζοντο
 χρούμενοι τοῖς ἐναντίοις, καὶ ἡγεμόνα τοῦ παντὸς ξυμμαχητοῦ
 ται Δημοσθένη μετὰ τῶν σφετέρων στρατηγῶν. 3. ὁ δὲ
 γαγὼν ἐγγὺς τῆς Ὀλπης ἐστρατοπεδεύσατο· χαράδρα δ' ἀν-
 τεγάλη διεῖργε. καὶ ἡμέρας μὲν πέντε ἡσύχαζον, τῇ δ' ἕκτη
 οὐκ ἀμφοτέρω ὡς ἐς μάχην. καὶ μῆλλον γὰρ ἐγένετο καὶ
 οὐκ ἐπὶ τὸ τῶν Πελοποννησίων στρατόπεδον, ὁ Δημοσθένης δει-
 λῶς κυκλωθὴν λοχίζει ἐς ὁδὸν τινα κοίλην καὶ λοχησάμενος ὀπλίτας
 πολλοὺς ξυταμφοτέρους ἐς τετρακοσίους, ὅπως κατὰ τὸ ὑπερί-
 κτω ἐναντίων ἐν τῇ ξυνόδῳ αὐτῇ ἐξαναστάντες οὗτοι κατὰ
 γίγνονται. 4. ἐπεὶ δὲ παρεσκευάσθη ἀμφοτέρω, ἦσαν ἐς
 τὴν Διόσκειον μὲν τὸ δεξιὸν κέραν ἔχων μετὰ Μεσσηνίων καὶ
 Ἀργείων ὀλίγων· τὸ δὲ ἄλλο Ἀκαρῶνες ὡς ἕκαστοι τεταγμένοι
 οὗν καὶ Ἀμφιλόχων οἱ παρόντες ἀποντισταὶ Πελοποννήσιοι

τευματος καταστήσαι· ἐπειδὴ γὰρ εἶδόν τὸ καὶ
 κράτιστον ἦν διαφθειρόμενον, πολλῶ μᾶλλον ἢ
 Μεσσίηριοι, ὅντες ταύτῃ μετὰ τοῦ Δημοσθένους,
 ἐξῆλθον. 2. οἱ δὲ Ἀμπρακιῶται καὶ οἱ κατὰ
 εἰκὼν τὸ καθ' ἑαυτοὺς καὶ πρὸς τὸ Ἄργος ἀπ
 μαχμώτατοι τῶν περὶ ἐκεῖνα τὰ χωρία τυγχάν
 ἐπαναχωροῦντες δὲ ὡς ἐώρων τὸ πλεόν νεκρῆμα
 Ἀκαρνᾶνες σφίσι προσέκειντο, χαλεπῶς διεσώζ
 πας, καὶ πολλοὶ ἀπέθανον αὐτῶν, ἀτάκτως καὶ
 προσπίπτοντες πλὴν Μαρτινέων· οὗτοι δὲ μάλιστα
 παντὸς τοῦ στρατοῦ ἀνεχώρησαν. καὶ ἡ μὲν μά
 ῶσι.

CIX. Μενεδαῖος δὲ τῇ ὑστεραίᾳ Εὐρυλόχου
 Μικαρίου αὐτὸς παρειληφὼς τὴν ἀρχὴν καὶ ἀποκ
 σης γεγενημένης ὅτι τρόπῳ ἢ μένῳ πολιορκήσεται
 ἐκ θαλάσσης ταῖς Ἀττικαῖς ναυσὶν ἀποκεκλημένον
 ρῶν διασωθήσεται, προσφέρει λόγον περὶ σπονδῶ
 σεως Δημοσθένει καὶ τοῖς Ἀκαρνάνων στρατηγοῖς,
 ἅμα ἀναιρέσεως. 2. οἱ δὲ νεκροὺς μὲν ἀπέδοσαν
 αὐτοῖς ἔστησαν καὶ τοὺς ἑαυτῶν τριακοσίους μάλιστα
 ἀνέβησαν· ἀναχώρησιν δὲ ἐκ μὲν τοῦ προφανοῦς
 ἅπασι, κρήφα δὲ Δημοσθένης μετὰ τῶν ξυστρατη
 σπένδονται. M-----

ἰέντας καὶ τοῖς προφύλαξι πίστιν παροχομένους, αἶμα δὲ καὶ
 καθορῶμένους τῇ ὕψει τυκτὸς εἶναι οὐσης. 5. ὥς οὖν ἐπέεσσι
 στρατεύματι αὐτῶν, τρέπουσι, καὶ τοὺς μὲν πολλοὺς αὐτοῦ δι-
 αθειραν, οἱ δὲ λοιποὶ κατὰ τὰ ὅρη εἰς φυγὴν ὤρμησαν. 6. προ-
 τελημμένων δὲ τῶν ὁδῶν, καὶ αἶμα τῶν μὲν Ἀμφιλόχων ἑμπύ-
 ῳντων τῆς ἐαυτῶν γῆς καὶ ψιλῶν πρὸς ὀπλίτας, τῶν δὲ ἀπεί-
 ρων καὶ ἀνεπιστημόνων ὅπη τράπονται, ἐσπίπτοντες εἰς τε χαράδρα
 καὶ τὰς προλελογισμένας ἐνέδρας διεφθείροντο. 7. καὶ ἐς πᾶσι
 ἰδὲ αὖ χωρήσαντες τῆς γηγῆς ἐνράπορτό τιτες καὶ ἐς τὴν θάλα-
 σσαν οὐ πολὺν ἀπέχονσαι, καὶ ὥς εἶδον τὰς Ἀττικὰς ταῦς παρ-
 πλεύουσας αἶμα τοῦ ἔργου τῇ ξυntyχίᾳ, προσένευσαν, ἡγησάμενοι
 τῷ αὐτίκα φόβῳ κρεῖσσον εἶναι σῆσιν ὑπὸ τῶν ἐν ταῖς ναυσί,
 δεῖ, διαφθαρῆναι ἢ ὑπὸ τῶν βαρβάρων καὶ ἐχθίστων Ἀμφιλόχων.
 8. οἱ μὲν οὖν Ἀμπρακιῶται τοιοῦτον τρόπον κακωθέντες ὅλην
 ἀπὸ πολλῶν ἐσώθησαν εἰς τὴν πόλιν. Ἀκαρῆνες δὲ σκυλευσ-
 τες τοὺς νεκροὺς καὶ τροπαῖα στήσαντες ἀπεχώρησαν εἰς Ἀργ-
 CXIII. καὶ αὐτοῖς τῇ ὑστεραίᾳ ἦλθε κήρυξ ἀπὸ τῶν εἰς Ἀργ-
 ον καταφυγόντων ἐκ τῆς Ὀλπης Ἀμπρακιωτῶν, ἀναίρεσιν αἰ-

οὐ, ἐπεὶ ἀποστον τὸ πλῆθος λέγεται ἀπολέσθαι ὡς πρὸς τὸ
 οὐς τῆς πόλεως. Ἀμπρακίαις μέντοι οἶδα οἱ εἰ ἰσοκλήθισαι
 ἡρώταις καὶ Ἀμφίλοχοι Ἀθηναίους καὶ Δημοσθένη πειθό-
 ναι ἐκείναι, αὐτοβοεῖ ἂν εἶλον· εὖν δ' ἔδεισαν μὴ οἱ Ἀθηναῖοι
 ὡς οὖν χαλεπώτεροι σφίσι πάροικοι ὦσι. CXIV. μετὰ δὲ
 οὐ τρίτον μέρος, εἰματτες τῶν σκύλων τοῖς Ἀθηναίοις τὰ
 ἐκ τὰς πόλεις διεΐλοντο. καὶ τὰ μὲν τῶν Ἀθηναίων πλε-
 ον ἐκείναι, τὰ δὲ εὖν ἀνακείμενα ἐν τοῖς Ἀττικοῖς ἴεροῖς Δημο-
 σθένος ἐξέδθησαν τριακόςαι παροπλίαι, καὶ ἄγων αὐτὰς κατέ-
 νεικε καὶ ἰγένετο ἅμα αὐτῶ μετὰ τὴν τῆς Αἰτωλίας ξερηφορίας
 ἱερέως τῆς πράξεως ἀδεεστέρα ἢ κάθοδος. 2. ἀπῆλθον δὲ
 οἱ ἐν ταῖς εἴκοσι ναυσὶν Ἀθηναῖοι ἐς Ναύπακτον. Ἀκαρναντεῖς
 οὐ Ἀμφίλοχοι ἀπελθόντων Ἀθηναίων καὶ Δημοσθένος τοῖς
 αἰετθίοις καὶ Ἀγραῖους καταστρυφῶσι Ἀμπρακιώταις καὶ Πε-
 ντησίους ἀναχώρησιν ἐσπείσαντο ἐξ Οἰνιαδῶν, οἵπερ καὶ μετα-
 των παρὰ Σαλύνθιοι. 3. καὶ ἐς τὸν ἐπειτα χρόνον σπονδίας
 ἐμμηχίαν ἐποιήσαντο ἑκατὸν ἐτη Ἀκαρναντεῖς καὶ Ἀμφίλοχοι
 Ἀμπρακιώτας ἐπὶ τοῖσδε ὥστε μήτε Ἀμπρακιώταις μετὰ
 ἡρώτων στρατεύειν ἐπὶ Πελοποννησίους, μήτε Ἀκαρναντεῖς
 Ἀμπρακιωτῶν ἐπ' Ἀθηναίους, βοηθεῖν δὲ τῇ ἀλλήλῳ, καὶ
 εἶναι Ἀμπρακιώτας ὅποσα ἢ χωρία ἢ ὀμίρους Ἀμφίλῳ, καὶ
 ἐπὶ Ἀνακτόριον μὴ βοηθεῖν πολέμιον ὃν Ἀκαρναντεῖς.
 ἔτα ξενθήμεροι διέλυσαν τὸν πόλεμον. μετὰ δὲ ταῦτα Κορί-
 νθακίην ἐκείνων ἐς τὴν Ἀμπρακίαν ἀπέστειλαν, ἐς τριακοσί-
 τλίας, καὶ Ξενοκλείδαν τὸν Εὐδοκλέους ἄρχοντα· οἱ κομι-
 ν χαλεπῶς διὰ τῆς Ἠπείρου ἀφίκοντο. τὰ μὲν καὶ Ἀμ-
 αν οὕτως ἰγένετο.

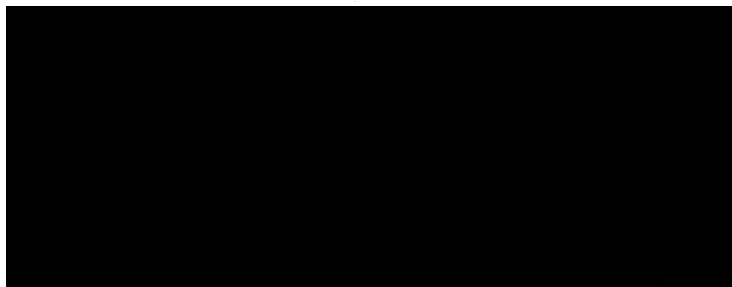
XV. Οἱ δ' ἐν τῇ Σικελίᾳ Ἀθηναῖοι τοῦ αὐτοῦ χειμῶνος ἐς
 τὴν Ἰμεραίαν ἀπόβασιν ἐποιήσαντο ἐκ τῶν νεῶν μετὰ τῶν Σι-
 κωτῶν ἄνωθεν ἐσβεβληκότων ἐς τὰ ἰσχατα τῆς Ἰμεραίας, καὶ
 ἐς Αἰόλου νήσους ἐπλευσαν. 2. ἀναχωρήσαντες δὲ ἐς τὴν
 Ἰερόδωρον τὸν Ἰσολόχον, Ἀθηναῖον στρατηγόν, καταλαμβάνει
 ἐπὶ τὰς ναῖς διαδόχον ὣν ὁ Λάχης ἴσχευ. 3. οἱ γὰρ ἐν
 ἰα ξίμαχοι πλεύσαντες ἐπίσαν τοὺς Ἀθηναίους βοηθεῖν
 πλείοσι ναυσὶ· τῆς μὲν γὰρ γῆς αὐτῶν οἱ Συρακοῖοι ἐκρά-
 τῆς δὲ θαλάσσης ὀλίγαις ναυσὶν εἰργόμενοι παρεσκευάζοντο

τοῦ Λάχηςτος τῶν νεῶν ἀρχὴν ἐπλευσε τε
ἐπὶ τὸ Λοκρῶν φρούριον, ὃ πρότερον Λά-
μάχη ὑπὸ τῶν Λοκρῶν ἀνεχώρησεν.

CXVI. Ἐξόρῳ δὲ περὶ αὐτὸ τὸ ἔαρ τ
ἐκ τῆς Αἰτίας, ὥσπερ καὶ τὸ πρότερον. κα
Καταναίων, οἱ ἐπὶ τῇ Αἰτίῃ τῷ ὄρει οἰκοῦν-
τες ἐν τῇ Σικελίᾳ. 2. λέγεται δὲ πεντηκα-
μετὰ τὸ πρότερον ῥεῖμα, τὸ δὲ ξύμπαν τρεῖς
ἀφ' οὗ Σικελία ὑπὸ Ἑλλήνων οἰκεῖται. ταῦτα
να τοῦτον ἐγένετο. καὶ ἔκτον ἔτος τῷ πολέ-
ῳ Θουκυδίδης ξυγγράψας



NOTES.



NOTES.

BOOK I.

THE Preface of this history, which is supposed to have been written by Thucydides after the termination of the war (see H. on I. 1. § 1), extends to chap. 24, and may be divided into three parts: 1, the reason why the history was composed (chap. 1); 2, the magnitude of the Peloponnesian war, evinced by a comparison of the ancient state and condition of Greece (chaps. 2-19); 3, the nature of Grecian history and especially of the work now in hand (chaps. 20-23). The second of these portions may be subject also to a threefold division: 1, the times which preceded the Trojan war (chaps. 2-8); 2, the Trojan war (chaps. 9-11); 3, the times which succeeded that war (chaps. 12-19). Cf. Poppo ad loc.

CHAPTER I.

THE historian alleges as the reason why he composed a history of the Peloponnesian war, that it was greater and more memorable than any war in Greece which had preceded it (§ 1); it is impossible to arrive at any certain knowledge of the nature and importance of the preceding wars, yet the probability is strong that they were not very great (§ 2).

1. Θουκυδίδης. This is the form of a patronymic without the signification, as Μελιτιάδης, Ἀριστείδης, etc. Cf. Mt. § 429. 3. — Ἀθηναῖος. Some think that the words τοῦ Ὀλέρου have been left out by copyists, inasmuch as they are found in IV. 104. § 4. and elsewhere. But, as Poppo remarks, our historian so distinguishes himself, that there was no danger of his being confounded with others of the same name. There is no need with some critics of supplying the article with Ἀθηναῖος, as no emphasis is intended. — *ἔνι γράψει τὸν πόλεμον*, composed a history of the war. The Scholiast says, that γράφει is used of one thing, *ἐν γράφει*, of several. Hence reference may be had to the documents or narratives upon

war as finished, and II. 18. § 7, where the Long as a past affair. — *καί*. Unless this connective repetition of *ξυνέγραψε*, I am at a loss to conjecture, *expecting, supposing* (cf. Lat. sperare), of the preceding proposition. Cf. K. § 312, b. — *προγεγενημένων*, *more remarkable than any which* use of the superlative for the comparative, is of in Thucydides. — *ἀκμάζοντες—ἦσαν* (= *ἤκμας*) *at state of preparation*. — *ἐς αὐτόν*, i. e. *for* *ἔς τι* eodem modo dictum, ut *ἔρρωντο ἐς τὸν* qua voce illam explicat Zon. p. 984." Krüg. — *— τοὺς ἄλλους Ἕλληνας*. — *καὶ—ὁρῶν—καὶ ὅτι* tion having been changed from *ὅτι* with the verb *καὶ* here refers to *τὲ* after *ἀκμάζοντες*, and introduced for the conjecture expressed in *τεκμαιρόμενος*. *partly—and partly*. — *διανοούμενον* (sc. *ξυνίστα* preceding clause). "*Id in animo habens, id moliens.*"

2. *κίνησις . . . βαρβάρων*, *for this was the great war ever took place among the Greeks, and a considerable barbarians*. *κίνησις* does not take the article, because it is a predicate, and the pronoun *αὕτη* the subject. Cf. F § 61. 7. *δὴ* strengthens *μεγίστη*, *by far the greatest*. *μεγίστη δὴ τοῖς Ἕλλησιν*, but it evidently is

however, understand by the former of these expressions the Trojan wars, and by the latter, those still more of the heroic ages. — διὰ χρόνου πλῆθος, *on account of time* which had elapsed since they were carried on, πλῆθος, in the sense of μῆκος, is quite rare. — ἀδύνατα § 241. 3. — ὧν. Some supply εἰς from the preceding, it is better to make it stand for ἃ after σκοποῦντι, the ὧν from the attraction of the pronoun with its antecedent. Poppo in his Suppl. Adnot. says “per schema κατά a verba.” — μακρότατον σκοποῦντι. Poppo after these words, *diutissime spectare*. I prefer with Büsching and Bloinf., to render it, *going back as far as possible*. — πιστεύσαι, “intelligendum ὥστε, ita ut fidem habeat.” Bothe. — μεγάλα refers to the τὰ which precede, ἄλλα, *as it respects other things*, i. e. civil affairs. εἰς (old Attic for εἰς), cf. K. § 290. 2. c.

CHAPTER II.

Greece in its earliest state were for several reasons migratory (§§ 1, 2); it was most subject to this change of inhabitants (§§ 3, 4); while Attica was more permanently inhabited (§ 5); for which reason it alone the other states of Greece, furnished a refuge for such as were driven out, and planted colonies in Ionia (§ 6).

οἰκουμένη. With the participle, φαίνεσθαι signifies *to show one's self*; with the infinitive, *to seem, videri*. K. § 5. 8. — γὰρ here introduces a confirmation of what is said in the preceding chapter, that neither the civil nor military power, in its earliest ages, were very considerable. — ἡ νῦν ὀνομαζομένη, *what is now called Greece*. S. § 225. 1. — *firmiter ac stabili*.” Betant. — μεταναστάσεις (migrations). Supply φαίνονται from the preceding context. — ἐκ τῆς οἰκίας, *from their own country*. — βιαζόμενοι....πλειόνων, “*coacti a maiore numero ipsos intraderent*.” Haack. αἰεί, *always*. When it has this meaning, αἰεί is usually placed before the verb and the adjective or participle. Cf. I. 11. §§ 1, 2; al.

...ἀποζῆν, *each one holding as his own possession as he could live on—just enough for subsistence*. Οὐκ

..... is a pronoun, which e
 from the context, it is often omitted. Reference
 properly to abodes and dwellings. The constr
 ἀτειχίστους ὄντας ἀφαιρήσεται (sc. τὴν γῆν περ
moreover, withal. — καθ' ἡμέραν (*daily*) is fr
 verbs denoting *to live, to obtain a livelihood.* —
necessary subsistence. — οὐ χαλεπῶς. *without*
 — δι' αὐτό, i.e. on account of the little difficult
 grating. — παρασκευῇ refers to military apparat

3. τῆς γῆς ἡ ἀρίστη (= τῆς γῆς τὸ πλεῖστον.
the richest country, literally, the best of the land.
καλουμένη. Thessaly was in more ancient tim
 Pelasgia, Pyrrha, etc. — Ἀρκαδίας. The Arc
 mountainous, and hence as their lands were i
 cient settlers were suffered to remain unmoleste
 therefore, called by Herodotus αὐτόχθονες (cf. I.
 ὅσα ἦν κράτιστα, *and whatever other parts were mu*

4. ἀρετὴν γῆς, *fertility of soil.* τισί—ἐγγιγνόμε
 τισί — ἐφθείροντο refers to the persons who s
 — ἄμα. See N. on § 2, supra. — ἄλλοφύλων,
ere, probably, for the most part, Greeks belonging t

5. γοῦν, *for instance.* — ἐκ τοῦ ἐπὶ πλείστο
 explained by the Scholiast and some commentators
 stand for εἶναι, thus blending two modes of expri
 πλείστον—εἶναι, and Ἀττικὴν ἐπὶ πλείστον—οὔσαν
 ἐκ τοῦ with οὔσαν (= εἶναι), and translate ἐπὶ
most part. But I cannot see how this can be —

na. 4: Aristot. Polit. VI. 4. — *οἱ αὐτοὶ* (the same. S. § 160. 5)
See N. on II. 36. § 1.

ὡς καὶ παράδειγμα.... αὐξηθῆναι, and this is no small proof of my
ment (viz.) that on account of the migrations, Greece, in its
parts (ὡς τὰ ἄλλα), did not increase in like manner (ὁμοίως)
Athens. After much examination, I am led to prefer this mode
translation, which connects διὰ τὰς μετοικίας.... αὐξηθῆναι with
λόγος, to the one adopted by Bloomfield, which unites it with
ἔκδοσις. The παράδειγμα (proof) is contained in the clause
beginning with ἐκ γὰρ τῆς ἄλλης. Goel. and others would erase ὡς,
make τὰ ἄλλα (= τὰ ἄλλα τῆς Ἑλλάδος) the subject of αὐξη-
θῆναι. This gives the same sense with the subordination of τὴν Ἑλλάδα
to the subject. The λόγος or statement to which Thucydides refers,
as he observes, is contained in the words οὐ χαλεπῶς.... πυρ-
ρῶς, § 2. supra. The interpretation of Haack after Poppo, I can-
not regard as very wide of the mark: *On account of the immi-
grations into Attica, that country did not increase in other respects*
(in riches and military resources), in an equal degree with the
number of its inhabitants. Nothing is said in the previous context
of the comparative increase of the population and resources of
Attica; therefore to introduce it here would be foreign to the design
of the author, which seems to have been, to show how their migra-
tions retarded the growth of many of the Grecian states. This
is done by comparing them with Attica, where the population was
large and on the increase. — *οἱ πολέμῳ — ἐκπίπτοντες* (being ban-
ished, expelled) — *οἱ δυνατώτατοι* — *τῶν πολέμῳ ἐκπιπτόντων οἱ δυνα-
τώτατοι.* Melanthus and the Heraclidae are supposed to be espe-
cially referred to in *οἱ δυνατώτατοι*. — *ὡς βέβαιον ὅτι* is an accusative
clause. Cf. S. § 226. a; Mt. § 568. 3. "Male Haack. *χωρίον* intel-
ligit; *debebat saltem τί, tanquam aliquid firmum.*" Poppo. In
repeated adjectival sentences, the predicate adjective stands in the
third singular, when the subject to which it refers, expresses not
a particular individual of a class, but merely the general notion.
Jelf's Kahn. § 381. — *πολίται γιγνώμενοι.* In later times, it was
of extreme difficulty that one, who came from another state into
Attica, could obtain the *jus civitatis*. — *ἀπὸ παλαιῶν, of old, long*
ago. — *μεῖζω ἔτι, yet greater.* — *ἐς Ἰωνίαν.* This is a *prolepsis*,
much as Ionia received its name from the Ionian colonists, who,
being expelled from Peloponnesus, had taken refuge some sixty years
before in Athens. A similar prolepsis is found in the use of *Σελευσί-
δαι*. VI. 4. § 2. — *ὡς.... Ἀττικῆς.* Cf. S. § 226. a. Bloomf. supplies
ὡς αὐτοὺς with *οὐχ ἰκανῆς ὁδοῦς*.

... ago, nowhere calls them Hellenes, |
 who came with Achilles from Phthiotis (§ 3); nor in α
 Homer call any *Barbarians*, inasmuch as the Greeks ha
 this appellation could be opposed (§ 4); the Trojan expe
 only because at that time they began to turn their atten
 affairs (§ 5).

1. δὲ resumes the main subject, which
 parenthesis, μάλιστα δὲ τῆς γῆς κ. τ. λ. in
 chapter. — τόδε refers forward to the sent
 πρὸ γὰρ τῶν Τρωικῶν. — οὐχ ἥκιστα — μέ
 fond of the *litotes*. — τῶν Τρωικῶν, the Trojan
 6. d. — φαίνεται — ἐργασμένη. See N. on I. !
 — εἶχεν. By the omission of ὅτι, the depende
 the form of a principal clause. Great vivaci
 parted in such cases, by the omission of th
 dependent relation. Cf. Jelf's Kühn. § 798.
 N. 8. — In τὰ μὲν πρὸ Ἑλλήνων (*in the*
 the article is joined in the same manner as
 τοῦδε, τὸ πρὸ τούτου, etc. Some prefer, how
 — δὲ — τὰ μὲν — τὰ δέ, *partim — et partim*. —
 all. καὶ increases the force of πάνυ, as our wo
 very much, very little, etc. Cf. Kr. § 69. 32. N.
 κλησις. Notice the change of construction frō
 tive being here used with the infinitive, which
 again by the accusative with the infinitive i
 The reason for this last change, seems to be th
 preceding accusatives with prepositions ...

(middle), sc. ἀνθρώπων elicited from ἐς τὰς ἄλλας πόλεις which s. — αὐτοῖς refers to Hellen and his sons. — ἐπ' ὠφελείᾳ, *i. e.* of the cities which invited them. — κατ' ἐκάστους, *one e, singly*. — τῇ ὁμιλίᾳ μᾶλλον, *more by intercourse than by conventional arrangement*. Poppo suggests that μᾶλλον may r, *magis magisque, in dies saepius*. — οὐ belongs to ἡδύνατο ὃ πλεῖσται Ἑλλήνας). — ἅπασιν ἐκικῆσαι, *to come into use of all; literally, to prevail, to get the upper hand*. Bothe takes it in the sense of πάντως.

πολλῷ—ὑστερον. Homer is supposed to have lived after the migration, which was 100 years subsequent to the Trojan war. The diversity than 500 years is assigned to the various dates of birth. The most probable supposition is, that he lived about 800 years after the Trojan war. — καὶ (before τῶν Τρωικῶν), *even*.

οἷδ' βαρβάρους εἶρηκε. "Non negat Thucydides, vocem βάρβαρος Homeri ætate et fuisse et peregrini quid indicasse (II. 2. 807. βαρβαροφώνων); negat, eam omnes exteros, tamquam Helleni-propositos, complexam esse. Cf. Odys. 8. 294." Haack. — διὰ τοῦτο Ἑλλήνας πω—ἀποκεκρίσθαι, *because the Greeks were not yet civilized*.

οἱ....κληθέντες, *these several (ἑκαστοι) Hellenistic communities, have been first called Hellenists by separate cities, (i. e.) such as received one another's language, and afterwards all being called by general appellation*. There are other ways of translating this passage which for the sake of brevity I must omit. Some verbal explanations, however, are needful. οἱ δ' is put for οἱτοὶ δέ. οὐδ' is optative, and takes up the assertion made at the beginning of the text, πρὶ τῶν Τρωικῶν....Ἑλλάς. As Arnold well remarks, what were ἡ Ἑλλάς, is now οἱ ὡς ἑκαστοι Ἕλληνες, and the following words are a sort of explanation of the term, which properly speaking is an anachronism. ὅσοι, in the parenthetical clause ὅσοι λων ξυνέσαν, takes the gender implied in πόλεις, ξυνέσαν is the 3d plur. of ξυνήμι. For its construction with the genitive, cf. 273. 5. c. — ἀμειβίαν ἀλλήλων, *want of intercourse with one her*. — ἐπραξαν refers to Ἕλληνες for its subject. — ἀλλὰ ξυνέλασαν, *why, it was only because (K. § 212. 3. b.) they were better suited with nautical affairs (literally, the sea) that they united in expedition*. This sentence introduces the remarks, which Thucydides now proceeds to make, on the origin of maritime affairs and practice of piracy. It is unnecessary with Haack to supply ἐς or before στρατείας, as it is the cognate accusative after ξυνήλασαν (§ 275).

1. — κέρδους... τροφῆς, both for their own gain and to supply food to their poor. τοῖς ἀσθενέσι literally signifies, the weak, infirm, but as these persons are generally possessed of slender means of subsistence, we may render it as above. τοῖς ἀσθενέσι τροφῆς is put for καὶ τροφῆς τῆς τῶν ἀσθενέων. By attending to such passages the reader will see, in a manner, how Thucydides compressed his style. — κατὰ κώμας οἰκουμέναις, being inhabited like villages, i. e. in a scattering manner like Sparta, Mantinea, Tegea, etc. — τὸν πλείστον... ἐποιούντο, derived thence the greatest part of their livelihood. — πλείστον τοῦ βίου = τὸ πλείστον τοῦ βίου. See N. on I. 2. § 2. — οὐκ—πα, not yet. — φέροντος... μᾶλλον, but rather bringing something (τι) of glory even.

2. οἷς... δρᾶν, to whom it is an honour to do this cleverly, in good style. κόσμος = an adjective in the predicate. Some take καλῶς in the sense of humanely, but this is a signification wholly unsuitable to the passage. As Bloomf. remarks, there is no word which better expresses the exact idea, than our English word handsomely, in the acceptation dexterously. οἱ παλαιοὶ τῶν ποιητῶν = οἱ παλαιοὶ ποιηταί. Bloomf. I prefer, however, with Bothe, to refer οἱ παλαιοὶ to the persons spoken of by the poets, inasmuch as it was not the poets themselves who asked the questions here referred to. Thus also it may be opposed to τινὲς ἔτι νῦν. — τὰς πύστεις—ἐρωτῶντες, "i. e. interrogari advenas ab hospitibus facientes, nam non ipsi poetæ percontari poterant." Goeller. πύστεις depends upon ἐρωτῶντες as its cognate accusative. Cf. K. § 278. 1; S. § 182. 2. — ὃν πυνθάνονται = ἐκείνῳ ὃν (S. § 192. n. 3) πυνθάνονται. Cf. II. 57. § 1. — ἀπακοίνων, disowning, holding unworthy. — οἷς... ὀνειδιζόντων. The reader is: οὔτε οἷς (= ἐκείνων οἷς) ἐπιμελὲς εἶη εἰδέναι ὀνειδιζόντων. The particles τε—οὐκ respond to οὔτε in the first member. The freedom from reproach here referred to is illustrated in Odyss. 3. 71.

3. κατ' ἡπειρον, by land. ἡπειρος signifies the mainland of Greece as opposed to its islands. — τῷ παλαιῷ τρόπῳ refers to the practice of piracy and robbery by land, just spoken of, and not, as Huds. and some others think, to the dispersed and defenceless condition of the people who inhabited the cities. — Λοκροῦς... Ἀκαρνανᾶς. Grote well remarks (Hist. of Greece, II. p. 388), that the Ozolian Locrians, the Ætolians, and the Acarnanians were the most backward members of the Hellenic aggregate. It was not until near the time of the Peloponnesian war, that much information is given respecting them. — τό τε σιδηροφορεῖσθαι, the wearing of armor (literally, the being clothed in iron), is the subject of ἐμμεμένηκε, continued, remained as a custom. — ἀπὸ τῆς παλαιᾶς ληστείας. Arms would be worn ne-

...all the Greeks wore arms even while (§ 1); a custom which is now prevalent in some parts first laid aside by the Athenians, who adopted a more was but recently, that the more elderly dispensed with age and adopted the simple apparel now in use (§ 3); costume the Lacedæmonians took the lead (§ 4); as gymnastic exercises naked, girdles having been the manner of the barbarians (§ 5); in many other respects the old Grecian mode of living, and that of the barbarians.

1. ἐσιδηροφόρει. See N. on I. 5. § 3. — *count of their unprotected dwellings*. Cf. πρὸς Bloomf. would render ἀφράκτους οἰκήσεις, *hamlets*. — ξυνήθη — ξυνήθως. — διαίται and modes of daily life (" *vita genus et instituta* ") be rendered, *ordinary pursuits*. — μετ' οὗτα

2. ταῦτα τῆς Ἑλλάδος, i. e. the Ozolian Acarnanians. Cf. I. 5. § 3. — ἔτι οὕτω νεύειν *habit*; literally, *living yet in this manner*. — διατημάτων depends on σημείον. — ἐς —

3. ἐν τοῖς πρώτοις, *first of all* (K. § 239). phrase, *among the first*. But cf. Mt. § 290. 3 444. 5. a. See also N. on III. 17. § 1. — ἀντιστάσις *relaxation of manners*, i. e. by adopting customs πρεσβύτεροι — τῶν εὐδαιμόνων — *the older men among them* (— ἐξ αὐτῶν), *of them, among them*.

1. — διὰ τὸ ἀβροδίατον, *on account of the softness*. Arnold well remarks, explains why they were so soft, why they took to the arms.

comb. Their shape bore a resemblance to the form of grasshoppers, a device which the Athenians seem to have adopted, to show that they were natives of the soil (*αὐτόχθονες*), as the grasshopper, which is produced from the land itself. Aristoph. Equit. 1331, alludes to these grasshopper-combs. The student is referred to Smith's Dict. Gr. and Rom. Antiq. p. 268, for an interesting sketch of the various ways in which the Greeks arranged their hair, with appropriate illustrations. ἀναδούειν depends on ἐπαύσαντο (S. § 225. 'r), and τῶν τριῶν limits κρωβύλον. — ἀφ' οὗ, from which custom of the Athenians. — ἡ σκευὴ κατέσχε (the fashion prevailed) is a *hypallage* for πρεσβύτεροι τῶν Ἰώνων κατέσχον τὴν σκευὴν ταύτην. Bauer.

4. μετρία, simple, modest. — ἐς (before τὸν νῦν), conformed to. § 290. 2. (3) b. — ἐς τὰ ἄλλα, in other respects. — πρὸς τοὺς ἄλλους is to be construed after ἰσοδίατοι, which the Schol. explains, ὁμοδίατοι. — οἱ τὰ μείζω κεκτημένοι. This shows that in the estimation of Thucydides, equality of property was not a feature of the Lacedæmonian institutions. Grote (Hist. Greece II. pp. 520–55) exposes most admirably the dreams of Plutarch, in respect to the alleged redivision of landed property by Lycurgus, and his banishment of gold and silver from Sparta.

5. ἐγυμνώθησαν. The practice of contending naked in the Olympic games, which, as we are here informed, arose from the Spartans, was adopted in the 14th Olympiad, as it appears from an epigram of Orsippus the Megarean. Gottl. says that πρῶτοι is not to be pressed too far, since the Lacedæmonians derived this custom from the Cretans. Cf. Plat. Repub. V. p. 452. A reference, however, to this passage in Plato, will show that the ἀγῶνες are not referred to, but the games themselves. — ἐς τὸ φανερόν. There seems to be an ellipsis of προελθόντες, *exutis vestibis in conspectum progressi*. Bauer, Goeller, and Poppo. Haack makes ἐς τὸ φανερόν = ἐν τῷ φανερῷ or φανερῶς. Arnold's and Bloomfield's translation, *for all to see*, making ἐς denote either the designed or natural result of an action, is inadmissible, since the former was not true, and to notice the latter, as though the reader would need to be informed, of a combatant who exercised naked would be seen by all, does not comport with the brevity of Thucydides, who never turns aside to inform his reader of any thing, which he may be supposed to know. — λίπα is an abridged dative for λίπαϊ, λίπα, from τὸ λίπα. § 68. 9. — ἡλείψαντο, i. e. πρῶτοι. — τοῖς βαρβάροις ἔστιν οἷς τῶν βαρβάρων ἔστιν οἷς (= ἐνίοις. K. § 331. R. 4). — νῦν is τι constructed immediately after ἔτι δὲ καί. — Krüg. remarks with reason that ἄλλα τιθεῖται should properly have been ἄλλων τιθεμένῳι,

CHAPTER V.

For the sake of security against the pirates, the more distance from the sea, while such as were more recent sea-coast, or on isthmuses for the more convenient passage

1. ἤδη πλοῖμωτέρων ὄντων, *navigation* | “*when things began to admit more of navig*
τέρων is found in the editions of Goel., Ha
The plural is here used for the singular. —
upon the very sea-coast. S. § 160. 4. a. —
In other places, as IV. 45. § 2; 102. § 4, it is
ἀπολαβόντα τειχίζειν, τείχεσιν ἀπολαμβάνειν.
be safely rendered, *they walled off, enclosed*
sub vocs. Bloomf. illustrates the choice of
the site of these towns, by referring to Corin
πολὺ ἀντισχοῦσαν, *for a long time prevalent,*
turnam.” Bothe. Cf. II. 64. § 5. — ἀπὸ |
distance from a place, the verb of the propo
K. § 288. 1. b. Reference is had to such citie
phi, Argos, etc. — ἔφερον, *they* (i. e. the pir
φίρῳ in this sense is usually joined with ἄλ
many of the others as lived on the coast (κατὰ
quainted with maritime affairs. Haack sum

CHAPTER VIII.

It was also practised by the islanders, whom the purification of Delos showed to have been mostly Carians and Phœnicians (§ 1); but when Minos expelled the pirates from the islands, the sea became more open to navigation (§ 2); for which reason, the resources and power of those who dwelt on the sea-coast increased, and their mode of life becoming more settled, they surrounded their cities with walls, some of which cities obtaining the pre-eminence over smaller ones, attained to considerable consequence, and thus the way was prepared for the Trojan expedition (§§ 3, 4).

1. Poppo thinks that this section belongs to the preceding chapter, inasmuch as it illustrates the subject matter of that chapter. *οἶσαν* — *μᾶλλον*. — *ὄντες*, *who were*. The participle may sometimes be rendered by the relative and verb. Cf. K. § 309. 3. b; S. § 225. 2. — *αἰτοὶ* . . . *ᾤκισαν* (*colonized*). Cf. Herodot. I. 171; IV. 147; VI. 1. — *μαρτύριον δέ*. See *παράδειγμα*, I. 2. § 5. The full form is found in Herodot. II. 58. *τεκμήριον δέ μοι τούτου τὸδε (ἐστὶ)*. Cf. K. § 628. 2. f; Butt. § 151. 6. — *καθαίρομένης*. After this purification of Delos by the Athenians on the advice of an oracle, they suffered no person to die on the island, but carried those whose end was approaching over into Rhœnæa. — *τῷδε τῷ πολέμῳ*. Delos was purified at the end of the sixth year of the Peloponnesian war. — *ἡμῶν*, *above one half*. — *σκευῇ τῶν ὅπλων* — *ὅπλις* according to the opinion of some, but it is better to render *σκευῇ*, *fashion*, *make*. — *ξυντεθαμμένη*. Goel. edits *ξυντεθαμμένου*, which yields the same sense.

2. The discussion of events seems here to be resumed from chap. 4, at which place the historian digressed, to speak of the existence of piracy and robbery, and their effect upon the condition and habits of the various states of Greece. *δέ* may therefore be rendered, *however*. — *καταστάτος*, *having been established*. — *πλοῦντότερα* — *πλούτωτερον*. Cf. N. on I. 7. § 1. — *οἱ ἐκ τῶν νήσων κακοῖργοι ἀνίστησαν* — *οἱ ἐν τοῖς νήσοις κακοῖργοι (the pirates) ἀνίστησαν (were expelled) ἐξ αὐτῶν*. K. § 300. 4. a. *πὲρ* gives a shade of indefiniteness to *ὅτε* — *about the time when*.

3. *οἱ παρὰ θάλασσαν ἄνθρωποι*, i. e. the men who inhabited the sea-coasts. — *μᾶλλον* . . . *ποιοῦμενοι*, *having now obtained possession of greater wealth*. — *βεβαιότερον* has reference to a more permanent mode of living. — *τείχη περιβάλλοντο* (sc. *ταῖς πόλεσιν*) — *τὰς πόλεις τείχεσιν ἐκύκλουν*. — *πλουσιώτεροι ἐνυτῶν* — *richer than they were before*. — *γάρ* "causam reddit verborum βαιότερον ᾤκουν ἐν τείχεσι περιβάλλοντο." Poppo. — *κερδῶν* depends on *ἐφίμμενοι*. K. § 273. 2. b — *οἱ—ἥσσαν*, *the poorer*. S. § 65. — *προσποιοῦντο*

CHAPTER IX

The expedition against Troy was set on foot, not so much *res*, as the superior power and influence which Agamemnon of his time (§ 1); for Pelops, by the wealth which he brought in Peloponnesus (which took its name from him), Atreus, who obtained the sovereignty of Mycenæ and of Eurystheus (§ 2); all which wealth and power Agamemnon gathered the armament against Troy, more through the means (§ 3); for he fitted out the greatest number of ships; according to Homer, who also speaks of his extensive sway (§ 4) be conjectured the nature and importance of those which

1. τῶν τότε δυνάμει προὔχων, *by being such princes of that time*. The genitive depends on which participle denotes *means* (K. § 312. 4. opposed to τοῖς ὅρκοις in the next clause. The natural order being: δοκεῖ οὐ τοσούτον—δυνάμει προὔχων. — κατειλημμένους (*obstrictos*) to are those which, at the advice of Ulysses, were suitors of Helen by Tyndarus, to approve of which might make, and defend her from any violence which might be offered to her. Cf. Apollod. III. 10.

2. οἱ τὰ σαφέστατα κ. τ. λ. The order is: (cf. § 1) τὰ σαφέστατα Πελοποννησίων, *those of whom have received the clearest accounts*. I prefer this which makes Πελοποννησίων depend

lural, or supplying δάναμον from the preceding context. Bloomf. translates: *with posterity attained unto still greater estimation*. In this case the construction would be: καὶ (λέγουσιν) ὕστερον ἔτι μείζων ναυγάδων (γίνεσθαι) τοῖς ἐκγόνοις. I prefer this rendering, because it seems to harmonize better with the context, it being the design of the author to exalt in this place the fame of Pelops, and to give his story (i. e. Atreus and Agamemnon) their meed of praise in the subsequent context. — ὑπὸ Ἡρακλείδων. Eurystheus was slain by Theseus and Iolaus, assisted by Theseus. — κατὰ τὸ οἰκεῖον, on account of his relationship. — τυγχάνειν depends on λέγουσι at the commencement of the section. — αὐτὸν, i. e. Atreus. The clause γένει αὐτὸν would have followed μητρὸς... αὐτῷ far more naturally as a genitive absolute: καὶ φεύγοντος τὸν πατέρα κ. τ. λ. The structure of the sentence, as Krüger remarks, would have been improved, had ὄντος been a primary verb. — διὰ τὸν Χρυσηΐπου δάνατον. The Schol. says that Pelops killed Chryseippus, and Atreus fearing the same treatment fled from home. According to another tradition, his step-mother Hippodameia hated him, and prevailed on her husband Atreus and Thyestes to kill him, on which account Atreus fled away from the anger of his father. — δοκούντα εἶναι, by appearing to be (see N. on προύχων, I. 9. § 1), is connected to φόβῳ by καὶ ἄμα. — Μυηταίων and ὄσων depend on τὴν βασιλείαν. — παραλαβεῖν δ' αὐτοῦ κτήνη have the same construction as τυγχάνειν. — τῶν ἰσχυρῶν depends on μείζους. Sthenelus the father of Eurystheus is the son of Perseus.

3. ἡ — *which wealth and power*. Similar to this is the use of ἡ in Xen. Anab. I. 6. § 9. Cf. I. 18. § 2. — καὶ ναυτικῷ τέ, and naval power also. On καὶ—τέ, cf. S. § 236. N. 2. — ἐπὶ πλείον—ἄλλων. — ἰσχύσας. See N. on I. 3. § 2. — οὐ.... φόβῳ, not as much by affection as by fear; literally, not by affection more (τὸ εἶναι — μᾶλλον) than by fear.

4. φαίνεται—ὑφ' ἡμῶν. See N. on I. 2. § 1. — εἴ τῳ ἱκανὸς ἐμνημόσαι, if his testimony be regarded valid. It is here meant, not that the testimony of Homer is to be distrusted, but that some allowance is to be made for poetical exaggeration. — ἐν.... τῇ παρασκευῇ. Cf. II. 2. 108. — τοῦ σκήπτρου. This sceptre was a lance, which the Cheronians venerated as a god. Cf. Pausan. 9. 40, p. 795, quoted by Gottl. — νήσων depends on ἐκράτει. — ἔξω — χωρίς, without. — ἡπειρώτης ὢν, inasmuch as he was an inhabitant of the continent. See N. on I. 5. § 3. The participle here denotes the reason. Cf. K. § 312. 4. b; S. § 225. 4. See also N. on I. 20. § 2.

5. οἷα ἦν τὰ πρὸ αὐτῆς—how powerful were the armaments before it.

... any which preceded it, but :
 (§ 3); for Homer makes the number of the ships :
 smallest 50 men (§ 4); which number cannot be con-
 combined force of the whole of Greece (§ 5).

1. ὅτι....ἦν, *because Mycenæ was a sm-
 βασις* ὅν, I. 2. § 5. Haack and Poppo sup-
 plowing clause. Mycenæ was destroyed 1
 Olympiad, A. C. 468, thirty-seven years
 war. — ἢ εἴ τι....εἶναι, *or if any of the*
Bloomf. makes this clause parenthetical, as the coinm
makes apposite sense, ἀξιόχρεον, worthy of
κασι, no one using this (i. e. ὅτι Μυκῆναι μ
proof, should disbelieve that this armament
represent. ἂν belongs to χρώμενος and give
etc. (if any one should peradventure use it
to the infinitive because preceded by ἀπιστε
Mt. § 534. Obs. 4; K. § 318. 8; S. § 230. 3
ὅς οὐ are used in this construction with τι
 — καίχει, *prevails, obtains.*

2. Sparta and Athens are now brought
 what has just been said. γὰρ (*illustrantis*) ἢ
for example. — τῆς κατασκευῆς τὰ ἰδία
edifices. κατασκευῇ signifies fixed or perman-
as here, is put for buildings, especially public
 sions —

is was true after the Peloponnesian war, when Thucydides wrote the history. Before the war, the Spartans had few if any colonies out of Peloponnesus. — *οὐκ ἐξουκιστοῦντο*, "not built." Bloomf. — *πάλαι*. For the omission of the *τῶν*. K. § 244. R. 8. — *κατὰ κώμας*, in villages. Müller (Do. p. 48-50) says, that the names of these hamlets or villages were Messae, Limnae, and Cynosura, which lay on all sides of the city (*πόλις*) properly so called, and were divided from one another by intervals, until at a later period (in the time of the Macedonians), they were enclosed with walls and united and incorporated together. Niebuhr supposes that such was the early state of the city which Arnold adds the Borghi of Florence, and some of the names. — *φαίνοντο*, sc. *πάλαι* from the preceding *πάλαι*. Applies *δύναμις* from the foregoing *τῆς δυναμίδος*. — *Ἀθηναίων* is put for *εἰ δὲ οἱ Ἀθηναῖοι πάντες*, and responds to the preceding members, *εἰ ἐρημωθεῖν, λεηλοθεῖν δέ*. — *εὐκλείστοις* *οἰμαί*, the words *καίτοι*.... *ὑποδεσπόζοντα* being parenthetical. *καίτοι*, instead of a noun in the regimen, is uncommon after expressing the idea of comparison, like *δεπλάσιον*. — *ὁ ἀπιστεῖν εἰκός*, hence it is not proper to doubt — we ought to doubt. — *τὴν στρατείαν*, i. e. the armament fitted out against the enemy. *τῶν* in *τῶν πρὸ αὐτῆς* depends on *μεγίστην*. — *λεωπομίνον*, but falling short of those at the present time. — *καὶ ἐνταῦθα* "has the same sense as if Thucydides had *περὶ ταύτης τῆς στρατείας λέγοντι*. Therefore the relative feminine gender." Arnold. — *ἐπὶ τὸ μῆζον* — *κοσμήσαι*, for the sake of embellishment, "in majus celebrare." — *καὶ οὕτως*, i. e. even with all the embellishment of Homer. — *καὶ οὕτως*. The Schol. says that Homer's number of the ships was 1166. Eustathius finds in the catalogue the number of ships which Thucydides may be supposed to have used a round number. — *καὶ οὕτως* depends upon *τὰς μὲν* (i. e. *ναῦς*), as the genitive denoting the contents, or that with which a thing is filled; *εὐκλείστοις* (carrying) 120 men. In the same manner we find *πλοῖα ἑκατὸν σίτου*. Cf. Kr. § 47. 8. N. 4. Krüg. in his note on this passage remarks that, as we can say *αἱ νῆες ἦσαν* (*νῆες*) *ἐκατὸν ἀνδρῶν*, so also we may say *πεποίηκε τὰς ναῦς* (*ναῦς*) *ἐκατὸν ἀνδρῶν*. — *καὶ οὕτως*.... *παρεσκευασμένα* is generally regarded as parenthetical, the main subject being resumed by *οὕτως* in *πρὸς τὰς μεγίστας* *περὶται* (sc. *ναῦς*, cf. III. 18. § 5), *themselbsten rousers*. — I place a comma after *πάντες*, because *ἐν ταῖς Φιλοκτίωνος ναυσὶ* is to be joined with *ἦσαν* but is to be taken in the sense

—, ——— having the same meaning,
 written περίως πολλοὺς μετὰ σφῶν ἔχειν.
 ras is therefore Ἑλληνας to be supplied. — *a*
decks. Their ships were covered only in the
 covering Homer calls ἱκρία νηὸς (cf. Odys. 1
 time of the Persian war, the ships were not ent
 § 8, αὐται . . . καταστρώματα). Cf. Smith's Dict
 p. 58. — ληστικώτερων, rather after the pirai
 5. πρὸς . . . σκοποῦντι, in reference to the gr
 ships, if we look at the medium — if we look
 the greatest and the smallest ships. πρὸς here
 formity to. Cf. K. § 298. III. 3. b. οὖν — *I say*
 σκοποῦντι limits φαίνονται. — ὡς—πεμπόμενοι,
 K. § 312. 6.

CHAPTER XI.

The want of means to support an army, was a reason why t
 was no larger; and so limited were they in their resources
 engage in expeditions into the surrounding regions, in orde
 the army, which fact shows why the siege was so long protr
 pressed the siege vigorously with their whole force, they in
 place (§ 2): but want of means

γίγνωσθαι is a parenthetic clause, confirmatory of ἐπειδὴ τε....

α. The proof of δῆλον δὲ is introduced by γάρ. — οὐκ ἀν-
τα. Supply mentally εἰ μὴ μάχῃ ἐκράτησαν. — δὲ in δ'
resumptive. It is often found after particles of time in the
— ἵστασθαι, i. e. when they had gained the first battle.

γ. γαργάναν. Eustath. (ad. Il. p. 387) says that Diomedes
the Thracian fields, and was not present at the theatre of the
Λοιστάνα. Under the conduct of Achilles, the Greeks made
into the surrounding country and pillaged many cities.

Although a word denoting piracy, is here to be taken in a
sense, of *pillaging expeditions, excursions for plunder*, as
marks, bearing some resemblance to the *privateering* of
es. — ἦ, "hoc igitur modo seu quam ob causam." Poppo.

4; II. 2. § 3; III. 13. § 2. — αὐτῶν διεσπαρμένων refers
ἐκς. — τὰ δέκα ἔτη. The time of the siege was well
hence the article is prefixed to δέκα ἔτη. Cf. Kr. § 50. 2.

ἔα is to be taken with ἀντείχον, and not with ἀντίπαλοι
as Baner supposes, since it has the sense of *impetu, ti*, and

It is singular that Hier. Møller should connect βία with
ἀντίπαλων. The idea is that, in consequence of the disper-
sion of the Greek forces in quest of the means of subsistence, the Tro-
jans were enabled to make successful resistance in the open field,
of their enemies who were left to carry on the siege.

the time being. See N. on I. 2. § 1.

with. K. § 312. R. 10. — ἀσπρόν, being collected to-
gether (ἐν τῷ πόλεμον διέφερον, had carried the war
to a successful termination) without any interruption.

belongs to κρατοῦντες and not to εἶλον. — οἱ γε. K.
- δέ. See N. on the previous section. — πολιορκία δ'
ἐμμεναι, but had they applied themselves to the siege; lit-
erally to the siege. Poppo connects ἀν with εἶλον.

, i. e. the expedition against Troy. — αὐτά γε δὴ ταῦτα,
self (K. § 393. 3). The plural is here used also, although
the Trojan expedition, the idea of *events* in the expedition
present in the writer's mind. — γινόμενα is here concessive.

7. § 1. — δηλοῦται—ἔντα, is shown to have been. δηλοῦν
simple signifies, to disclose, reveal, with an infinitive, to say,
etc. K. § 311. 12. — καὶ τοῦ...κατεσχηκότος, even

which, through the medium of the poets, is now current re-
See N. on I. 10. § 1 (end).

16 57, the country at length becoming tranquil and the colonies were sent out to Ionia, Italy, Sicily, and other re

1. ἐπεὶ καὶ, *then also, and even*. Cf. I. 69 κίετο, *was still moving from place to place*. Every edition before me, except Dindorf's, has μετακίετο, which Arnold renders, *was settling*, settled. — ὥστε....αὐξηθῆναι — ὥστε μὴ ἡσθῆναι, inasmuch as the negative belongs to the § 818. R. 5. Poppo, however, resolves the clause χάσασα καὶ οὕτως αὐξηθῆναι which makes no sense, since οὕτως refers to a state of rest, which χάσασα. Not much different from this is the field: *so as to enjoy too little quiet, to make a* ἡσυχάσασα is put in the nominative (for ἦσαν, with ἡ Ἑλλάς, the subject of the principal verb § 863. Obs. 5; Kr. § 55. 2. Ns. 1, 4. Go apodosis to ἐπεὶ....αὐξηθῆναι, with μόλις τε infra. All the intervening words, both he and parenthesis.

2. χρονία γενομένη, *taking place after so long* 17. 112. — πολλὰ belongs to ἐνεόχμωσε, *mad* στάσεις, *factions*. — ὥς ἐπὶ πολὺ, *for the most* ἀφ' ὧν, *by which* (see N. on ἀπὸ πολέμου, I. 24. not πόλεων, which would either be without take ἐκ. — ἐκπίπτοντες—ἔκτιζον. The subject from the preceding

has here a passive sense. S. § 207. N. 3. — *ἐν* in *ἀφ' ἐν* is plural because *ἀποδοσμός*, to which it refers, has a collective idea. Müller says, that the writer added this through deference to the authority of Homer. But in the catalogue of the ships, the Bæotians are represented as possessing the whole of what was afterwards called Bæotia, and could not therefore have been a portion only of its inhabitants. Grote (Hist. of Greece, II. p. 22) says that Thucydides has not removed the discrepancy between himself and Homer by this statement, but only made it less strikingly obvious. The subject is involved in difficulty. — *Δωριῆς . . . ἔσχον*. During their exile from Peloponnesus, the Heraclidæ took up their abode in Doris, Ægimius having bequeathed to Hyllus his dominions, in gratitude to Hercules for having reinstated him in his government which he had lost. It was thus that eighty years after the capture of Troy, they planned the recovery of their ancient possessions, the traditionary name of which expedition is "*the return of the descendants of Hercules.*" Cf. Cramer's Greece. Vol. II. p. 101; Müller's Dorians, I. p. 50 seq. The invasion was successful, and all Peloponnesus, except Arcadia and Achaia, fell into their power. Grote (Hist. of Greece, II. p. 18) thinks that Thucydides or some previous author, computed this epoch of eighty years by the generations in the line of Hercules, the first generation after Hercules commencing with the siege of Troy, which, reckoning thirty years for a generation, would bring the fourth generation to coincide with the ninetieth year after that period, or the eightieth year after the city was taken. This would agree with the distance in which Teleclæmus, Temenus, Cresphontes, and Aristodemus stand removed from Hercules. *ὁδοηκοστῷ ἔτει*. Repeat *μετὰ Ἰλίου ἄλωσιν*.

4. *μέλις*, *scarcely*, not at length, as that idea is contained in *ἐν πολλῷ χρόνῳ*. — *ἀνισταμένη*, *being unsettled, migratory*. See the use of this word in the previous section and in I. 8. § 2. — *ἐξέπεμψε*. I prefer with Haack, Goeller, Poppe, and others, the imperfect *ἐξέπεμπε*, because the writer is here speaking of colonization in general and not of any specific colonies. — *Ἰταλίας*, i. e. the southern part of Italy, in which were many Grecian colonies, and which was called by later writers Magna Græcia. — *ἔστιν ἡ χωρία* (= *ἐν ταῖς χωρίαις*). See N. in I. 65. § 3.

— *ἐπὶ τῷ πλοῖ* (§ 3): the Ionians also, in the times of C.
 considerable navy, as did also Polycrates and the Phocæans.

1. *ἐπὶ τῷ πλοῖ*—*πολιτικῶς*, having obtained
πᾶλλον is here employed as an adjective. —
ἀδverbially (= *ἐν τῷ πλοῖ*), for the most part
 § 279. R. S. i. e. in most of the states. — *π*
πολιτικῶς. Reference is had in this term to the
 adulate power was obtained, rather than the one
 exercised. As opposed to the kingship spoken
 power usurped and unlimited, in distinction :
 legitimate, hereditary, and limited by constitution
ἐν ἰσότητι γινώσκων, with defined prerogatives, i.
 long established by usage and common consent
νόμιμον, K. § 296. II. S. b. — *πατρικαί*,
 Thucydides thinks that *πατρικαὶ βασιλείαι* does not
 derived from one's father, but rather *τὸ πατρικὸν* is
πατρικόν, and that the word *πατρικαί* is used, be
 signification of *paterni et patrum ex institutis ad*
 But his reasoning in support of this is by no means
πατρικὰ καὶ ἐξ ἐξουσιᾶς, began to sit out for him
τοῦτο (sc. *οἱ Ἕλληνες* from *ἡ Ἑλλάς* in the previous
apply themselves. So Betant in hoc loco.

2. *ἐπὶ τῷ πλοῖ* depends on *ἐγγίναται*. S. § 195. 1.
 change in the structure. A Schol. says that the
 in converting vessels of fifty oars into triremes
μετασκευάζοντες have in mind

on of φαίνεται—ποιήσας, see N. on I. 2. § 1. — *μάλιστα*, *about, and numbers*. Goeller prefers the sense of *forms* instead of *circumstances*. — τοῦ πολέμου, i. e. the Peloponnesian war. This shows that Thucydides wrote the preface of his work, at least, after the war had ended.

ὅν = ἐκείνων ἃς, of which equivalent, the antecedent depends αὐτῶν, and the relative is governed by ἴσμεν. — Κορινθίων ἐρκυραίων. Between the Corinthians and Corcyraeans there was the most inveterate enmity, although the latter people were a colony of the former. The expedition here referred to was the one ordered by Periander to avenge the death of his son Lycophron, whom he had driven from his home and banished to Corcyra, but who was afterwards recalled in his old age, and whom through fear of Periander he was to take the place of his son, the Corcyraeans murdered. Thucyd. III. 50–53. — ταύτῃ (sc. μάχῃ), *from the time of that war*. For this use of the dative, cf. Mt. § 888. c. — μέχρι τοῦ αὐτοῦ πολέμου, i. e. the close of the Peloponnesian war.

ἀπὸ, *from*. See N. on I. 4. § 1. — ἀεὶ is strengthened by δὴ *always at all times*. — ἐμπόριον, *a place of traffic, a commercial town*. This name was generally applied to maritime places, where articles of merchandise were imported and exported. — Ἐλπίδα in the genitive absolute with ἐπιμισγόντων. — τὸ πάλαι, *in former times*. — τὰ πλείω, *more*. — διὰ . . . ἐπιμισγόντων, *having intercourse with one another through their territory*. — τοῖς παλαιοῖς, *the ancients*. Reference is had to Homer, who says (Il. 2. 570):

Οἱ δὲ Μυκήνας εἶχον εὐκτίμενον πολιάερον,
Ἄφνειόν τε Κόρινθον

ἔλπον ἐπλώζον, *began to attend more to navigation; literally, to sail more*. ἐπλώζον is a poetic word. — καθῆρουν. I con- sider Poppo, Goeller, and others, in referring this verb to the Corinthians as much as τὰς ναῦς evidently means, *the ships just mentioned* (i. e. the Corinthian ships), and the following context shows a change of subject. Poppo notes a similar variation of the subject in II. 2. § 4 (init.): 52 (init.). Such abrupt changes are not wonderful in Thucydides, who makes every thing subordinate to his subject. — ἀμφότερα, *both ways*, i. e. Corinth became an emporium both by sea as well as by land (K. § 279. R. 10; Butt. § 115. 5). It is marked by critics that ἀμφότερα may be taken in three senses, 1, both by sea and by land; 2, to the Greeks both within and without the city; 3, to the two ports of Corinth, viz. Cenchrea and Lechæum. The first is the only interpretation which has claims to be considered the true one. — χρημάτων depends on προσόδῳ.

... so near to Delos, that § 2) to have connected them with a chain *Δηλίου*. The way in which this was 104. § 2, and Herodot. III. 34, 122. — Mac remarks that this is not to be understood as mentioned by Herodot. I. 166. He understood by a colony, sent out fifty-five years after the main body from the arms of Cyrus, and the the subjugation of the parent state to the the sea-fight here referred to must have been the ginians, some time previous to the one spoke

CHAPTER XIV

Many generations after the Trojan war, the Greeks possessed common ships being fifty-oared vessels and long barks (§ the Persian war that the tyrants of Sicily and the Corcyra number of triremes (§ 2); the *Æginetæ* and the Athenian mostly of an inferior class, until Themistocles incited the use of better ones, although, even then, not decked throughout

1. Poppo and Haack disconnect this chapter one, by placing a period instead of a colon after closes the preceding chapter with a

by the Phocians. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 877.

— ὅτι, but still. — ἐξηρτυμένα, provided with, or perhaps consisted of would be a signification more appropriate in this passage.

— ὡς περ ἐκεῖνα (sc. τῶν Τρωικῶν), as those in the Trojan war.

2. ὀλίγον τε (sc. μόνον), and only a short time. — τῶν Μηδικῶν refers to the first invasion of Greece by Darins. — μετὰ, after. — περὶ τε Σικελίαν, around Sicily (K. § 295. III. 1. b), i. e. on the Sicilian coasts. If however περὶ Σικελίαν = Σικελικοῖς, the order should be: ταῖς τυράννοις περὶ Σικελίαν. — ἐς πλῆθος, in a considerable number. K. § 290. 2. 1. b. — The context demands the subaudition of μόνον after ἀξιώλογα, in the sense of the only navies worthy of note.

3. εἰ τινες ἄλλοι, sc. ναυτικά ἐκέκτηντο. A shade of doubt is communicated by εἰ to the clause: such others (if there were any) as had navies. For this species of brachylogy, cf. K. § 346. 4. — βραχέα (= μικρά. Cf. I. 74. § 3; 117. § 3; 140. § 1), inconsiderable, small as to numbers, although there may be a reference also to magnitude. Haack supplies πλοῖα, but ναυτικά is to be preferred. — ὅψι τε, sc. ἔτι. Krag. whom Poppo follows, supplies ἐκέκτηντο. But this is less apposite and natural than the common rendering: and it was not till late that Themistocles, etc. — ἀφ' οὗ = ἐκεί, which is found in one MS. — τοῦ βαρβάρου is put for τῶν βαρβάρων, as in Latin Romanus is put for Romani. Reference is had to the second Persian invasion, which had been threatening Greece ever since the battle at Marathon and did not therefore come unexpectedly. — διὰ πάσης (sc. νέως), throughout the ship. Poppo understands διὰ πάσης to mean, in every ship, i. e. nondum omnes tectas fuisse. Some reject as harsh the ellipsis of νέως, and take διὰ πάσης in the adverbial sense omnino, as διὰ κενῆς (Athen. 442. a), frustra, and ἀπὸ τῆς ἰσῆς, I. 15. § 3. But see N. on that passage.

CHAPTER XV.

The states which gave their attention to the formation of a navy, greatly increased their power (§ 1); for no wars by land, except border hostilities, were yet carried on, nor were any distant enterprises undertaken (§ 2); combinations of smaller with greater cities were not formed for common expeditions, except in the war between the Chalcidians and Eretrians, when the rest of the states separated into parties on the one or the other side (§ 3).

1. δέ—ὅμως, however. — οὐκ ἐλαχίστην = very great. A litotes. See N. on I. 3. § 1. — οἱ προσχόντες αὐτοῖς (sc. τοῖς ναυτικοῖς), those paying attention to their navies, i. e. making it an object to form and

establish a navy. — προσόδω and ἀρχῇ are datives of means, καὶ μάλιστα ὅσοι (= ἐκεῖνοι ὅσοι) μὴ διαρκῇ εἶχον χώραν, and especially as many as had a territory insufficient for their sustenance. Bloomf. refers this especially to the Athenians. It was also true of the Corinthians.

2. ὅθεν, whence, refers to πόλεμος. — καὶ in τὶς καὶ appears as to be pleonastic, but the Attics employ it frequently after verbs to connect the thought more closely. — παρεγένετο, accrued (= accruc). This use of the moods in adverbial sentences of place (§ 336), is the same as in adjective sentences (K. § 333), the indicative being used when the attributive qualification is to be represented as actual or real. — πάντες . . . ἐκάστοις. The order is: πάντες δὲ πολέμοι ὅσοι καὶ (even) ἐγένοντο ἦσαν ἐκάστοις πρὸς ὁμόρους (borderers) τοὺς σφετέρους. — στρατείας—ἐξήεσαν. K. § 278. 1. — ἀπὸ τῆς ἑαυτῶν is bracketed by Poppe and Goeller, on the ground that the idea contained in ἐκδήμους is repeated. But, as Bloomf. observes, ἐκδήμους merely signifies, abroad, foreign, without denoting the distance, and hence the clause in question is by no means superfluous. Cf. II. 10. § 1. — ἐπ' ἄλλων καταστροφῇ, for the subjugation of others.

CHAPTER XVI.

states were in the way of the prosperity of the other states, and especially Ionians weakened by the Persian power under Cyrus, as were their islands at that period of Darius (§ 1).

οὐκ ἀπὸ ἄλλων ὁδῶν, ἀλλ' ἀπὸ ἄλλων ὁδῶν. — *μὴ αὐξηθῆναι, ἢ αὐξηθῆναι.* Cf. K. § 308. 2. b. *κωλύματα* contains a negation and is therefore followed by *μὴ* with the infinitive. See N. § 1 (end). — *καί, especially,* serves here to introduce an instance of the obstacles to their advancement. — Bloomfield says that *ἴωσι* to depend on *ἐπεγένετο* understood, the subject of *ἔπος καὶ ἡ Περσικὴ βασιλεία* (a hendiadys), and in order to subject to *ἐπεστράτευσεν*, he supplies *ἡ* referring to *βασιλεία*. But with the Schol. construct *ἴωσι* after *ἐπεστράτευσεν*, and *ἡ* and *βασιλεία* the subject of the verb? This expedition of the Ionians, of course would be a *κώλυμα* to the Ionians, and it is therefore, that this idea should be formally repeated by *ἐπεγένετο κώλυμα*. — *προχωρησάντων ἐπὶ μέγα τῶν παραχωρησάντων* by the Schol. to the Persians, but is evidently to be *ἴωσι*. — *Ἄλυσος.* The river Halys separated Lydia from the Persian dominions. The ancient Greeks designated what was frequently Asia Minor, by *ἡ παραθαλάσσιος*, or *ἡ ἐντὸς Ταύρου Ἄλυσος*. — *πόλεις*, i. e. the Ionian cities. — *ἰδοῦναι*. N. on I. 13. § 2. — *Δαρείος.* Repeat *ἰδοῦναι*. — *τῷ* the instrumental dative. K. § 608. The reduction of the Persians took place on their revolt, at which time (A. C. 498) they were destroyed.

CHAPTER XVII.

With the exception of those in Sicily, looking only to their own interests and nothing memorable (§ 1); so that Greece, impeded on every hand, for a little advancement (§ 2).

οἱ belongs to *ἑσσι* (i. e. *οἱ τύραννοι*), and is therefore the subject of the article, the whole proposition forming the subject of *τὸ . . . προσορώμενοι, providing only for their own interests.*

Kühner (Jelf's edit. § 633. 3. e) explains τὸ ἐφ' ἑαυτῶν, *something pending on themselves*, i. e. having no reference to any body else. τὸ ἑαυτοῦ μόνον σκοπῶν, VI. 12. § 2. — ἐς τὸ σῶμα = "as it regarded their personal security and gratification." Bloomf. N. this use of σῶμα in the sense of *person*. The fact here spoken of is illustrated by a reference to Periander, who is said to have had a body-guard of three hundred men. — δι' ἀσφαλείας ὅσον ἰδίῳ, *as safely as possible*, i. e. with as much safety to themselves as possible. διὰ with its case is here taken adverbially. — μὴ (= ἀκρυβῶς. Schol.) belongs to ὅσον ἐδύναντο. — ὥκουν (= διαχειρίσασθαι) *managed, guided the affairs of*. The cautious and timid policy spoken of, had reference to foreign wars, as is seen from the context. — ἀπ' αὐτῶν. "There is a mixed meaning in the word ἀπό, partly expressive of derivation and partly of agency: nothing great proceeded *from* them; nothing great was done *by* them." Arnold. Mt. § 573; K. § 288. 1. 3. c. — εἰ μὴ εἴ τι, *except something*. We are not to understand τι as referring to any memorable deed, but simply signifying *any deed whatever*. "When εἰ μὴ has the meaning of *except*, another εἰ is sometimes joined, like *nisi si*, while the predicate of εἰ μὴ is omitted. K. § 340. 5. — ἐκάστους is to be

CHAPTER XVIII.

the tyrants had been expelled by the Lacedæmonians, who, enjoying good fame from the most ancient times, had not been subject to these usurpers, the Persians. Greece and engaged with the Athenians at Marathon (§ 1); on their second expedition the Greeks combined for defence, the Lacedæmonians being at the head, and the Athenians doing all in their power by sea for the common safety; but soon after the close of the war the confederation was dissolved, and parties were formed under Athens and Lacedæmon as the leading states (§ 2); from that time to the present war, they were continually engaged in making truces or in carrying on hostilities, and thus they acquired small skill in warlike affairs (§ 3).

ἐν τῇ Ἀθηναίων τύραννοι. Reference is had to Hippias and Hippocleides, who succeeded their father Pisistratus in the government of Athens. — οἱ ἐκ τῆς ἄλλης Ἑλλάδος is put for ἐν τῇ ἄλλῃ Ἑλλάδι, the position being attracted by κατελύθησαν, which denotes the subjection, cf. K. 300. 4. See N. on I. 112. § 4. — ἐπὶ πολλοῖς ὑποτακτικαῖς. Haack, whom Arnold cites approvingly, is this clause: "*magnam partem ante, quam Athenienses, subjugavit*" = *a great part of Greece had been subject to tyrants then was*. I concur, however, with Bloomf., who translates correctly: *generally and even of old under tyrannical government* — οἱ πλείστοι . . . κατελύθησαν, *the greater part had been put to rest, except those in Sicily, by the Lacedæmonians*. Cf. I.

τελευταῖοι is to be connected with ὑπὸ Λακεδαιμονίων. — Λακεδαιμονίων begins a parenthesis which closes with πόλεσιν ἔχουσιν, the design of which parenthesis being to show, why Lacedæmon took so prominent a part in expelling the tyrants from the Hellenic states, viz. because it had enjoyed so long a well-regulated government and had been free from tyrants (ἀτυράννευτος). The γὰρ introduces a parenthesis within this parenthesis, the object of which is to expand and illustrate the idea contained in the words αἱ ἀτυράννευτος. By keeping in view these divisions of a long and apparently confused sentence, the student will have facility in explaining the words and clauses of which it is composed. — μετὰ τὴν κρίσιν τῶν Δωριέων, *after its occurrence by the Dorians*. The Heraclidæ did not found Lacedæmon, but took possession of it when it had been long founded. Hence κρίσιν here signifies *conquest* in V. 16. § 3, are to be taken in a modified sense of *conquest*, inasmuch as Sparta had comparatively little importance before the Doric invasion. Cf. Mull. Dor. I. p. 102. In respect to the order of the clauses in this connection, ἐπὶ . . . στασιάζουσα is constructed immediately after ἡ γὰρ Λακεδαίμων, and μετὰ . . .

Δωριέων may be rendered after ὅμως. — ἐπὶ . . . στασιάζουσα, *has been distracted by factions the longest of any we know of.* ἐν χρόνῳ ᾧ). Some refer this relative to πολέων, but Poppo would refer it to χρόνων, which on the whole I prefer, reference being had to various times during which the other states were harassed. The period in the Lacedæmonian history referred to in this place, is the one preceding the return of the Heracleidæ. — ἐκ παλαιότητος, *very long time.* Lycurgus gave laws to Sparta, according to Aristotle, about A. C. 884, and upwards of four hundred years before the Peloponnesian war. Xenophon (Rep. Lac. X. 8) places the Spartan legislation more than two hundred years earlier, that is, at the time of the Heracleids (Cf. Smith's Diet. Gr. and Rom. Biog. and Mythol. Vol. I. p. 850). Grote (Hist. Greece, II. p. 454) thinks that Lycurgus introduced his discipline and constitution about A. C. 830–820. Mr. Clinton (Fasti Hellen. III. p. 141), with his eye on this passage of Aristotle, fixes the legislation of Lycurgus at about A. C. 817, and his regency at A. C. 852. The chronology is very confused and derived from the uncertainty which rests over the time when Lycurgus died. — ὀλίγη πλείω, *some what more.* — τοῦ πολέμου, i. e. the Peloponnesian war. — Bloomf. says that ἀφ' οὗ is put for ἀπὸ

1. Here begins an account of the reigning states of Greece, which is given in the history. — οἱ γὰρ . . . ἤγοῦντο is c which is said below of the Athenians, to pay taxes: literally, *payors of tribute* or *holders by possession*. See N. on I. the Scholiast directs, which verb in the followed by the genitive. K. § 275. R. The order is: *δεσποτεύοντες* sc. *ἐνυμμάχους* *ἐνυμμάχους* *σφραῖσιν* *αὐτοῖς* (i. e. the Lacedæmonians, as Arnold cites I. 76, 144, as illustrative. Arnold from a single MS. edit. *πολιτεῖα* the usage of Thucydides (*πρὸς* *οὐμῶν* too feeble to admit this reading as genuine same construction as *ἔχοντες*, to which sc. *ἤγοῦντο* from the preceding context. after *καταλαβόντες*. But although this might the idea of *holding* as opposed to *holding* Lacedæmonians, does not so much imply the leading or general oversight of states yet I find that modern critics with great word as spurious. The context will give nification, required by its reference to the "*arsium* *population*." Haack. — *πλήν* cess of time the Lesbians became subje

CHAPTERS XX.—XXIII.

chapters contain the third division of the preface, the subject of the nature of Grecian history, together with some preliminary to the work now in hand. This portion of the preface should be given with great care and attention, as in it the historian unfolds the plan of the work, the principles which regulated its composition, and gives the historian's claim to accuracy and impartiality. The easy and natural style which it forms to the main history, the clear and magnificent light it gives of the subject, and its adaptation to win for the writer the sympathy and confidence of his reader, render it one of the most perfect specimens of the kind to be found in any language.

CHAPTER XX.

the state of affairs in Greece, although, perhaps, it will be hard to be credited, readiness of men to catch at flying reports of past events without due examination; thus the Athenians in general believe that Hipparchus was slain by Harmodius and Aristogiton, because he was the tyrant, whereas Hippas, who by right of primogeniture was the object of their conspiracy, and Hipparchus was slain as the result of a disarrangement in their plan (§ 2); thus also the opinion of the rest of Greece with respect to the suffrage of the Lacedæmonian kings and the existence of the Spartan law, is incorrect (§ 3).

μέν οὖν. The corresponding particle to μέν is δέ in the beginning of the next chapter, all between being properly a parenthesis. ἀλλά...πιστεῖσαι is difficult of interpretation on account of its brevity. Bloomf. with Bauer makes πιστεῖσαι = πιστευθήναι and translates: *however hardly it may find credit, even when established by a regular chain of proofs.* πανταί τεκμηρίω, *every argument to proof.* "Omni (i. e. omnis temporis) testimonio ex ordine facta." Bothe. Goeller by a sort of grammatical attraction of the passage = τοιαῦτα εἶπον, ὥστε πᾶν ἐξῆς τεκμήριον αὐτῶν εἶναι πιστεῖσαι, and remarks: "non solum παντί τεκμηρίω δὲ παντί ἐξῆς τεκμηρίω, quia in tanta vetustatis obscuritate non argumentum sufficit, sed modo aliam rem ex alia colligendo et non demum post conclusionem ad sententiam probabilem pervenit." Of this explanation Poppo remarks: "hunc sensum non

e verbis elicimus." These interpretations agree in the main point, that *πᾶσι ἐξῆς τεκμηρίῳ* signifies, *established on the most thorough protracted investigation*. I am less pleased with Arnold's interpretation: *being hard for believing every argument one after another*; the general statement might not be questioned, but each particular argument which he has used, might not equally obtain credit. The word *τεκμήριον*, I apprehend, cannot be made to refer to *particular facts or arguments*, and the ground which Arnold gives for this rendering, viz., that the parenthesis contains the reason why the specific details of the narration may lie open to suspicion, applies equally well to the interpretation of Bloomf., or Goeller. The facts of the history may have been based on the most incontrovertible evidence, and those who remember how readily reports of past actions are caught up and circulated, may be disposed after all to doubt whether the picture of affairs in times so remote is given. Such I believe to be the sense of this much disputed passage. — γὰρ introduces the reason what has just been stated. — καὶ ἤν, *even if*. — ὁμοίως = *just as if they were events in the history of another country*. ὁμοίως is used elliptically. — ἀσάφιστως, *without question*, "*sine disputatione*." Betant.

no very obvious reason in VI. 54-59, as well as the his personal knowledge of the family (VI. 55. §), has (after the Schol. on I. 20) to think that Thucydides was hem by relationship. But this is mere conjecture. — τοῖτον.

ἀμνηστούμενα, not obliterated from the memory by time, which is not lost by length of time. — οἱ ἄλλοι Ἕλλη- than the Athenians. Of course the Lacedæmonians are epted, since they would certainly be acquainted with the entioned. — μὴ μὲν ψήφω . . . δυοῖν. It is thought by odotus is hinted at, who speaks (VI. 57) of the two king. Müller (Dorians, II. p. 105. N. a) thinks that fers to Hellenicus rather than Herodotus, whose work ily have read. But although reference may have been lens and other early writers, whom Herodotus perhaps owed, yet I can scarcely be persuaded that the history was unknown to Thucydides. The story first related epeated by many others, that Herodotus read his work led Greeks at Olympia, and that the young Thucydides e the recitation and moved to tears, is undoubtedly a e, as Dahlmann has most ably and conclusively shown. proof that Thucydides was a stranger to the writings of en he composed the history of the Peloponnesian war. the grammatical structure of ψήφω προστίθεσθαι, there y, if we give to the verb the signification, *to assent to, to opinion* (ψήφω) *with a vote*; i. e. to give a vote. — or. Here again it is thought by some that a blow is odotus (IX. 53; III. 55). It is said that Caracalla in ntiquity composed a λόχος Πιτανάτης of Spartans. So -, in order to retain the local names of their mother city, of their army which was called Pitantes; also upon a itum the περιπόλοι Πιτανᾶτοι are mentioned. All this or the truth of the statement of Herodotus. Cf. Müll. r. 49. N. t. Schweig. ad Herodot. l. c. conciliates the these two great historians, by supposing that there was ounded by Anompharetus in the battle at Platae, ing perpetual, ceased to exist in the time of Thucydides. t ("ea, quæ in promptu sunt." Poppo), i. e. those things learnt from hearsay without the labor of investigation.

1. ἐκ δὲ τῶν εἰρημένων resumes the subject beginning of the previous chapter. The other things by ὅμως, which implies ἐπιστεῦσαι. — τοιαῦτα... ἁμαρτάνοι, πο (νομίζων, in thinking. See N. on I. 9. § I have narrated, are for the most part them to be. οἷα διήλθον may be supplied Son. The words ἀν—ἁμαρτάνοι belong not to πιστεύων and ἡγησάμενος. It may assist of the chapter, to regard καὶ οὔτε ὥς, a parenthesis, containing another and subordinate ἀνεξιλέγκτα... ἐκνευικηκότα. In this refers to δ (= ἐκεῖνα δ) in δ διήλθον, or it suggests, to ὥς (= οἷα) ποιηταὶ ὑμνήκασιν. — See. N. on I. 10. § 3. — λογογράφοι, i. e. to ποιηταί, which seems here to designate those who wrote in verse. The name *logographers*, applies to his predecessors, is now given by those who preceded Herodotus, and whose history of myths and traditionary stories, although it is not that was true. Cf. Müll. Lit. of Greece, § 10, στερον, with a view to their being alluring to the ear rather than consistent with truth. “... compared with each other, so as to signify that the truth is found in a higher domain.”

ἰμοὶ ἰδόκει, ἀλλ' (ἡξίωσα γράφειν) ἐπεξελθὼν παρὰ τῶν ἄλλων (πυνθανόμενος). The words *from any one whom it chanced, from every one* ἰδόκει = *according to any mere impressions* παρῇν. It is supposed that Thucydides served of the war, for in the eighth, he was appoint the Athenian fleet off the coast of Thrace. must have been an eye-witness and an ear- which were done and said in this war. ἐπεξελθὼν οἷς (= ἐκεῖνα οἷς) τε αὐτὸς παρῇν than to παρ πυνθανόμενος may be easily supplied from ἐπεξελθὼν implies great thoroughness of in with ὅσον δυνατόν ἀκριβεῖα (= ἀκριβέστατα) & emphatic.

8. οὐ....ἔλεγον, *did not give the same account* — ἀλλ' ὥς....ἔχει, literally, *as any one may will to either party, or of his memory* = *as one partial to either party, or as his memory sets* ὥς ἔχει the genitive is added, to show in which the verb is to be taken. K. § 274. 8. b. ἐκαστὸν as expressive of the cause whence the feeling arose (K. § 274; Kr. § 47. 7. N. 5). εὐνοίας

4. μὲν refers forward to δὲ in ὅσοι δὲ βέλτερον ἀτερπέστερον is opposed to ὠφέλιμα infra. — *their being free from myths*. The negative clause may be resolved into: *quia nullas in i*

of ἱστορίαι (S. § 159. 2). The pronoun to be supplied here refers to political men, who endeavor to acquire a knowledge of the past, and to whom such a history as this would be preëminently useful. — After ἀρκούντως ἔξει, Porphyrio, and other critics, supplies τοῖς or αὐτοῖς referring to ὅσοι. It is far better with Wolf, Haack, Arnold, and Bloomf., to supply which is omitted *dignitatis vel modestiæ gratia*. — κτήμᾳ τε — ἐξυγείται ὡς κτήμᾳ τε ἐς αἰὶ, this (i. e. his history) is *common EVERLASTING POSSESSION*. ἐς αἰὶ = to our old for aye. — ἀγώνισμα, *prize composition, a trial of literary skill*. It is here supposed to be had also to Herodotus, but the doubt, which hangs over the statement of Lucian in respect to the prize at Olympia (see N. on I. 20. § 3), makes such a reference in this case to an equal extent uncertain. Besides, those critics, who are usually spying out references to Herodotus of the kind here justly referred to, should remember that it does not add to the credit of Thucydides, to represent him as indulging in these petty allusions, the designed object of which, must have damaged the credibility, and thus undermine the reputation of his predecessor and rival for coming ages. — ἐς τὸ παράδειγμα, the object or purpose of ἀγώνισμα (K. § 290. 2. 3. a). in. sc. τιμᾷ. Cf. S. 222. 6. The sentiment of this passage is worthy of the man, who by common consent is justly called HISTORICORUM. — The subject of ἐξυγείται is proper to be supplied from ὠφέλιμα αὐτά.

CHAPTER XXIII.

That the Peloponnesian war is again insisted on, by a brief comparison of it with the Persian war, which was shown to have been brought to a termination in two or three military engagements by land, but this war was lasting (§ 1); and in the first place, the capture of cities, the change of inhabitants by the war and anyling seditions, was never equalled (§ 2); to which things were added what only been heard of, viz. earthquakes, eclipses of the sun, droughts, famines, and the like (§ 3); the causes of the war are introduced as next claiming attention, which the veritable cause was the fear with which the Lacedæmonians saw the growing power of the Athenians, but the ostensible one is detailed in the book follows (§ 4, 6).

ὁ δὲ πρότερον. This chapter, although being introductory to the history which commences the next chapter. — δεῖν ναυμαχίαν, i. e. the sea-fights at Arcton.

misium and Salamis. The land engagements were those at Pylæ and Platea. *δυεῖν* is in the genitive (K. § 99. 5) and depends on *καλέω* *had its decision of two sea-fights* = *found its decision in two sea-fights*. Poppo, Haack, and Goeller read *δυοῖν*, but the reading of Dindorf is supported by that of Bekker, Arnold, etc. and by the authority also of almost all the MSS. — *τούτου....προῦβη*. A varied form of expression for *ὁ πόλεμος* (i. e. the Peloponnesian war) *προῦβη ἐν μέγῃ μῆκῳ*, or (with Bloomf.) *τούτου δὲ τοῦ πολέμου (τὸ) μῆκος (ἐς) μέγῃ προῦβη*. — *ξυνηνέχθη γενέσθαι*, *happened to be* = *befell*. — *ἕτερον* refers to *παθήματα* to be mentally supplied from the preceding member. — *ἐν ἑσφ χρόνῳ*, i. e. in twenty-seven years.

2. *οὔτε γὰρ....ἡρημώθησαν*. The sentiment is as though it had been written: *πλείσται γὰρ πόλεις ἐν τῷδε τῷ πολέμῳ ληφθεῖσαι ἡρημώθησαν* (*were taken and made desolate*. Butt. § 144. N. 7 end), since the construction is continued with *αἱ μὲν—αἱ δὲ—εἰσὶ δὲ αἱ*, whereas the words as they now stand would require to be followed by *οὔτε ὑπὸ βαρβάρων, οὔδὲ ὑπὸ σφῶν*, etc. The negative form given by *οὔτε γὰρ πόλεις τοσαύδεις*, adds much to the vivacity and strength of the passage. With *ἡρημώθησαν* we may mentally supply *πρότερον ἐν ἑσφ χρόνῳ*. — *ὑπὸ βαρβάρων*. Reference is had to Mycalessus. Cf. VII 30. — *ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων*. Platea (III. 68) and

ness of construction would have required *ἐλαψίων*, but it is varied as though *σεισμοὶ τε* had preceded. — *πικνότεραι . . . μνημονεύμενα*, more frequent than what had been remembered from former times. *παρὰ* here denotes in comparison with K. § 298. III. 3. d), and *παρὰ τὰ μνημονεύμενα* = *τῶν μνημονευμένων* (in dependence on *πικνότεραι*) still much more intensive. — *ἐκ* = *ἀπὸ*. — *αἰχμοί*. Repeat *ξενόβησαν*. — *ἔστι παρ' οἷς* = *παρ' ἐνός*. K. § 531. R. 4. Rarely is a word placed between *ἔστιν* in this use and its relative, and then it is a preposition. — *ἀπ' αἰτῶν*, i. e. *αἰχμῶν*. The connection between drought and famine is very obvious. So on the footsteps of famine follows pestilence, and hence the connection of *λιμός* and *λοιμός* so common as to be almost proverbial. Cf. Matt. 24: 7. — *καὶ ἡ . . . νόσος*, and that which produced the most (οἷχ ἥκιστα, a litotes. See N. on I. 3. § 1) damage and destroyed a considerable part (*μέρος τε*, the pestilential disease. Some critics refer *μέρος* to territory and supply γῆς, i. e. Ἀττικῆς. Others translate: *did its share of destruction*. I mention in the following note of Arnold, in which he substantially follows Jewell: "The word *μέρος* seems to imply more than a part, for all the other visitations had destroyed a part of the people. It appears to signify so large a part as sensibly to affect the whole by its disease; a proportion or substantive part of the whole nation. Thus also it is used VII. 59." *ἡ λοιμῶδης νόσος* (stronger than *ὁ λοιμός*) takes the article because it is exepexegetical of *ἡ . . . φθείρουσα*, where the article could not be dispensed with. — *μετά, ἅμα*, and *ξίς* are not pleonastic but highly intensive.

4. The historian now begins to detail the causes of the war. *ἤρξαντο—αὐτοῖς*. S. § 189. — *λύσαντες*, when they had broken. See N. on *πλευσίτες*. I. 13. § 6. — *Εὐβοίας ἄλωσιν* by the Athenians under Pericles.

5. *εἴτα, ὅθεν, wherefore*. — *προέγραψα πρῶτον* is apparently pleonastic, but in truth highly emphatic. — *τὰς διαφορὰς* which led to the war. — *τοῦ μή τινα ζητῆσαι ποτε*, in order that (S. §§ 222. 2: 154. 1) no one may ever inquire.

6. *πρόβασιν*, cause, occasion, opposed to *αἰτία*, apparent cause, ostensible reason. These words might well have changed places, as both are employed out of their usual signification. *πρόβασιν* is the subject of *εἶναι* understood, the predicate of which is *τοῖς Ἀθηναίοις—ἀναγκάσαι* (= *τὸ τοῖς Ἀθηναίοις ἀναγκάσαι*. Cf. Mt. § 542. Obs. 1. a). — *γυγνομένους*, because they had become. See N. on *ὦν*, I. 9. § 4. *ἐκ τοῦ φανερόν λεγόμεναι—ἐκατέρων*, openly alleged by each party. For the genitive, cf. Jelf's Kühn. § 483. Obs. 4. — *ἀφ' ὧν*, on account of which.

CHAPTERS XXIV.—LXVI.

We are now to enter upon the history of the war, which shows to have avowedly risen out of the contest between the and Coreyræans (chaps. 24–55), and the affair at Potidæa (chs. 56–60). This portion may be regarded, therefore, in its relation to the main subject as a detail of the pretended causes of this long and ruinous war. It is worth the perusal of the student, as laying open in a most lucid manner the genius and policy of the states representing the two great forms of government, aristocratical and democratical, which were about to engage in a mighty and final struggle for the mastery. It should be regarded as a light of the past, serving to warn against the most distant possibility of civil war, and showing to what extent the passions can carry them, and how ruinous their measures, when, overlooking the good of the whole, they seek to aggrandize and make powerful one state at the expense of others. The reader will find much that is reprehensible in the Athenian line of conduct, yet not more than in that of the Lacedæmonians, who, with a cold and selfish policy, were aiming at power not less than their more active and excitable rivals. A grasping and avaricious spirit had taken possession of both states, under different forms.

CHAPTER XX

The Epidamnians in their perplexity consult the Delphic oracle, and having received an answer to their city to the Corinthians, and having received an answer to Corinth and entreat aid (§ 2); this the Corinthians perceiving of justice and through hatred to the Corcyraeans (§ 1) insolent treatment they had experienced from them Corcyraeans being puffed up by their naval superiority, and been inhabited by the Phaeacians (§ 4).

1. γνόντες—οὔσαν, *knowing that he was*. γνώσκειν signifies *to learn, to judge*, etc. Κ = βοήθειαν. — ἐν...παρόν, *were in a state do in the present exigency*; literally, *were held* i. e. ὥστε θίσσσαι, or ἐς τὸ θίσσσαι. — πέμψαι usual resource of desponding states." Mitford. optative (after an Historical tense) is used in sentences, when the question is to be represented the mind of another. Cf. K. § 344. 6. — τιμῶν λαβεῖν. — ὁ δ', i. e. the oracle. — ἡγεμόνας (i. e. τοὺς Κορινθίους), *leaders, heads* had been the founders of Epidamnus through now they were constituted the *immediate* for such the allegiance of the Epidamnians.

honoring the citizens of the metropolis with a privileged seat at festivals, and with the first taste of the sacrificial victim. — χρημάτων δυνάμει is opposed to τῇ ἐς πόλεμον παρασκευῇ (*infra*), and shows in what respect ὁμοία is to be taken. The καὶ before χρημάτων has reference to καὶ before τῇ ἐς πόλεμον. — ὁμοία... πλουσιωτάτοις, *equal to the richest of the Grecian states*. On ὁμοία with the superlative cf. K. § 239. R. 2; S. § 159. 5. According to Mt. § 290. 3, the use of ὁμοία is seen in the equivalent, ὄντες πλούσιοι ὁμοία τοῖς μέλυσσι (πλουσίοις) τῶν Ἑλλήνων. Cf. Bloomfield's note. — δυνατώτεροι than the Corinthians. — ναυτικῶ... ἐπαυρόμενοι, *sometimes (ἔστιν ὅτε, occasionally. Bloomf.) being puffed up on account of their great naval superiority*. For the use of προίχειν denoting the ground of ἐπαυρόμενοι, cf. Mt. § 534. II. b; K. § 285. 1 (1). ναυτικῶ denotes the respect in which προίχειν is to be taken. — καὶ κατὰ... ναῦς, *and because the Phæacians, renowned in naval affairs, dwelt formerly in Corcyra*; literally, *being elated (ἐπαυρόμενοι repeated) on account of the previous dwelling of the Phæacians in Corcyra*. For the double genitive after προενοίκησιν, cf. K. § 275. R. 6; S. § 187. N. 2. κατὰ τὴν—προενοίκησιν (a varied construction from προίχειν ἐπαυρόμενοι) is interpreted by the Schol., ὁμοίως τῇ προενοικήσει τῶν Φαίακων = *in a manner befitting*

colonia. — Ἀμπρακιωτῶν depends on φρουροί. Ambracia, in the northern part of Epirus, was founded by a Corinthian colony, as was also Leneadia, an island on the western coast of Acarnania. — φρουροί depends on κελεύοντες, which in this connection signifies *commanding*. *ἴετα* must of course be repeated.

2. περὶ, *by land*. Although it is not said expressly, that they went to Epidamnus, yet it is implied in the emphasis which must be given to περὶ = they went *by land* to Apollonia, and afterwards proceeded to Epidamnus *by water*. Apollonia, the ruins of which are now call Pollina, was situated near the mouth of the Æas or Aous (now Γούναρις), about fifteen miles south of the Apsus. It was at this time dependent upon Corinth. Bloomf. suggests that they went by water from Apollonia, in order to avoid the danger of passing through the territory of the Taulantii. — δέει, *through fear*. — καλῶνται. The subjunctive here depends on a verb (ἐπορεύθησαν) denoting time past, in order to impart vivacity to the discourse, by narrating past events as though they were present. Cf. K. §§ 330, R. 1: 245, 5; S. § 212, N. — περνούμενοι, *while passing, on their passage*. (See N. on πορευόμενοι, I. 13. § 6); or, perhaps, it is better (with Mt. § 555, O's. 2) to construe this participle as an infinitive after καλῶνται, *should hinder from passing*.

3. ᾤσταντο—ἤκουσας. With the participle, αἰσθάνεσθαι signifies *to perceive, to observe*; with the infinitive, *to think, to imagine*. K. § 311, 5; S. 225, 7. — ναυσὶ is the dative of accompaniment. S. § 246, 5. — ἐτέρω στόλῳ consisting of fifteen ships, as we learn by a comparison of § 4 infra, where the fleet of the Coreyræans is said to consist of forty sail. — κατ' ἐπὶρρειαν, *insultingly, with insolent threats*. The haughty demand made here by the Coreyræans, arose less from a desire to aid the exiles, than from hatred to the Epidamnians, increased probably by the intelligence, that they had applied to Corinth for assistance. — γὰρ in ἤλθον γὰρ introduces the reason for the demand made by the Coreyræans in behalf of the exiles. The parenthetic clause extends to κατὰγειν, after which the demand made by the Coreyræans is resumed, the τέ in τοὺς τε φρουροὺς corresponding to the τέ in τοὺς τε φεύγοντας, and ἀποπέμπειν depending on ἐκείδων κατ' ἐπὶρρειαν at the beginning of the section. — τάφους ξυγγένειαν, *pointing to the sepulchres (of their ancestors) and claiming their (= claiming) relationship*. For the *dilogia* in ἀποδεικνύοντες, cf. K. § 346, 3. — ἦν προῖσχύμενοι, *holding out which, alleging which* as an argument or ground of request. — ἀποπέμπειν from Epidamnus. — οὐδέν, i. e. κατ' οὐδέν, stronger than οὐκ. Bloomf. — αἰτῶν is neuter. Cf. I. 20. § 1: 140. § 4.

... ἀπομαρτυροῦμενοι, *blockading*, not ε
 Bloomf. and Poppo observe, it was not u
 would listen to no proposal, that it is said
 τὴν πόλιν. The accusative is rarely found
 only in the general meaning which it has i
 —τὸν βουλόμενον—ἀπιέναι. The object of
 tive or dative, is frequently put in the ac
 infinitive. Cf. K. § 307. N. 3; S. § 222.
but otherwise they would treat them as ene
 edit χρήσασθαι, but the future form is add
 edition), Haack, and Arnold, which is und
 time of the action is essentially future.
 Kühn. § 405. *Obs.* 2. There is no need with
 πον per dilogiam (see N. on § 3 supra), in t
openly, since such brevity of expression is
 every language. — ἐπειθόντο refers to th
 δ' ἰσθμὸς τὸ χωρίον is a parenthesis, and is
 editions before me. ἰσθμὸς (= ἀμφιστάλας
 a *peninsula*, or an *isthmus on a peninsula*.
 ἰσθμὸς between the subject and the verb.

CHAPTER XXV

The Corinthians prepare to send

vacuity: (announcing) *that the Epidamnians, etc.* — ἀποικίαν.... ἤρυσσαν = *proclaimed that a colony was about to be sent to Epidamnus*. (See N. on διακρίθησαν πρὸς. I. 18. § 2). ἐς in its use here is such like our *for*, in such expressions as, *the expedition is for Oregon*. > here: *proclaimed a colony for Epidamnus*. — ἐπὶ τῇ ἴσῃ καὶ οἰκίᾳ (sc. ποίῳ or τιμῇ), *having equal and similar rank and prices* with the old colonists and with one another. Not, as Goeller proposes, equal to the citizens of the parent state, but equal to one another, whatever distinctions may have existed among them at birth. — Haack supplies ὥστε before ἵνα. Cf. K. § 306. R. 3;

§ 223. 1. — μὴ ἐθέλοι—βούλεται. A shade of uncertainty is given to the first verb by the optative = *should perhaps be unwilling and yet wished* (as a matter of fact). For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost, § 122. I. 7; Jelf's ultm. § 855. Obs. 4. The apodosis is contained in μένειν, which is constructed like the preceding ἵνα. — πενήτην δραχμὰς κατατίνα Κορινθίαν, *by paying fifty Corinthian drachmas*, towards defraying the expenses of sending out the colony. The Corinthian drachma as equal in value to the Æginetan, which was worth ten oboli. Fifty of these would amount, therefore, to something more than sixty-three Attic drachmæ (see N. on III. 17. § 3). Some translate κορινθίαν at Corinth, but are divided in opinion, whether it is to be taken with κατατίνα or with μένειν. Many of the MSS. have Κορινθίαν. — μένειν depends on ἐρήρυσσαν.

2. τῶν Μεγαρέων. Megara, with the states here named, formed a part of the ancient Peloponnesian confederacy, and were bound to Corinth by the ties of consanguinity, amity, and unity of political views. And which Megara received from Corinth, when it revolted from Corinth, is spoken of, I. 114. § 1. — συμπεροπέμψειν, *to convey, to attend for the sake of defence*. — εἰ ἄρα, *if perchance*. — κωλύοντο δὲ. K. § 306. I. a. — Παλῆς (Att. for Παλεῖς. S. § 48. N. 2. b), *inhabitants of Pale*, one of the four cities of Cephallenia, and as I think, a Corinthian colony. But cf. Mell. Dorians, I. p. 139,

— Ἐπιδαυρίων. The Epidaurus here spoken of, was a city πόλις, on the western coast of the Saronic Gulf, over against Argolis, south of Epidaurus and opposite Hydra. — Τροιζηνίων, *the inhabitants of Hermione*, which was also a city in Argolis, south of Epidaurus and opposite Hydra. — Τροιζηνίων, south of Epidaurus and opposite Hydra. — Τροιζηνίων, south of Epidaurus and opposite Hydra.

Troizen lay about midway between Epidaurus and Hermione, but east of a direct line between the two cities. — Θηβαίους καὶ Ἐλευσίους. These being wealthy, but not maritime states, furnish-
they doubtless in the way of a loan. The Eleans, in addition to
furnished empty ships, not having seamen to man them.

CHAPTER XXVIII.

The Coreyræans hearing of this extensive armament send ambassadors to Oenippus charging them to withdraw their garrison and colonists from Epidamnus (§ 1); testing their willingness to submit the whole affair to the arbitration, either of the states, or of the oracle at Delphi (§ 2); but if war was resolved upon, they should for aid from some powerful quarter (§ 3); to this the Corinthians reply, that they will consider their proposals, whenever they should withdraw their fleet and barbarian allies from Epidamnus (§ 4); the Coreyræans consent to do this, provided the Corinthians will take upon themselves the same conditions (§ 5).

1. οὓς παρέλαβον to be witnesses (says the Schol.), or to ensure the Coreyræans more respect from the Corinthians. It is probable that the Coreyræans began to be alarmed at the powerful confederacy which was formed against them, and had recourse to the mediation of the Lacedæmonians and the Sycionians. — ὥς.... ἔμενον, *as they had no concern with Epidamnus*. For the construction of ὥς—μετὸν (from μέτειμι), cf. K. § 312. 6. c; S. § 226. a. αὐτοὶ may be referred to S. § 201. 3; and Ἐπιδάμνου to S. § 191. 2.

2. εἰ δέ τι ἀντιποιοῦνται (sc. Ἐπιδάμνου), *lay any claim to*

to make for themselves. — Haack refers φίλους to the Spartan Athenians. The latter doubtless are meant. — βούλονται to the Coreyrians and not to the Corinthians. The meaning is, the Coreyrians did not wish to be obliged to pursue the course taken of. — ἑτέρους as an expression of difference is followed by the genitive (K. § 271. 3; S. § 198. 2). It is here qualified by ἢ ἄλλῃ, i. e. of a very different nature than. — τῶν τῶν, i. e. the exiles and the Illyrians (cf. I. 26. § 4), who were threatening the Coreyrians, for this state had not yet confederated with any Grecian power (cf. I. 31. § 2). The Schol. explains τῶν τῶν ὄντων by τῶν τῶν ἰσχυόντων, and therefore Matthiae writes ἐκείνους τῶν τῶν ἔχόντων μᾶλλον, taking ἔχειν μᾶλλον in the sense of *potiorum esse*.

τὰς ναῦς, i. e. the forty ships with which they were now besieging Epidamnus (I. 26. § 4). — τοὺς βαρβάρους, i. e. the Illyrians. — βουλευσάμενοι, they would deliberate upon the thing. — ἀλλὰ τὴν ἀποχώρησιν, the withdrawal of the ships and Barbarians. — οὐκ οὐκ οὐκ, it would not be well for those (i. e. the Epidamnians, to receive a siege. The particles μέν and δέ are here employed to connect two propositions, which are strongly contrasted with each other. The αὐτὸς ἔχειν, cf. Butt. § 150. p. 445, was predicated of one of the actions taken by itself, but of the incongruity of carrying on hostilities while arbitrating for peace. — αὐτοὺς refers to the Coreyrians and Corinthians. Goeller refers it to the Corinthians alone, but as Poppo remarks, why then was it not written ἐκείνους; — διαίρεσθαι, to be litigating, to be at issue in a suit.

ἀπεκρίθη, replied. — τοὺς ἐν Ἐπιδάμνῳ, i. e. the colonists who were sent to Epidamnus by the Corinthians (I. 26. § 1). — ἐπὶ ταῖς, i. e. τὰς ναῦς καὶ τοὺς βαρβάρους ἀπύξειν. — ἐτοίμοι, cf. I. 26. There is some diversity in the translation of this phrase. One class of interpreters, among whom are Poppo and Matthiae, make ποιήσασθαι to depend on ἐτοίμοι, and construct ὥστε ἐπὶ ταῖς ναῦς καὶ τοὺς βαρβάρους ἀπύξειν, i. e. hac conditione ut. Mt. § 479. a; S. § 223. 1) after ὥστε. The sense then would be: they were also ready to make peace on this condition, that both parties should remain as they were (i. e. in their place), until the cause should be decided. Arnold, on the other hand, constructs μένειν (defined more specifically by ὥστε) in direct dependence on ἐτοίμοι, and retains δέ after ὥστε (which is omitted or bracketed by all the recent editors), thus connecting ποιήσασθαι with μένειν. This would give the sense: "they were ready to agree that both parties should remain where they were, until a truce be made, to continue until the cause should be de-

cided." Bloomf. This strikes me as the more natural interpretation, and one, which avoids the harsh transposition of words upon which the other is based, although the interposition of ὥστε between ἐνῆμα and μένεις, is somewhat troublesome to account for. In respect to the mood which ἔως takes, Kühner lays down the rule (Gram. § 337. 3. 5) that when the point of time expressed by it is past, and the statement is to be represented as a fact, the indicative is used; when present or future, the subjunctive.

CHAPTER XXIX.

The Corinthians reject the proposals of the Coreyreans, and sail for Epidamnus with seventy-five ships under Aristens and other leaders (§§ 1, 2); the Coreyreans send a herald to Actium to forbid their further approach, and meanwhile busy themselves in preparing their fleet for action (§ 3); the mission of the herald proving unsuccessful, they come to action with the Corinthian fleet and destroy fifteen of their ships (§ 4) and on the same day get possession of Epidamnus (§ 5).

1. πλήρεις, i. e. full of sailors, well manned. — πρότερον, i. e. in

passing under-girths under the ship and so binding it together. Wald says that the Russian ships taken in the Tagus in 1808, were together in this manner, in consequence of their age and unsound condition. He also refers to Acts 29: 19. But Poppo denies that *ἰσσημι*, which is there found, has the same meaning as *ζείγνυμι*, but the signification of *ὑποζώματα* in Plato, Repub. X. p. 616. C' d by Goeller, and Arnold) is parallel; (2) the interpretation of Portus, Haack, and others: *furnishing with benches, οὐρα*, (3) the interpretation of Bloomf., who refers it to the *inner beams, and stays*, by which the frame of the ship is held together and which need to be repaired or renewed whenever it is refitted. I am inclined to adopt this view, although far from being certain as to its correctness. The general definition *repairing* (cf. *Detant sub*) is perhaps all that we can give with our present knowledge of the word, and the ancient structure of ships. — *ἐπισκευάσαντες* is probably, to such minor repairs and equipments as all vessels usually require.

ὅτι γὰρ in *τεσσαράκοντα γὰρ* implies an ellipsis: the number thirty was all they could oppose to the Corinthians, *for forty*, etc. *ἐνίκησαν*. Leake thinks that the action took place between Paxós Cape Variáti. — *παρὰ πολὺ*, *by far*. Phay. quotes this in the verbal form *παρὰπολύ*. — *διέφθειραν*, *disabled*, *put hors de combat*. — *αὐτοῖς* refers to the Corecyraeans. — *τοὺς—πολιορκούντας* as to those of the Corecyraeans who were besieging Epidaurum. Leake well observes that this is shown by the change of case, since otherwise the construction might have been continued by the dative. *Ἐπιδάμων πολιορκοῦσι*. — *παραστήσασθαι ὁμολογίᾳ*, *forced to a relation, brought to agree to terms of surrender*. This use of *παραστήμι* is easily derived from its literal signification in the middle: *make a person to stand by one's side*, and hence *to compel to be on one's side*. — *ὥστε*, *on condition that*. See N. on I. 23. § 4. — *ὡς*, *as comes*, the same that were called *ξένοι* (I. 26. § 5), i. e. Ambraciots and Leucadians (I. 26. § 5). — *ἀποδώσθαι* "est in *totum reddere*," Goeller. — *Κορινθίους δὲ δέσαντας ἔχειν*, *but they bound the Corinthians they should keep them* = should retain Corinthians in custody.

CHAPTER XXX.

The Coreyræans having erected a trophy, put the rest of the captives to death, but retain the Corinthians in custody (§ 1); the fleet of the latter retiring homewards, the Coreyræans remain masters of the sea in those parts, ravage the territory of Leceæ and burn Cyllene (§ 2); the Corinthians send out a new fleet to sustain the cause of their allies, which takes its station at Actium and about Chimerium (§ 3); the Coreyræan fleet takes its station opposite at Lencimæ (§ 4); but neither party attempts to bring on an engagement, and on the approach of winter retire homeward (§ 5).

1. *Λευκίμνη*. Arnold prefers *Λευκίμνη*, as the reading of the best MSS. and confirmed by the name Leukimmo, which the place still bears. Cf. Dodwell's *Class. Tour*. I. p. 39. Col. Leake (*Travels in North Greece*, I. p. 94) by the name Aléfkemo identifies it with the low cape advancing into the channel at Corfu, eight miles to the northward of Cape Bianco. — *τοὺς . . . ἀπέκτειναν*. This was contrary to the terms of surrender, probably in the excitement occasioned by the erection of the trophy, or at the suggestion of the democratical leaders, in order to cut off all hope of accommodation with the aristocracy — ἄλλως than the Corinthians. They were

left too little time for the Corinthians to return home, refit which must have been roughly handled in the engagement, it at Actium and about Chimerium, in season to make ap- words which follow (§ 5 *infra*), ἀλλὰ τὸ θέρος τοῦτο ἀντικα- τ. λ., *after remaining in opposite stations this whole sum-* may we not assign to the time of the battle, an earlier date er than this interpretation assumes? Goeller thinks that e in the beginning of the summer, and perhaps even in th o, there would remain ample time for the transactions here Besides, if ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεζόμενοι κ. τ. λ. refers summer after the battle, it has a very harsh connection, to t, with τοῦ τε χρόνου τὸν πλείστον, with which the section especially if τὸν δ' ἐνιαυτὸν πάντα κ. τ. λ. with which the r begins, be taken also into consideration. The battle a. c. 435. The full year after the sea-fight, and the year to that, would include the winters of a. c. 435-4, and t here a difficulty arises from the fact, that the best chro- animously fix the date of the second expedition in 432. the contending parties doing the year that is here omit- dd leaps over the difficulty, by assigning the date 433 to n the speeches (chaps. 32-43) were delivered, and 432 to which are detailed in I. 44. But perhaps the *terminus a* e two years may be the winter of a. c. 435-4, when both t into winter quarters: the year after the sea-fight would 4-3 and the next year 433-2, so that in the spring of 433 expedition might be made. — Ἀκτίω. This station and nerium were chosen, for the protection of the Leucadians other allies in that quarter. — Χειμέριον, *Chimerium*, o Leake the place now called *Arpitzia*. Cf. N. on I. 46. § 4.

CHAPTER XXXI.

spend the next two years in active preparations for war (§ 1); at which t the Corinthians determine to send ambassadors to implore the aid of the (2); the Corinthians hearing this, send an embassy also to Athens (§ 3); being convened in that city, the debate is opened by the Corinthians (§ 4).

φιλοπότες τὸν—πόλεμον. *carrying on the war with spirit.* commentators (whom Bloomf. here follows) interpret it, *being it the war, taking in dudgeon the war* (i. e. the events of it).

(πλουσίοις) τῶν Ἑλλήνων. Cf. Bloomfield's note. — the Corinthians. — ναυτικῶ...ἐπαυρόμενοι, *sometimes occasionally*. Bloomf.) *being puffed up on account of superiority*. For the use of προίχειν denoting the μνηοί, cf. Mt. § 534. II. b ; K. § 285. 1 (1). ναυτικῶ in which προίχειν is to be taken. — καὶ κατὰ... *the Phæacians, renowned in naval affairs, dwelt for literally, being elated* (ἐπαυρόμενοι repeated) *on account of dwelling of the Phæacians in Corcyra*. For the δ προενοίκησιν, cf. K. § 275. R. 6 ; S. § 187. N. 2. α σιν (a varied construction from προίχειν ἐπαυρόμενοι the Schol., ὁμοίως τῇ προενοικήσει τῶν Φαιάκων = *in the preoccupation of Corcyra by the Phæacians, successors of the Phæacians*. It must not be supposed that Thucydides placed much if any confidence in the Phæacians. He speaks here of the subject, as it is the Corcyraeans. — ἥ, *for this reason* (cf. l. 11. § 1 just before alluded to, that the Phæacians formerly dwelt on the island. — οὐκ ἀδύνατοι, *very powerful, "quite powerful"*

CHAPTER XXVI.

For the reasons just given, the Corinthians send out colonists a

ἀλκιμῆς. — Ἀμπρακιωτῶν depends on φρουρούς. Ambracia, in the southern part of Epirus, was founded by a Corinthian colony, as was also Leucadia, an island on the western coast of Acarnania. — φρουρούς depends on κελεύοντες, which in this connection signifies *commanding*. *ἰέναι* must of course be repeated.

2. πεζῇ, *by land*. Although it is not said expressly, that they went to Epidamnus, yet it is implied in the emphasis which must be given to πεζῇ = they went by *land* to Apollonia, and afterwards proceeded to Epidamnus by *water*. Apollonia, the ruins of which are now call Pollina, was situated near the mouth of the Æas or Aous (now *Voïoussa*), about fifteen miles south of the Apsus. It was at this time dependent upon Corinth. Bloomf. suggests that they went by water from Apollonia, in order to avoid the danger of passing through the territory of the Taulantii. — δέει, *through fear*. — κωλύονται. The subjunctive here depends on a verb (ἔπορεύθησαν) denoting time past, in order to impart vivacity to the discourse, by narrating past events as though they were present. Cf. K. §§ 330. R. 1; 345. 5; S. § 212. N. — περαιοῦμενοι, *while passing, on their passage*. (See N. on πολεμοῦντες, l. 13. § 6); or, perhaps, it is better (with Mt. § 555. Obs. 2) to construe this participle as an infinitive after κωλύονται, *should hinder from passing*.

3. ᾗσθοντο—ἤκοντας. With the participle, αἰσθάνεσθαι signifies *to perceive, to observe*; with the infinitive, *to think, to imagine*. K. § 311. 5; S. 225. 7. — ναυσὶ is the dative of accompaniment. S. § 206. 5. — ἑτέρω στόλῳ consisting of fifteen ships, as we learn by a comparison of § 4 infra, where the fleet of the Corcyreans is said to consist of forty sail. — κατ' ἐπήρειαν, *insultingly, with insolent threats*. The haughty demand made here by the Corcyreans, arose less from a desire to aid the exiles, than from hatred to the Epidamnians, increased probably by the intelligence, that they had applied to Corinth for assistance. — γὰρ in ἤλθον γὰρ introduces the reason for the demand made by the Corcyreans in behalf of the exiles. The parenthetic clause extends to κατάγειν, after which the demand made by the Corcyreans is resumed, the τὲ in τοὺς τε φρουρούς corresponding to the τὲ in τοὺς τε φεύοντας, and ἀποπέμπειν depending on ἐκέλευον κατ' ἐπήρειαν at the beginning of the section. — τάφους ξυγγένειαν, *pointing to the sepulchres* (of their ancestors) *and showing their* (= claiming) *relationship*. For the *dilogia* in ἀποδεικνύοντες, cf. K. § 346. 3. — ἣν προῖσχύμενοι, *holding out which, alleging which* as an argument or ground of request. — ἀποπέμπειν from Epidamnus. — οὐδέν, i. e. κατ' οὐδέν, stronger than οὐκ. Bloomf. — αἰτῶν is neuter. Cf. I. 29. § 1; 140. § 4.

4. The Schol. interprets ἀλλὰ by καί, but the abruptness of ἀλλὰ is quite in keeping with the style of Thucydides. An ellipsis may be easily supplied, such as: *the Corcyraeans* (made no more verbal demands), *but proceeded against them*, etc. — ὥς κατάξοντες (sc. αὐτοῖς), *under pretence of restoring them*. ὥς is here used *de re pre-textu*. — καὶ (*also*) connects προσλαβόντες with μετὰ τῶν φηγάδων. — πρόσλαβόντες as auxiliaries. The participle is to be construed with στρατεύουσιν.

5. προσκαζέζομενοι, *blockading*, not strictly *besieging*, since, as Bloomf. and Poppo observe, it was not until after the Epidamnians would listen to no proposal, that it is said the Corcyraeans ἐπολιόρκουν τὴν πόλιν. The accusative is rarely found after προσκαζέζεσθαι, and only in the general meaning which it has in this place. — προεἶπον — τὸν βουλόμενον — ἀπείναι. The object of verbs which take the genitive or dative, is frequently put in the accusative with the following infinitive. Cf. K. § 307. N. 3; S. § 222. 3. a. — εἰ . . . χρήσεσθαι, *but otherwise they would treat them as enemies*. Poppo and Goeller edit χρήσασθαι, but the future form is adopted by Bekker (in his last edition), Haack, and Arnold, which is undoubtedly correct, since the time of the action is essentially future. Cf. K. § 257. R. 2; Jelf's

vacuity : (announcing) *that the Epidamnians, etc.* — ἀποικίαν.... ἐκήρυσσεν = *proclaimed that a colony was about to be sent to Epidamnus.* (See N. on διεκρίθησαν πρὸς, I. 18. § 2). ἐς in its use here is such like our *for*, in such expressions as, *the expedition is for Oregon.* — οὕτως here: *proclaimed a colony for Epidamnus.* — ἐπὶ τῇ ἰσῇ καὶ οἰκίᾳ (sc. μοίρᾳ or τιμῇ), *having equal and similar rank and prices* with the old colonists and with one another. Not, as Goeller proposes, equal to the citizens of the parent state, but equal to one another, whatever distinctions may have existed among them at birth. — ἵνα supplies ὥστε before ἵνα. Cf. K. § 306. R. 3; § 223. 1. — μὴ ἐξέλθοι—βούλεται. A shade of uncertainty is given to the first verb by the optative = *should perhaps be unwilling and yet wished* (as a matter of fact). For this intermingling of the optative and indicative, cf. Mt. § 529. 5; Rost, § 122. I. 7; Jell's ihn. § 855. Obs. 4. The apodosis is contained in μένειν, which is constructed like the preceding ἵνα. — πεντήκοντα δραχμὰς κατατίθειν Κορινθίαις, *by paying fifty Corinthian drachmæ*, towards defraying the expenses of sending out the colony. The Corinthian drachma is equal in value to the Æginetan, which was worth ten oboli. Fifty of these would amount, therefore, to something more than fifty-three Attic drachmæ (see N. on III. 17. § 3). Some translate Κορινθίαις, *at Corinth*, but are divided in opinion, whether it is to be taken with κατατίθειν or with μένειν. Many of the MSS. have Κορινθίους. — μένειν depends on ἐκήρυσσεν.

2. τῶν Μεγαρέων. Megara, with the states here named, formed a part of the ancient Peloponnesian confederacy, and were bound to Corinth by the ties of consanguinity, amity, and unity of political views. The aid which Megara received from Corinth, when it revolted from Athens, is spoken of, I. 114. § 1. — ἐνυμπροπέμψειν, *to convoy, to attend for the sake of defence.* — εἰ ἄρα, *if perchance.* — κωλύοντο πλεῖν. K. § 306. 1. a. — Παλῆς (Att. for Παλεῖς. S. § 48. N. 2. b), *the inhabitants of Pale*, one of the four cities of Cephallenia, and as we think, a Corinthian colony. But cf. Mull. Dorians, I. p. 130, 1. m. — Ἐπίδαυριον. The Epidaurus here spoken of, was a city of Argolis, on the western coast of the Saronic Gulf, over against Ægina. — Ἑρμιονῆς, *the inhabitants of Hermione*, which was also a city of Argolis, south of Epidaurus and opposite Hydrea. — Τροζηνά. Trozen lay about midway between Epidaurus and Hermione, somewhat east of a direct line between the two cities. — Θηζαίους... Φλιασίους. These being wealthy, but not maritime states, furnished money doubtless in the way of a loan. The Eleans, in addition to money, furnished empty ships, not having seamen to man them.

CHAPTER XXVIII.

The Coreyræans hearing of this extensive armament send ambassadors to Corinth charging them to withdraw their garrison and colonists from Epidamnus (§ 1); professing their willingness to submit the whole affair to the arbitration, either of other states, or of the oracle at Delphi (§ 2); but if war was resolved upon, they should look for aid from some powerful quarter (§ 3); to this the Corinthians reply, that they would consider their proposals, whenever they should withdraw their fleet and barbarian auxiliaries from Epidamnus (§ 4); the Coreyræans consent to do this, provided the Corinthians will take upon themselves the same conditions (§ 5).

1. οὗς παρέλαβον to be witnesses (says the Schol.), or to ensure to the Coreyræans more respect from the Corinthians. It is probable that the Coreyræans began to be alarmed at the powerful confederacy which was formed against them, and had recourse to the mediation of the Lacedæmonians and the Sycionians. — ὥς... Ἐπιδάμνου, *as they had no concern with Epidamnus*. For the construction of ὥς—μετόν (from μέτειμι), cf. K. § 312. 6. c; S. § 226. a. αὐτοῖς may be referred to S. § 201. 3; and Ἐπιδάμνου to S. § 191. 2.

2. εἰ δέ τι ἀντιποιοῦνται (sc. Ἐπιδάμνου), *lay any claim to Epi-*

make for themselves. — Haack refers φίλους to the Spartan Athenians. The latter doubtless are meant. — βούλονται the Corcyraeans and not to the Corinthians. The meaning is, Corcyraeans did not wish to be obliged to pursue the course seen of. — ἐτέρους as an expression of difference is followed genitive (K. § 271. 3; S. § 196. 2). It is here qualified by *for other than*, i. e. of a very different nature than. — τῶν, i. e. the exiles and the Illyrians (cf. I. 26. § 4), who were now aiding the Corcyraeans, for this state had not yet confederated with any Grecian power (cf. I. 31. § 2). The Schol. explains τῶν ὄντων by τῶν νῦν ἰσχυόντων, and therefore Matthiæ uses ἐκατέρους τῶν νῦν ἐχόντων μάλλον, taking εἶχειν μάλλον in the sense of *potiorem esse*.

τε ναῦς, i. e. the forty ships with which they were now at Epidamnus (I. 26. § 4). — τοὺς βαρβάρους, i. e. the Illyrians. — βουλευέσθαι, *they would deliberate upon the thing.* — τὴν ἀποχώσιν, the withdrawal of the ships and Barbarians. — οὐ... ἀγαθόν, *it would not be well for those* (i. e. the Epidamnians) *to undergo a siege.* The particles μέν and δέ are here employed to connect two propositions, which are strongly contrasted with each other. οὐ καλῶς εἶχειν, cf. Butt. § 150. p. 445, was predicated of the actions taken by itself, but of the incongruity of carrying hostilities while arbitrating for peace. — αὐτοῖς refers to the Corcyraeans and Corinthians. Goeller refers it to the Corcyraeans alone, but as Poppo remarks, why then was it not written — δικάζουσιν, *to be litigating, to be at issue in a suit.*

εἰλεγόν, *replied.* — τοὺς ἐν Ἐπιδάμνῳ, i. e. the colonists now sent to Epidamnus by the Corinthians (I. 26. § 1). — ταῦτα, i. e. τὰς ναῦς καὶ τοὺς βαρβάρους ἀπάξειν. — ἐτοίμοι κ. τ. λ. There is some diversity in the translation of this phrase.

One class of interpreters, among whom are Poppo and Haack, make ποιήσασθαι to depend on ἐτοίμοι, and construct ὥστε in the sense of *hac conditione ut*. Mt. § 479. a; S. § 223. 1) alter it. The sense then would be: *they were also ready to make peace on this condition, that both parties should remain as they were, in their place, until the cause should be decided.* Arnold and others, on the other hand, construct μένειν (defined more specifically by ὥστε) in direct dependence on ἐτοίμοι, and retain δέ after (which is omitted or bracketed by all the recent editors), thus connecting ποιήσασθαι with μένειν. This would give the sense: “*they were ready to agree that both parties should remain where they were, until a truce be made, to continue until the cause should be de-*

cided." Bloomf. This strikes me as the more natural interpretation, and one, which avoids the harsh transposition of words upon which the other is based, although the interposition of ὥστε between ἐτιμῶσι and μένειν, is somewhat troublesome to account for. In respect to the mood which εἰς takes, Kühner lays down the rule (Gram. § 337. 3. 5), that when the point of time expressed by it is past, and the statement is to be represented as a fact, the indicative is used; when present or future, the subjunctive.

CHAPTER XXIX.

The Corinthians reject the proposals of the Coreyræans, and sail for Epidamnus with seventy-five ships under Aristeus and other leaders (§§ 1, 2); the Coreyræans send a herald to Actium to forbid their further approach, and meanwhile busy themselves in preparing their fleet for action (§ 3); the mission of the herald proving unsuccessful, they come to action with the Corinthian fleet and destroy fifteen of their ships (§ 4); and on the same day get possession of Epidamnus (§ 5).

1. πλήρεις, i. e. full of sailors, well manned. — πρότερον, i. e. in

passing under-girths under the ship and so binding it together. old says that the Russian ships taken in the Tagus in 1808, were together in this manner, in consequence of their age and unsound condition. He also refers to Acts 29: 19. But Poppo denies that *ζώννυμι*, which is there found, has the same meaning as *ζεύγνυμι*, that the signification of *ὑποζώματα* in Plato, *Repub.* X. p. 616. C and by Goeller, and Arnold) is parallel; (2) the interpretation given by Portus, Haack, and others: *furnishing with benches, oars, &c.*; (3) the interpretation of Bloomf., who refers it to the *inner ribs, beams, and stays*, by which the frame of the ship is held together and which need to be repaired or renewed whenever it is refitted. I am inclined to adopt this view, although far from being certain as to its correctness. The general definition *repairing* (cf. *Betant sub* *ἔργον*) is perhaps all that we can give with our present knowledge of the word, and the ancient structure of ships. — *ἐπισκευάσαντες* *αὐτὰς*, probably, to such minor repairs and equipments as all vessels occasionally require.

4. γὰρ in *τεσσαράκοντα γὰρ* implies an ellipsis: the number (i. e. forty) was all they could oppose to the Corinthians, *for forty*, etc. — *ἐνίκησαν*. Leake thinks that the action took place between Paxú and Cape Varlám. — *παρὰ πολὺ*, *by far*. Phay. quotes this in the verbal form *παριπολύ*. — *διέφθειραν*, *disabled, put hors de combat*. — *αὐτοῖς* refers to the Coreyræans. — *τοὺς*—*πολιορκούντας* refers to those of the Coreyræans who were besieging Epidamnus. Mack well observes that this is shown by the change of case, since otherwise the construction might have been continued by the dative, *Ἐπίδαμνον πολιορκοῦσι*. — *παραστήσασθαι ὁμολογίᾳ*, *forced to a capitulation, brought to agree to terms of surrender*. This use of *ἵστημι* is easily derived from its literal signification in the middle: *to place a person to stand by one's side*, and hence *to compel to be on one's side*. — *ὥστε*, *on condition that*. See N. on I. 28. § 4. — *νέωδες*, *new comers*, the same that were called *ξένοι* (I. 26. § 5), i. e. Ambraciots and Leucadians (I. 26. § 5). — *ἀποδόσθαι* “*est in tutam tendere*.” Goeller. — *Κορινθίους δὲ δέοντας ἔχειν*, *but in bound the Corinthians they should keep them* = should retain Corinthians in custody.

CHAPTER XXX.

The Corcyreans having erected a trophy, put the rest of the captives to death, detain the Corinthians in custody (§ 1); the fleet of the latter retiring homeward, the Corcyreans remain masters of the sea in those parts, ravage the territory of Leucas and burn Cyllene (§ 2); the Corinthians send out a new fleet to sustain the cause of their allies, which takes its station at Actium and about Chimerium (§ 3); the Corcyrean fleet takes its station opposite at Leucimne (§ 4); but neither party attempt to bring on an engagement, and on the approach of winter retire homeward (§ 5).

1. *Λευκίμνη*. Arnold prefers *Λευκίμνη*, as the reading of the best MSS. and confirmed by the name *Leukimmo*, which the place still bears. Cf. Dodwell's *Class. Tour*. I. p. 39. Col. Leake (*Travels in North Greece*, I. p. 94) by the name *Aléfkemo* identifies it with the low cape advancing into the channel at Corfu, eight miles to the northward of Cape Bianco. — *τοὺς . . . ἀπέκτειναν*. This was done contrary to the terms of surrender, probably in the excitement occasioned by the erection of the trophy, or at the suggestion of the democratical leaders, in order to cut off all hope of accommodation with the aristocracy. — *ἄλλους* than the Corinthians. They were

But cf. τὰ ἄλλα θυμῷ ἔφερον, V. 80. § 2, upon which Poppo remarks nihil aliud significare possunt quam *reliqua impetu quodam animo administrabant*. — ἐναυπηγοῦντο, *kept building ships for themselves*. — τὰ κράτιστα = *to the utmost of their ability*. — μισθῷ τείντες (sc. αὐτοὺς), *inducing them by wages* (to enter into their service). Bloomf. from III. 31. § 1, would supply *ἐνυπολεμεῖν*, and refer to our expression, *taking them into pay*.

2. ἦσαν γὰρ commences a parenthesis which extends to Λαυκιονίων. The verb ἔδοξεν which follows, is connected by καὶ (before the parenthesis) to οἱ Κερκυραῖοι... ἐφαβοῦντο. — οὐδενὸς δεῖναι οὐκ ἔνσπονδοι, *in alliance with no one*. — ὥς, *so*, "is never prefixed to a noun denoting an inanimate object." S. § 136, N. — εὐρίσκεισθαι, *to find for themselves*. Cf. Anab. II. 1. § 6. The object is ὠφέλειαν.

3. καὶ αὐτοί, *they also*. — πρεσβευσόμενοι (S. § 225. 5), *to negotiate by ambassadors*. Poppo prefers πρεσβευόμενοι. — σφίσι depends on ἐμπόδιον. — πρὸς—προσγεγόμενον. Sometimes the preposition with which a verb is compounded is repeated. — εἰς (=*ἐς τὸ θέσθαι*) denotes the respect in which ἐμπόδιον is to be taken. Cf. I. 25. § 1. Bloomf. takes it in the sense of διαθέσθαι, *disposition*, i. e. *bring to an issue*. This verb is usually accompanied

to their beauty and force. The reader should subject every most searching grammatical analysis both etymological and ad having thus explored the meaning, should treasure it carefully so as to be able to read in connection larger portions, and in the de oration. This, however, should not be deemed all that is repeated perusals are necessary, to secure that ease of translation from verbal perplexities, which bring the mind into sympathy and glowing ideas of the writer, and cause it to be borne along team of argument, which flows with such depth and vehemence r. The editor of this edition would therefore urge upon every importance of attaining by frequent reviews that facility of trans- will enable him to read these speeches, without the interruption r consulting lexicons and other books of reference.

CHAPTER XXXII.

commences with an acknowledgment, that those who ask aid, in the str- in which the Coreymans present themselves to the Athenians, should show ntage will accrue thereby to those who confer the favor, and that the obli- e amply repaid by the party assisted (§§ 1, 2); a brief reference is made to ine of conduct previously pursued by the Coreymans in having abstained e with any of the states (§§ 3, 4); they had indeed defeated the Corinthians battle, yet the extensive forces which their enemies were collecting from a, compelled them to ask aid of the Athenians (§ 5). This exordium has garded as a master-piece of its kind, and has been closely imitated by subse- r, among whom may be mentioned, Procop. in orat. Gepid., and Salust Bell. are also the oration of the Campanians. Livy, VII 39.

ον....ἀναδίδαξαι. The order is: δίκαιον τοὺς ἥκοντας παρὰ ὡς καὶ ἡμεῖς νῦν, δεησομένους ἐπικουρίας, μήτε ἐτεργασίας ομένης (sc. ὑφ' ὑμῶν Ἀθηναίων) ἀναδίδαξαι. Poppo, Goeller, d Bloomfield edit. προοφειλομένης. — παρὰ τοὺς πύλας, ad o those with whom intercourse is had. — ὥσπερ καὶ ἡμεῖς, — δεησομένους marks the purpose of ἥκοντας. K § 312. 225. 5. — ἀναδιδάξαι, to make it clearly (ἀνα-) appear. — ἔπειτα. Between these correlative particles, we find corresponding conjunctions, μάλιστα μὲν and εἰ δὲ μή. — c. δέγματα. Jelf's Kühn. §§ 529. Ὀδᾶ 1; 588, 45) is con- the preceding καὶ to the antithetic clause ὅτι γε (at least) οὐκ — ὅτι belongs to δέονται repeated from the preceding clause. ἀρὺν βέβαιον ἔξουσιν, they shall have the favor secure (to be when needed) = shall do a favor not to be forgotten. There

is here a change of subject, which, however, is only rhetorical. The expression = they (i. e. the persons benefited) *will* = the *firm* *bestowed*. This appears to be the view taken by *ἐν* which explains χάρις by ἀντίχαρις. Cf. τὴν χάριν καταβεῖσθε, with the explanation given in the note. Poppo prefers the interpretation: (qui societatem petant) *etiam firmam gratiam* etc. *will acknowledge their lasting obligations*. This interpretation involves no change of subject, and therefore by some may be referred to the one above given. — βέβαιος in Thucydides is the title of two terminations. — σαφὲς καταστήσουσι = σαφὲς ποιήσουσι. — μὴ ἀργίεσθαι depends on δίκαιον.

2. Κερκυραῖοι... ἡμῶς. Construct: Κέρκυραῖοι ἀπέστειλαν πρεσβυτέας, μετὰ τῆς αἰτήσεως τῆς ξυμμαχίας παρέξεσθαι ταῦτα, *the Ceryraeans have sent us, trusting that while we ask for an alliance, we shall establish it* (literally, *with the asking of the alliance*), *we shall establish it* (literally, *shall make these points*). ταῦτα is the dat. commodi. K. § 284. 3. R. 4.

3. περιήκε... ἀξιόφορον, *but it has happened* (= it is *now*) *that the same custom, (when considered) in relation to*

depends on *περίεστηκαν* in the sense of *εἰς τὸ φαίνεσθαι*, *has come out to be manifestly ἀβουλία καὶ ἀσθένεια*.

οὖν is here resumptive of the thought which was partially interrupted by §§ 3, 4, the orator now proceeding to give the reason why the Corinthians, although victorious in the former battle, applied to the Athenians for aid. In this use, *οὖν* = *I say then*. — *ναυμαχίαν* —

ἐν τῇ Κορινθίῳ. After the analogy of *νικάω* (S. § 184. N. 1), *νικήσας* is here followed by two accusatives, *we defeated the Corinthians in a sea-fight*. Cf. Mt. §§ 409. 3; 421. N. 3; Bernh. Synt. p.

It is strange that this should have been overlooked by such as Haack, Goeller, and Bloomfield, and that the old method of adding a preposition should have been resorted to in constructing *ἐν τῇ Κορινθίῳ*. — *κατὰ μόνας* strengthens *αὐτοί*, “*alone by ourselves*.”

ἰκανὴ δὲ responds to *μὲν* in the preceding proposition. —

ἀδύνατοι ὁρώμεν ὄντες, *we saw that we were unable*. The participle *οἶδα*, when it refers to the subject of the verb, may be put in the nominative, or in the accusative to agree with the reflexive pronoun. Cf. S. § 225. N. 2. c; K. § 310. 4. n. — *περιγενέσθαι Κορινθίαν*. —

Portus refers *ὁ κίνδυνος* to Greece at large, but I think that the danger to Athens is hinted at, which in the course of the oration is prominently brought forward. — *ἐπ’ αὐτοῖς*, *on them*, i. e. in their power. —

ξυγγνώμη (sc. *ἔστι ἡμῖν*). *we are able*. — *εἰ μὴ . . . τολμῶμεν*. Porpo refers *μετὰ κακίας* and *δύξης ἁμαρτία* to *τολμῶμεν*, and constructs and explains: *εἰ (ὅτι) τῇ*

ἡμῶν ἀπραγμοσύνῃ ἐναντία δρῶμεν, (*εἴπερ τοῦτο ποιοῖμεν*) *μὴ μετὰ κακίας* (= *κακοὶ ὄντες*) *δύξης δὲ μάλλον ἁμαρτία* (= *ἀλλ’ ὅτι δύξης ἡμᾶρτον*).

On the reference of *εἰ* and *μὴ* to different words, cf. Hoog. Particles, p. 56. IV. I prefer, however, with some of the most

of the recent commentators, to refer *μετὰ κακίας . . . ἁμαρτία* to *ἀπραγμοσύνη*, because the main design of this exordium was to remove

favorable impressions in respect to the past conduct of the Corinthians, rather than to apologize for their present temerity in applying

to the Athenians for aid. *μετὰ κακίας* (= *κακία*), *with evil intention*. *ἁμαρτία*, *by an error of judgment*.

tion of which was the Corinthian invasion, i
 rean power, and thus deprive the Atheni
 (§ 3); wherefore these plans should be anticl

1. ἡ ξυντυχία—τῆς ἡμετέρας, *the*
 after Bredow) *of our request*. Βαυ
 χία with κατὰ πολλά. — πρῶτον...
 cause is here slightly alluded to, but
 — Its introduction served to show
 disposed to overlook so important a
 before the τὸ δίκαιον, although it w
 ἔπειτα corresponds to πρῶτον μὲν, a
 (K. § 322. R. 4), introducing another
 Coreyræans should be granted. —
 alliance. The participle here denotes
 — ὥς ἂν μάλιστα—καταλείσσει = κα
 λείσσει, or καταλήσσει ὥς ἂν μάλιστα
 tive be preferred as corresponding
 (Suppl. Adnot. p. 116) gives up the r
 viously had adopted and defended.
 metaphor in καταλείσσει is taken from
 one, from whom it may be received
 ναυτικόν τε. A third reason is here
 the Coreyræans should be granted, a
 delicacy, it is made by the connecti
 proposition. — κεκτήμεθα is here us

tain the explanation of the pronoun. Both he and Poppo place a *somma* after *εἰ*, to connect it more plainly with *αὕτη πάρεστιν αὐτεπάγγελτος*. — *ἥν—δύναμιν—αὕτη*. The relative clause is frequently put before the proposition containing the antecedent, for the sake of emphasis (S. § 173). *δύναμιν* belongs properly to *αὕτη* (*this same power*), but is put after the relative by attraction (S. § 175. 2; C. § 525). The design of this attraction, as well as the inversion of the clauses, is to give the adjectival sentences a substantival character, while the substantive clause deprived of its principal word, becomes subordinate to the adjectival sentence. — *ἀν πρό—ἐτιμήσασθε, would have value beyond*. The object of *ἐτιμήσασθε* is *ἥν—δύναμιν ὑμῖν προσγενέσθαι* (*to be added*). — *αὐτεπάγγελτος, freely, spontaneously*. — *τοῖς πολλοῖς* is explained by Poppo, as referring to mankind at large (*vulgus*), but perhaps it is better to refer it to the other states of Greece. — *ἀρετήν, reputation for virtue (εὐδοξία)*. The sentiment is, that if the Athenians accepted the alliance thus voluntarily sought by the Coreyreans, they would secure for themselves a high reputation among all the states of Greece. — *οἷς = ἐκείνοις οὖς*, of which equivalent the antecedent limits *φέρουσα* supplied from the preceding clause. — *ἀ—ἅμα πάντα, all which advantages together* (i. e. at the same time). — *ἐν τῷ παντὶ χρόνῳ, "est omni tempore quod nominis = ex omnia memoria, quum ἐν παντὶ χρόνῳ sine articulo esset omni tempore."* Goeller. Cf. K. § 246. 5. β. — *δὴ* strengthens *λίγοις, very few*. — *οἷς = ἐκείνοις οὖς*, the antecedent limiting *διδότες*. — *ἀσφάλειαν* refers back to *ισχύν*, and *κόσμον* to *ἀρετήν*. — *οὐχ ἥσσον—ἤ, not less—than = as well as*.

3. *τὸν δὲ πόλεμον, but as to the war*, is properly in apposition with *τοῦτον* the omitted subject of *ἔσεσθαι*. Cf. Jelf's Kühn. § 581. 1. — *γνώμης ἀμαρτάνει, he errs in judgment*. Bloomf. says that the metaphor is taken from archery. — *αἰσθάνεται τοὺς Λακεδαιμονίους—πολεμῆσιοντας* (a *desiderative* word, S. § 148). See N. on I. 26. § 3 (init.). — *παρ' αὐτοῖς, in their* (i. e. the Lacedæmonian) *estimation* (K. § 297. II. 2). Cf. II. 29. § 1; VI. 59. § 3. We find the varied expressions *μετ' αὐτὸν* in II. 101. § 5, and *ἐν τοῖς πρώτοις* in IV. 195. § 1. — *ἐς τὴν ὑμετέραν* (S. § 162) *ἐπιχείρησιν*. "Port. recte vertit *ad eas intendens*." Poppo. The object of the orator is to show, that the plan of the Corinthians and their allies is, first to break down the power of the Coreyreans, and then to attack the Athenians, thus preventing them from an union against the encroachments of the common enemy. This will serve to explain *ἵνα...στώμεν* which follows.

— *μηδὲ δυοῖν...βεβαίωσασθαι*. Various interpretations have been given to this passage, which for brevity's sake I must omit, and con-

φθάσαι (αὐτά), ἡ κακῶσαι—ἡ βεβαιώσασθαι (= ἡ φ
φθάσαι βεβαιώσασθαι), *either to be beforehand, in a
strengthening their own power.* φθάνειν is usually a
participle.

4. ἡμέτερον δ' αὖ ἔργον προτερῆσαι, *it is our busi-
citate them.* — τῶν μὲν διδόντων, sc. ἡμῶν referring
reans. — προεπιβουλεύειν and ἀντεπιβουλεύειν, Blo
foreplot and counterplot.

CHAPTER XXXIV.

The orator now passes from a consideration of the advantages re-
posed alliance, to a discussion of the justice of their suit, against
ment that they were colonists of the Corinthians, since their a-
from the ill-usage which they have received from the parent stat-
admitted by the Corinthians, in their declining to submit the di-
investigation (§ 2); the conduct of the Corinthians towards them
by the ties of consanguinity, should admonish the Athenians of what
if they enter into a league with them (§ 3).

1. λέγουσιν refers to the Corinthian deputies. —
them learn from experience. — πάσχουσα, sc. ὑπό
This appears from τιμᾷ τὴν μητρόπολιν which follows
εἶναι, *with a view to be.* ἐπὶ here denotes *condition.* (C
b. — δούλοι and ὁμοῖοι are in the nominative after
subject is the same as the principal subject of the sentence.

το πολέμῳ signifies *fair and peaceful measures*. — μεταλβεῖν, *acute*.

ἡμῖν is the *dat. commodi*. — τεκμήριον, *sign*, here *warning*. *ἵππε* denotes the result of ἡμῖν...τεκμήριον. When the effect is represented as conceived merely, the infinitive is employed *ἵππε*, otherwise the indicative or optative. Cf. Mt. §§ 581. N. 2;

3; S. § 217. 3. — ἀπάτη, *fraud, trickery*, here *sophistry*. Added to this is ἐκ τοῦ εὐθείας, *in a straight-forward manner, openly*.

These words are to be joined to δεομένοις, and not to μὴ ἵππου. The sense of *immediately, at once*, as is done by some interpre-

A little reflection on the passage must convince any one, that the thesis lies in ἀπάτη and ἐκ τοῦ εὐθείας, and not in the infinitive which in such a case would be the mere repetition of the same varied in words only. — ὁ γὰρ ἐλαχίστος τὰς μεταμελείας—

ων (= μεταμελεῖται), *for he who repents the seldomest*. The text says that this is put for ὁ μὴδ' ὅλως (not at all) λαμβάνων

λειαν. — ἀσφαλίστατος, sc. ὢν, which is sometimes omitted κατελείν. K. § 311. R. 5.

CHAPTER XXXV.

Since with the Corcyreans would be no infringement, on the part of the Athenians, by treaty with the Lacedæmonians (§ 1); for states, which (like Corcyra) have not entered into no confederation, may select whomsoever they please as allies (§ 2); and it would be unjust for the Corcyreans not to have the same privilege as the Corinthians, who were summoning auxiliaries to their aid from all parts of Greece (§§ 3, 4); allusion is made to the advantages of the proposed alliance, especially to the accession of power, which the Athenians would thus obtain (§ 5).

λύσετε...σπονδάς. Müller (Dorians I. p. 214) says that the denials of the treaty with Corcyra, engaged in a war with its mother country, according to ancient Greek principles, wholly unlawful and unjust.

ἐν αὐταῖς, i. e. in the thirty years' truce. Cf. I. 115. § 1. — εἴ τις (S. § 215. N. 7), and is therefore accompanied by μηδαμοῦ and of οὐδαμοῦ. K. § 318. 3. — ἐξείναι, Butt. (§ 150. p. 442)

remarks that "ἐνεστι refers to the physical possibility, it is possible; ἔστι, to the moral, it is lawful, one may; ἔστι stands indefinite between the two, it may or can be done." Sometimes these meanings are interchanged for rhetorical purposes. — παρ'...ἐλθεῖν. Fully

even it would be: ἐλθεῖν παρ' ἐκείνους παρ' ὁποτέρους (ἐλθεῖν) ἀνέχεται. In respect to this article in the thirty years' truce, Müller (I. 214. N.) says that its meaning can only be: states not included

in the alliance may join whichever side they please, by which they come within the treaty, and the alliance guarantees the But if a state already at war with another state, party to it (*ἐνσπονδος*), is assisted, a war of this description is like one or by the confederacy of the assisting state.

8. καὶ δεινὸν εἰ τοῖσδε μὲν—ἡμᾶς δέ. The construction is only suited to the second of these clauses, the other being in to heighten by contrast the effect of the second. It is τοῖσδε . . . ὑπηκόων which was δεινόν, but ἡμᾶς δέ . . . ὠφελείας the privilege just spoken of should not be granted to the Cor Cf. Mt. § 622. 4; Butt. § 149. p. 426. — ἀπὸ τῶν ἐνσπόνδων, *states confederate with them, from their confederates.* — ἵνα N. on ἐξείναι, § 1 supra. — ὑπηκόων. The Schol. says the lians of Cephallenia are meant, as they were subjects of the ans. Cf. I. 27. § 2. — προκειμένης, *proposed*, i. e. the one in consideration. Some render it, *present, in hand.* — εἴτα. commentators and editors place a period after ὠφελείας, P Bloomf. a colon. In either case εἴτα is used in the way of and may be rendered, *and yet, and nevertheless.* See Ari Prose Compos. p. 140. — ἑήσονται has here a transitive sig

4. πολὺ δὲ ἐν πλείονι is for ἐν δὲ πολὺ πλείονι. — αἴτι

tense conforms to *ὑπείκωμεν* instead of *ἀποδείκνυμεν*. So rectly explains: "*We say, as we said before, that we have no enemies.* Thucydides has expressed it a little differently: *as we said before, (viz.) that we had both the same enemies.*" (= *id quod*) refers to the idea contained in οἱ τε . . . ἦσαν, ἀφαστάτη πίστις (*pignus fidei*) is to be regarded as a subjective sentence. Cf. Jelf's Kühn. § 836. 2. — μετα-*sters* (when considered in relation to the Corcyræans), and the Athenians be considered as referred to. That it might latter as well as to the former state is evident, for to with- one confederacy and to pass over to another, was an avow- ty, followed almost necessarily by war. — Haack makes and on διαφέρει (ξυμφέρει. Arnold), elicited from οὐχ ὁμοία ading proposition. Goeller makes ἀλλὰ stand in the place refers the infinitive back to ἀλλὰ δίκαιον ἦ in ἀλλ' ἦ (§ 4 prefer with Kühner (Jelf's edit. § 671. 3) to supply δεῖ or ch cases, it becomes a general expression of necessity or of to be done. — εἰ δὲ μὴ, *but if otherwise*, i. e. if what en said is impossible. — ἐχυρώτατος in respect to a navy.

CHAPTER XXXVI.

in favor of the utility of the proposed alliance is continued. If the Athe- rupture with the Lacedæmonians, such a fear, accompanied with strength, will the see more than courage or confidence, unaccompanied by so powerful an offered to them (§ 1); the argument is strengthened by a reference to the station of Corcyra, in respect to hindering the approach to Peloponnesus of on Italy or Sicily (§ 2); in brief, if the Corcyrean navy is not united to that mate, it will be seized upon by the only other naval force in Greece (viz. and, and thus in the end be opposed to the Athenians (§ 3).

δέδωκεν αὐτοῦ, *his fear*; literally, *his being afraid* in respect of the treaty. τὸ δέδιός = τὸ δεδιέναι. So τὸ θαρσύν =

K. § 263. a. γ), and refers to such confidence of the Athe- observance of the treaty, and in their own resources, as them to reject the proffered alliance of the Corcyreans, single-handed into the contest which was evidently ap-

This would be an object of less dread to their powerful σχύοντας τοὺς ἐχθρούς), than a fear on the part of the Athe- reaking the treaty, overbalanced by the desire to unite to so powerful an ally as the Corcyrean state. It must be

borne in mind, that the *fear* here spoken of is, lest the treaty should be broken, and the *confidence*, that it would not be broken and that war would not ensue. From the second member of the antithesis (*τὸ δὲ παρσούν... ἐσόμενον*), Bloomf. would supply with *τὸ δεδιὸς αἰνέεισιν* in the first member, the words *δεξαμένου ἡμᾶς*. For the construction of *φοβήσων* with *γνώτω*, see N. on I. 25. § 1 (init.) — *μὴ δεξαμένου*, *if he does not receive us*. *μὴ* is used with the participle when it can be resolved into a conditional clause. K. § 318. 5; § 225. 6; 229. 3. — *ἀσθενές*, i. e. comparatively weak in consequence of the rejection of a powerful ally. — *ἀδέεστερον*, *non formidandum*, or as Goeller translates, *minus formidandum*. — *βουλόμενος*. Repeat *γνώτω*. — *ὅταν... πόλεμον*, *when in reference to an approaching and almost present war*. *ὅσον οὐ*, *all but*. — *τὸ αἰτίαι*. S. § 169. 1. — *περισκοπών*, *by surveying*. — *ὁ... πολεμῶν*, *which is made a friend or an enemy at the most critical time; or perhaps, whose friendship or enmity is of the highest moment*.

2. *γὰρ* introduces the proof of what was asserted in *ὁ... πολεμῶν*. — *Ἰταλίας* and *Σικελίας* depend on *παράπλου*. Cf. Jelf's *Ecce* § 502. *καλῶς παράπλου κείται*, *is well situated in respect to the coasting along*. For *καλῶς* constructed with the genitive, cf. K. § 274. b; Mt. § 338; S. § 195. 1. *παράπλου* is employed, because the νῆες

tion δὲ after *τούτων* to be placed in the apodosis of the sentence which would then give the sense: *as there are [but] three in Greece of any account, if then of these three, you allow two joined together.* — καὶ . . . προκαταλήφονται is exegetical, i. e. describes the manner in which the Coreyræan and Corinthian fleets are united, viz. by the subjugation of the Coreyræans to the Corinthians. — δεξιόμενοι. See N. on I. 33. § 1. — ἔξετε—ἀγωνίζου *will be able to contend.* — πλείοσι, sc. τῶν Πελοποννησίων, Goeller, and Haack edit ταῖς ἡμετέραις, *with* (= by the means of) *our ships*, making it depend on πλείοσι, as πολλῶ does phrase πολλῶ πλείους. So Krüg. calls it the dative of difference though he retains with Bekker the old reading ναυσὶ ταῖς ἡμε-

But may not this dative be constructed with ἀγωνίζεσθαι, as *ive of the means?* — οἱ δὲ . . . τοιαῦδε, *after them the Corinthians take as follows.*

CHAPTERS XXXVII.—XLIII.

These chapters contain the reply of the Corinthians to the foregoing of the Coreyræans. After a brief exordium (chap. 37. § 1), in which charges, that the Corinthians had treated the Coreyræans unjustly, and now oppressing them with an unjust war, are alluded to as topics brought first to be considered, the orator proceeds to a refutation of the charges (chap. 37. § 2 to chap. 39). He then shows that it would be each of the treaty with the Peloponnesians, to assist the Coreyræans in war (chap. 40), and having urged upon the Athenians a remembrance of former services of the Corinthians, in assisting them against the Persians, admonishes them that they should not be induced by motives of interest to commit an act of injustice (chaps. 41, 42). The speech is then ended with a brief peroration (chap. 43).

The argumentative portion of this oration, is founded on considerations of justice and equity, rather than what will be for the policy of the party pressed. In this it differs from the oration of the Coreyræans, the principal object of which was to show, that the alliance would conduce to the interests of the Athenian state. It will readily be apprehended how appeals of this latter sort would influence an assembly like the one here addressed, composed of men whose whole thoughts were engrossed with the aggrandizement of the state and the extension of its sway. In strong invective, vigorous, bold and striking antitheses, vehement and passionate appeals to the moral sense of the audience, the oration of the Corinthians far surpasses the preceding one, which is rather a specimen of calm, earnest reasoning than of the stormy wrath, which characterizes the one which followed.

CHAPTER XXXVII.

After a brief exordium (§ 1), the orator proceeds to show, that it was not from able motive, but from their bad character and ill nature, that the Corcyreans no alliance (§ 2); for which neutrality the situation of their city was highly favourable, inasmuch as they could be their own judges, in cases where they had done injury on equal ground, therefore, of their standing aloof from alliances, was that they might keep justice apart and alone, and escape detection (§ 4); had they been what they are, in proportion to their being less amenable in consequence of their position, been their desire to interchange mutual offices of justice and kindness with others.

1. τόνδε here expresses contempt, like the Latin *iste*. — may prefer, however, to take it in the sense of *ἐνταῦθα* (see I. 53. § 2). — τὸν λόγον = ὃν ἐποιήσαντο λόγον, τὸν αὐτὸν Πορρο. — ἀλλ' ὥς καὶ (= ἀλλὰ καὶ περὶ τοῦτου ὥς), *but so this also, how that*, etc. — αὐτοί, i. e. the Corcyreans. — τας... ὁμφοτέρων, *when we also have first considered* (see N. 1. μούντες, I. 13. § 6) *both these points*. καί, i. e. in like manner the Corcyreans. — οὕτω καὶ commences the apodosis. — which ἡμᾶς is the subject) depends on ἀναγκαῖον, the words καὶ

the refusal with which the overtures of alliance, made by a of such notoriously bad character, would be sure to be met by all the other states. I like this interpretation, because a state as Corecra is here represented to be, would not blush at asking to be their coadjutors in wrong doing, but still might feel a force to ask a favor, which they knew well beforehand that no would honorably grant. The sense given by the Schol. is inadequate, because this idea is already contained in οὐδὲ μάρτυρα εἶχειν. ly to be rejected is the sense given by Gottl. and Kisternm., that were ashamed to ask allies, when they had acted as allies to none.

αὐτάρκη. This epithet is applied to a city having in itself thing necessary for the support of its inhabitants. So Betant s it: "*sibi sufficiens, per se validus.*" Cf. II. 41. § 1. — εἰσιν be constructed with κεiméñ as the accusative of the cognate n. Cf. Jelf's Kühn. § 556. b. — παρέχει.... γίγνεσθαι, makes (themselves) judges of those acts in which they injure any one, or than that judges should be appointed by mutual agreement. is in the main the interpretation of Poppo, Arnold, Goel., and out. (in his last edition), and one which after repeated examination I am inclined to adopt. By ξυνζήκας, Goel. remarks, "Thucydides intelligit pacta de litibus inter civitates per arbitros dirimendis." From the preceding clause, τοὺς δικαστὰς is to be supplied with ἔργου. Haack most strangely refers μάλλον to πόλεις—κεiméñ, appropriate urbis potius, quam pactis, tamquam iudices sunt coram, quos ledunt. But in this interpretation, he leaves out τινὰ (used here collectively in the sense of τινάς), and, as Poppo remarks, reliquam structuram non expedit. ὧν = ἐκείνων α̃, of which the relative is constructed with βλαπτουσί, which has in this place two accusatives. Cf. Mt. § 415. β; Butt. § 131. 5; K. § 280. 2. — διὰ τὸ....δέχεσθαι. i. e. διὰ τὸ αὐτοὺς ἤκιστα μὲν ἐπὶ τοὺς πέλας ἐκπλεῖν, μάστιχα δὲ τοὺς ἄλλους δέχεσθαι, ὅτε δὴ ἀνάγκη ἐκείσε καταίρουται. Steph. διὰ τὸ....δέχεσθαι denotes the reason of παρέχει αὐτοῖς δικαστὰς &c. Had the Corecraeans visited their neighbors, they would have received like for like; but remaining in their well-furnished and independent city, they could practise with impunity any imposition they chose, upon such as were compelled by stress of weather (ἀσθενεῖ καταίρουται), or for any other cause, to touch there. In this picture of the Corecraean policy and conduct, there was doubtless much exaggeration and false coloring. ἐκπλέοντας, while they sailed. e X. on πολεμοῦντες, I. 13. § 6.

4. καὶ τούτῳ.... ἀσπονδὸν—προβέβληνται = ἐν τούτῳ ἐνεστὶν τὸ πρῶτον, δὲ προβέβληνται (præterire volent. Bothe), in this consists

their specious practice of forming no alliances, which they
i. e. this is the reason why they form no alliances. τὸ εὐπρε-
δον = τὸ ἀσπονδον τὸ εὐπρεπές, "*this specious, fair-showing*
ance." Bloomf. ἐν τούτῳ (= διὰ τοῦτο) refers to ἀλλ' ὅπως
καὶ ὥπως—βιάζονται, πλείον ἔχουσιν, and ἀναισχυντῶσι, wh
Some take εὐπρεπές as sarcastically spoken in the sense of
excellent. — οὐχ ἵνα—ἀλλ' ὅπως, *not that* (i. e. not with
that)—*but that.* Goeller has a long note on the hyperbo
he finds here. But it is very common in this formula, t
negative clause first in order, and is evidently more emp
κατὰ μόνας. See N. on I. 32. § 5. — Haack says that ἐν
σχυντῶσι explains the preceding clause, ὅπως κατὰ μόνας, a
remarks: eadem respondent superioribus illis: ξύμμαχοι
... αἰσχύνοσθαι. — ἐν ᾧ, *whenever.* οὐ has also the sam
— ἀναισχυντῶσι, *may practise their impudence* either in t
charge of rapine, or in admitting it, and impudently bra
The first of these is preferable, inasmuch as the whole argu
show that the Corcyraeans wished their deeds of violence
concealed. Arnold paraphrases: *may be spared their blush*
are none to witness them.

δ. καίτοι, *and yet certainly.* — ἀληπτότεροι—τοῖς
rally hard to be taken by others inaccessible to any o

tion belongs to the past, and also extends to the present. Cf. K. 55. R. 1. — διὰ παντός, *continually*, is opposed to the idea that it was the first and only instance of hostility on the part of the tyrants. — ὡς—ἐκπεμφθεῖσαν, *that they were not sent out as mistresses*. Allusion is made to what the Corcyraeans said in I. 34. § 1, note on which passage will explain the use of ἐπὶ in ἐπὶ τῷ κακῶς γένει.

2. ἡμεῖς δὲ οὐδ' αὐτοὶ φάμεν, *but we deny* (K. § 318. R. 4). αὐτοὶ as to ἡμεῖς an exclusive sense, *we ourselves* (S. § 160. 4. a), whatever they may think or say. — κατοικίσαι at great expense and pain. — τὰ εἰκότα θαυμάζεσθαι, *to be looked up to with due respect*. εἰκότα is to be taken adverbially, and refers to the honors enumerated in I. 25. §§ 3, 4. Betant defines θαυμάζειν, *cultu et observantia persequi*. Cf. III. 39. § 5.

3. γοῖν. See N. on I. 2. § 5. — ἡμᾶς καὶ μάλιστα, *and we especially* of the Grecian states. Müller remarks (Dorians, I. p. 182. N.), that her other colonies showed a remarkable obedience to Corinth. — στεργόμεθα. This verb is used primarily to denote the mutual love of parents and children, and hence by an easy transition, the affection between a king and his people, a country and its colonies. Sometimes it designates conjugal affection, and is therefore a stronger term than ἀγαπάω or φιλέω.

4. τοῖς πλείοσιν of the colonies. — ἂν—οὐκ ὀρθῶς ἀπαρίσκομεν. The optative with ἂν follows εἰ with the indicative, when a settled conviction is to be politely expressed with a shade of doubt. Here, the idea is: *if we are acceptable to the rest of the colonies, we cannot with reason be disagreeable to them alone*, but perhaps we are not acceptable. Cf. K. § 339. 3. a; S. § 215. 1. — οὐδ' ἐπιστρατεύομεν ἐκπεπῶς, *nor that we would make war unreasonably*. Haack very correctly makes ἐπιστρατεύομεν depend on ὅτι, which with ἂν is to be repeated from the previous context. In respect to the apparent disagreement of ἐκπεπῶς with μὴ . . . ἀδικούμενοι, *unless we had been greatly injured*, I am pleased with the citation by Arnold of the line in Shakspeare's Julius Cæsar, which before it was altered, as it has been in the recent editions (because it was ridiculed by Ben Jonson), ran thus:

“Cæsar doth never wrong but with just cause;”

which means, that although Cæsar does what may seem hard or wrong to an individual, yet he does it not without just cause, and therefore it is not really wrong. — ἀδικούμενοι. Herm. on Soph. oct. 47, says that here is indicated a present effect of a past action.

5. καλὸν δ' ἦν, *it had been becoming* = *it would have been becoming*.

tion in this word and *ξυμμαχεῖν*. — *διαφόρους ὄντας ἡμῖν*, *hostes* (see N. on I. 9. § 4 end) *they are our enemies*. I see not how Pappus can make *διαφόρους ὄντας* equivalent to *ὥστε ὑμᾶς διαφόρους εἶναι*. Reference is evidently had to what was said by the Coreyræans (I. 8. § 3), that the Corinthians were hostile to the Athenians, and therefore the proposed alliance should be accepted, in order that the encroachments of the common enemy might be the better resisted. The argument of the Coreyræans stands thus: the Corinthians are enemies of the Athenians; the Coreyræans are hostile to the Corinthians, and should therefore be received into alliance by the Athenians, in view of the inevitably approaching war with Corinth.

3. οὗκ is the subject of *προσῆναι*. — *ὅτε ἀσφαλέστατοι ἦσαν*. At first sight, the sentiment here seems to conflict with that expressed in *ἦν γε . . . δεῖ* (§ 1 supra). But no disagreement whatever exists for here the argument is against the deferment, on the part of the Coreyræans, to ask aid of the Athenians to the time when they were threatened with the perils of war (*οὗτοι δὲ κινδυνεύουσι*); but therefore against the procrastination of their offer to submit to arbitration, until they had secured a vantage ground, which would prejudice the suit in their favor. Bothe prefers, instead of *ἀσφαλέστατοι*, the comparative *ἀσφαλέστεροι* with the sense of the positive (Mt. § 457), as corresponding better with *οὗτοι κινδυνεύουσι* to which it is opposed. — *προσῆναι* to you for aid. — *ἐν ᾧ*, *when*. — *τῆς τε . . . μεταλαβίσει*, *who did not then* (i. e. *ὅτε ἀσφαλέστατοι ἦσαν*) *share their power*. For the participial construction, see N. on *ὄντες*, I. 8. § 1. Reference is had here, as the Schol. remarks, to the war with the Samians (*cf. I.*

the Corcyraeans, the same idea is reached, viz. that in order to injure the Athenians in the consequences of the prosperity of the Corcyraeans, it was proper that they should have also shared in the prosperity itself. Besides I know of no instance, where κοινῶς in the sense of *to participate in*, this sense being confined to the middle voice, which then frequently takes the genitive.

CHAPTER XL.

After thus disposing of the arguments of the Corcyraeans, the orator proceeds to show, that they cannot be received with justice into the alliance of the Athenians (§ 1); for what is said in the treaty, that neutral states may join whichever party in the confederacy they please, has no application to the present case, an alliance with one party being here sought to the injury of the other (§§ 2, 3); they should, therefore, either stand aloof from both the Corcyraeans and Corinthians, or unite with the latter to whom they were friends by treaty (§ 4); to this course they should be incited by the example of non-interference set by the Corinthians, when the Athenians were putting down the Samian rebellion (§ 5); a contrary example now furnished by the Athenians, would in the end prove highly prejudicial to their own interests (§ 6).

1. μετὰ προσηκόντων ἐγκλημάτων, *with fit charges*, i. e. with accusations weighty and well substantiated. — ἐρχόμενα, *we have come*. The present of this verb has the sense of the perfect after the analogy of ἦεν. Cf. Mt. § 504. 2. — οἶδε, i. e. the Corcyraeans. — δεδήλωται is to be constructed with ὥς, *thus it has been shown*.

2. ὥς is a conjunction, and serves to introduce the substantival sentence, οὐκ...δέχοισθε, the object of μαθεῖν (K. § 329. 1). — ἀνδέχοισθε. With the optative ἀν is used, when the affirmation is to be considered as a conjecture, supposition, or undetermined possibility (K. § 329. 5; S. § 215. 1). The optative here follows a principal tense (χρή), because it is conditioned by a protasis to be mentally supplied: *you could not justly receive them* (if you wished to do it). Cf. K. § 327. R. 1. — εἰ γάρ, *for though*. — ἐν ταῖς σπονδαῖς, i. e. in the thirty years' truce. — παρ' ὁποτέρους follows εἰσεῖν, and precedes in construction τῖς—βούλεται. Cf. I. 35. § 2. — ἀγράφων, *not registered or recorded* as parties to the treaty. Such cities were also styled ὠσπονδοὶ or ἑκσπονδοὶ, by which was meant, that they belonged to the confederacy neither of the Athenians nor the Lacedæmonians, and were therefore neutral. Those who were parties to the confederacy were styled ἑσπονδοὶ, which differed from σύμμαχοι in this respect, viz. the Corinthians were σύμμαχοι or allies of the Lacedæmonians.

αὐτοῖς. Cf. Jelf's Kühn. § 601. 2. — εἰ δὲ μή (see N. on I. 9. 1. e. if you determine to side with one of the parties. — what the Coreyræans ask. — *λέγει*. Repeat here *διέμειν* from the preceding context, and also with *καθιστάμενος* infra. *παύσῃς*, at truce. The genitive with *διδ* is called by Kühn. 3. b) the possessive genitive, e. g. *διδ φόβον εἶναι*, to be have fear; *δι' ἑχθρας γίνεσθαι τινα*, to be hostile to some one hostility, etc. *διδ* gives intensity, as if one were passing the idea represented by the substantive. — *καὶ τὸν νόμον* may be connected with *λέγει*, the words *Κορινθίους . . . ἑγείρεσθε* are rhetorical. *νόμον* takes the article, because *ἔστω . . . δέχου* to it follows, *the rule that you should receive = the rule*

Bloomf. calls this the *anticipative* use of the article.

τῶν ἀποστάντων, when the Samians revolted (S. § 226). See § 3. An account of this revolt is given in I. 115–117. *ἐψηφισμένων*, when the rest of the Peloponnesians were their votes. In respect to this deliberation of the Peloponnesians is said elsewhere, except that an allusion is again in the following chapter. The Samians doubtless applied to the Peloponnesians for assistance, which, as Krüg. (ad Dionys. p. 103), the Corinthians were unwilling to grant, from their enmity to the Samians. Cf. Herodot. III. 48. — *εἰ χρή*, would be proper = whether they should. S. § 153. a. In interrogative sentences, the indicative is generally used, when the verb has the same verbal form in which it was originally in the imperative. — *ἀντείπομεν* = “we said no, maintaining that, etc.” Bloomf. *ἑκάστης ἐκαστον ἐκαστον ἐκαστον*, each one should punish his own allies. “In the notice of our notice, *αὐτὸν* autem *per se solum* videtur *ὑποφέρει*.”

§ 4. Schol. A second reason is now introduced for what *τὸν νόμον . . . δέχεσθαι* (§ 4 supra). — *δεχόμενοι*, by receiving. S. I. 9. § 1. — *φανείται . . . πρόσσεισι*, it will be found you many (literally, not less) of yours (i. e. deserters from one over to us. Haack refers *ἀ* to *χωρία*. Goeller, however, for *οἱ*, which seems preferable: *what of yours shall come whatever deserters*. — *ἐφ' ὑμῖν* = κατ' ὑμῶν.

... τοιοπόνησθαι
...; the critical time in which these favor
... like those, assistance granted by a
to be received as a friend (§ 8).

1. δικαιώματα, *legal claims, grounds*
as have been descanted upon in the f
and ἀξίωσιν depend on ἔχωμεν, to be
tence. — οὐκ....ἐπιχρησθῆναι, *since*
(S. § 228. 1), *nor on the other hand f*
of good offices, q. d. we think that our
we are not enemies that you should re
terms of friendship, as to *abuse* (ἐπιχρη
by seeking to have such an interchang
densome to you. We simply ask, that
our former kindness in the Ægineta
reject the suit of the Corcyraeans. Go
to the remark of the Corcyraean orato
τοῦ εὐθείου μὴ ὑπουργεῖν (I. 34. § 3). B
concessive: *although we are not friend*
— φασί, *we think*.

2. πῶν—μακρῶν, *ships of war; liters*
from the round merchant-ships (στρογγυ
freight rather than to quick sailing. —
on I. 18. § 6) *you were in want of, agrees*
εἰλάβετε. — πρὸς τὸν Αἰγινήτων—πῶλεμον
this war was the refusal of the Æginetae t
the Athenians two...

summa tempora. Cicero). — τῶν πάντων...νικᾶν, are regardless of every thing in comparison with (παρά. See N. on I. 23. § 3) victory, neglecting every thing else through desire of victory. ἀπεριόριστον, not looking round about = careless of every thing round about. We render παρά, on account of. — φίλον is the second, and τὸν ἐπαινοῦντα (= ἐκεῖνον ὃ ὑπουργεῖ) the first accusative after ἡγοῦνται. 185. — πολέμιον. Repeat ἡγοῦνται. — ἦν καὶ...ᾤον. eten ὡς he chance to have been (S. § 225. 8) a friend. — ἐπεὶ, since, introduces a sentence clinacteric to τῶν πάντων...νικᾶν, and confirmatory of the declaration just made, that no former acts of friendship would outweigh actual opposition, in a crisis like the one here referred to. — καί, eten. — τὰ οἰκία χεῖρον τιθενται, they suffer for own affairs to go to ruin; "they mismanage their own affairs." *bold*. — The position of τῆς αὐτίκα gives great emphasis to the argument. Indeed the language of the whole chapter is compressed to the very highest degree, and the most forcible expressions are selected, as the medium of the vehement appeals made against the Corcyraeans. Every word has its proper place, and not a useless epithet breaks the force, with which the passions are aroused and the argument hurried on to the contemplated decision.

CHAPTER XLII.

This chapter is mainly taken up with the item of advice, which was announced in the preceding chapter. No one should think that acts which are just, conflict with those that are useful (§ 1); for unjust acts are never promotive of advantage, and the war alluded to (I. 23. § 3) is too uncertain, to be made the basis of a not doubtful enmity with the Corinthians, and moreover the ill-feeling, to which the Megarian war had given birth, ought for prudential reasons to be allayed (§ 2): a favorable opportunity to do this now presented itself (§ 3); as to the accession of naval strength, which the Corcyraeans had offered, not to inflict wrong upon equals was a far surer road to power, than any advantage which ambition might prompt to secure (§ 4).

1. ἐν ἐνθυμηθέντες (cf. Mt. § 349; S. § 193). — ἀξιούτω, which should properly have been constructed with ἐνθυμηθέντες, is taken with νεώτερός τις (= εἴ τις ἐστὶ νεώτερος) included in ἐνθυμηθέντες, it being the last subject before the verb (K. § 242. R. 1. b). Emphasis is also imparted to νεώτερός τις by this construction. — ἀμύνεσθαι, to requite, a sense which is easily derived from the more usual signification of the middle, to ward off, to defend one's self, which is often done by returning the blows, i. e. giving like for like. Cf. II. 67. § 4; IV. 63. § 2. — δίκαια is the subject of λέγεσθαι, that these just things

are said = *that these things which are said are just*. — πολεμήσατε (against the Lacedæmonians) is for πολεμήσετε, reference in the number being still had to νεώτερός τις, although all the auditors are referred to. In respect to the use of the Indicative with εἰ, it shows that the speaker had a strong conviction of the reality of the thing spoken of, although he does not express it as an actual fact. — δίκαια...λέγεσθαι, *that these things which we have spoken are just*, literally, *that these things are-spoken just*. δίκαια is in the predicate. See N. on I. 124. § 2. — ἀλλὰ is opposed to τὰδε λέγεσθαι, as εὖ φερεῖσθαι is to δίκαια.

2. ἐλάχιστα ἀμαρτάνῃ by litotes for *does that which is the most just*. The idea is that *nothing is useful which is not just and honorable*, a noble sentiment, which ought to be engraven on every mind. — τὸ μέλλον τοῦ πόλεμου, "*the eventual occurrence of the war*, i. e. whether there will be a war or not." Bloomf. Thucydides abounds in the use of the neuter participle for the corresponding abstract noun. Cf. § 158. 2. Reference is had in τὸ μέλλον τοῦ πόλεμου, to the intimations of an approaching war, thrown out in the speech of the Corcyraeans, I. 36. § 1. — ᾧ...κελεύουσιν, *with which terrifying you* (= by the fear of which) *the Corcyraeans bid you*. — ἀφανεῖ is opposed to φανερόν which follows. — οὐκ ἄξιον (sc. εἶστί), *is not worthy, is not*

τῇ δυνάμει τῶν Κερκυραίων. The word αὐτίκα (= *quod est prae-*
is opposed to τὸ μέλλον (§ 2 supra). Cf. Steph. Notes on the
 . This critic remarks: "τῇ αὐτίκα φανερῇ tacite opponi τὴν ἐκ
 βοήθειαν quae est κρυπτὴ καὶ ἀφανής. Quasi videlicet, dicentes
 ὑδίσκων, illud innuerent." — ἐπαρξέντας, sc. τιμᾶς, as the senti-
 is general. — διὰ κινδύνων belongs to τὸ πλέον ἔχειν (= *πλεον-*
h), which is opposed to the preceding τὸ μὴ ἀδικεῖν τοὺς ὁμοίους
 μέτριον καὶ ἴσον εἶναι.

CHAPTER XLIII.

oration now follows, in which the orator, alluding to the friendly vote of the
 athians in the Peloponnesian council, again asks that his state shall receive a suitable
 n for that act of friendship (§§ 1, 2); and exhorts them not to grant the Corcyraeans
 salt (§ 3); for thus they would consult both their duty and interest (§ 4).

περὲν πεπτωκότες οἷς (= *ἐκείνοις δ*), *having fallen into these cir-*
stances. The relative *δ* in the equivalent may be rendered, *in*
ence to which, and is to be taken with προείπομεν. In respect to
 ransaction alluded to in the words, ἐν τῇ Λακεδαιμόνι αὐτοὶ προεί-
 ν, cf. I. 40. § 5. — ὠφελήζοντας—βλάψαι. The subject is here
 ged to the Athenians, as κομίζεσθαι refers to the Corinthians. —
 ιετέρα. Repeat ψήφῳ.

γρόντες—εἶναι. See N. on I. 25. § 1. — Construct ἐκείνων with
 παρόν. — ἐν φ....ἐχθρός. Cf. φίλον τε γὰρ....φίλος ἔν, I.
 § 3.

δέχεσθε. Thiersch. (§ 295. 10) defends the reading δέχησθε.
 cf. Poppo's Proleg. I. p. 189. — βίᾳ ἡμῶν, *against our will, in*
ence of us. — μήτε ἀμύνετε αὐτοῖς, *nor bring aid to them* (cf. I.
 § 5; 50. § 5; 105. 8, et saepe al.). The dative after this verb is
lat. commodi.

ποιῶντες, see N. on I. 9. § 1 (init.). — ὑμῖν αὐτοῖς, *for your-*
selves. *Dat. commodi*.

CHAPTERS XLIV.—LV.

In these chapters we are informed, how the Athenians became embroiled in the war between the Corinthians and Corcyraeans, and the part which they took in it. The style is much the same as that of the orations, less compressed and irregular. Although the narrative portions are characterized by great brevity, yet the prominent events are selected and arranged with such judgment, and related with such perspicuity, that a reasonable amount of study will lead to a clear understanding of almost every historical detail. No author furnishes so fine a model of a clear and vigorous style as does Thucydides, and hence his writings should be read with continual reference to this trait of excellence.

CHAPTER XLIV.

The Athenians at first are inclined to favor the suit of the Corinthians, but having examined

ance offensive and defensive, and ἐπιμαχία (*infra*) is a defensive
 alliance. — ὥστε . . . νομίζειν explains ξυμμαχίαν μὲν μὴ ποιήσασθαι.
 — τοὺς αὐτοῖς (*sc.* αὐτοῖς), *the same with them, or the same as they*
 R. S. § 202. N. 1. — εἰ γὰρ introduces the reason, why the
 Athenians came to this determination. — σφίσιν is made by Mt.
 1) to depend upon ἐκέλευον, and to refer to the Athenians.
 Poppo and Goel. contend that ἐκέλευον σφίσιν for ἐκέλευον σφᾶς
 is Thucydidean. As αὐτοῖς, referring to the Athenians, follows
 immediately in the next clause, they make σφίσιν (= αὐτοῖς) to de-
 pend on ξυμπλεῖν and refer to the Corcyraeans. This interpretation,
 which seems on the whole to be preferable, and which Krüger adopts,
 has an omitted subject of ξυμπλεῖν referring to the Athenians.
 Jelf's Kühn. § 589. 3. *Oba.* 3. — τῇ, *sc.* γῇ. Cf. Mt. § 282. 2.
 2. καὶ ὥς, *even thus*, i. e. καὶ εἰ μὴ δέξονται τοὺς Κερκυραίους. —
 εἶσθαι = προδιδῶναι. — τοσοῦτον, i. e. so great. — ξυγκρούειν
 . ἀλλήλους, *but as much as possible to wear them out one against*
other. — Κορινθίους belongs to ἐς πόλεμον κατιστῶνται, *might*
bring themselves in a position for war with the Corinthians (*dat.*
impersonal). — ἄλλοις, i. e. the Peloponnesians. Poppo with Bek-
 kers prefers τοῖς ἄλλοις τοῖς. The article can hardly be dispensed
 with, and I am inclined to the suggestion of Bloomf., that the text
 may be emended by the transposition ἄλλοις τοῖς.
 3. ἀμα δέ, *and together with this = and moreover*. These particles
 are used to introduce an additional inducement, for the course which the
 Athenians concluded to adopt. — ἐν παράπλῳ. Cf. I. 36. § 2, where
 is written παράπλου.

CHAPTER XLV.

alliance being thus formed with the Corcyraeans, the Athenians send ten ships to their
 aid (§ 1); charging them, however, to assist the Corcyraeans only when acting on the
 defensive (§ 2); they arrive at Corcyra (§ 3).

2. γνώμη is the dative denoting circumstance. — ὕστερον the
 capture of the Corinthians. — δέκα ναῦς. The smallness of this
 force is attributed by Plutarch, to a design to show contempt for the
 Corinthians, but Bloomf. more naturally attributes it to the fact, that
 vessels did not enter heartily into the cause.

2. *is* . . . χωρίων *in any of the places belonging to them*. The arti-

cle belongs to *χωρίων*. Cf. Mt. § 279. *Obs.* 4. The Schol. thinks Epidamnus is referred to.

3. *οὕτω*, i. e. if the Corinthians invaded Corcyra or any of dependencies. — *κατὰ δύναμιν*, according to their power = as far their power would admit. — *τοῦ...σπονδᾶς*, in order that it might not break the treaty. K. § 308. 2. b; S. § 222. 2. The indicative with the article is often found without *εἴνεκα*. — *μὲν δὲ*, as the This took place, A. C. 432. Olymp. 87. 1.

CHAPTER XLVI.

The Corinthians and their allies sail against Corcyra with 150 ships under Xenoclides and others (§§ 1, 2); they came to anchor at the Chimerium of Thesprotia (§ 3); the geographical situation of Ephyra, the Acherusian lake, and the river Thyamis is described (§ 4); the Corinthians encamp (§ 5).

1. *δὲ* in *οἱ δὲ* refers to *μὲν* in the beginning of the preceding chapter. — *αὐτοῖς παρεσκεύαστο*. "The verb which should be referred to a subject is changed into the passive, and is used impersonally with the dative." Mt. § 227. Cf. S. § 222. 2. b.

therefore, very properly puts a colon after *Κεστρίνην*. — *Λεϊμίριον*. This seems to be distinguished from the port of *Λ*, which was probably near it. Leake thinks that the port of Chimerium is the same as the modern *Cape Varlam*. The passage is encumbered with geographical difficulties, and by my present helps, I feel unable to solve.

ἡ πείρου depends on *ἐνταῦθα* (S. § 187. 3), *in this part of the* — *στρατοπέδον ἐποίησαντο*. The construction of the ships at this time was such, that but a small stock of provisions could be stored in them, and their numerous crews, as Mitford observes, could not eat or sleep conveniently on board. Hence they were obliged to the necessity of debarking to encamp, whenever the ships found a suitable or convenient place.

CHAPTER XLVII.

As many as 110 ships, and accompanied by the Athenian ships (I. 45. § 1) stationed at Sybota (§ 1); their land forces with the Zacynthian auxiliaries encamp on the promontory of Leucimne (§ 2); the Corinthians are assisted by large bodies of the Argives (§ 3).

ἐνταῦθα—*προσπλέοντας*. See N. on I. 20. § 3. — *αὐτοῦς*, i. e. the Athenians. — *ἐστρατοπεδεύσαντο*. From what follows it appears, that those who encamped in this place were sailors. (I. 46. § 5. — *αἱ καλοῦνται Σύβοτα*. Leake says that these bays still bear the ancient name, are five or six miles south of the mouth of the Thyamis (North. Greece, I. p. 103), and are a sheltered bay, between the two principal Sybota, and between the inner island and the main (ib. III. p. 2). They derive the name *Σύβοτα*, from having been formerly used as hog-

αἰμυή. On this promontory the Corcyraeans had erected a altar for their first engagement with the Corinthians (I. 30. § 1). *Βίων χίλιοι ὀπλῖται*. As the Corcyraeans were said (I. 31. § 1) to have formed no alliance with any Grecian state, they must have formed a league with the Zacynthians, at the same time as they applied to the Athenians, or in this extremity, the Zacynthians to their help without any formal treaty.

ἡ δὲ παραβεβηκυῖα. The order is: πολλοὶ δὲ καὶ (αἱ) ἀντιπάλαι

Barbarians of the interior, and
to maintain a perpetual connexion

CHAPTER

The Corinthians having sailed by night for
for battle, at dawn of day descried the C
soon as the fleets are seen by each other, t

1. τριῶν ἡμερῶν σιτία, provision
a contrast with the Athenians is
provision when on the point of
Bloomf. thinks that it was done her
cyrwans would retreat to Coreyra
provisions would be very serviceable
this verb, νικῶς is to be taken. —
pose of battle." Bloomf. See N. on
to καθορῶσι and not πλείοντες. — μ
sea, is opposed to lying at anchor in t
2. τὸ δεξιὸν κέρας was the post
μέρος. — τέλη, divisions

CHAPTER XLIX.

he given signal the fleets, with crowded decks, come to a fierce engagement, which enables a land-fight rather than a sea-fight (§§ 1, 2); the chief reliance being placed on bravery, since the ships were so close together as to render them motionless (§ 3); the Athenians at first abstain from battle, but seeing the Coreyræans hard pressed, come to their assistance and keep the enemy in check (§ 4); the Coreyræans are victorious on their left wing (§ 5); but on their right, the Corinthians gain a decided advantage (§ 6); upon this the Athenians engage warmly in the battle (§ 7).

1. ἐπειδὴ τὰ σημεῖα ἐκατέροις ἤρζην. Arnold compares. I. 63; VII. 95. — τῷ . . . παρεσκευασμένοι, *having even yet their ships tacked out very unskilfully, according to the ancient manner.* Some refer this to the equipments of the soldiers, but as ἔχοντες refers only to the ships, although grammatically to the sailors, παρασκευασμένοι must be made to conform to it in sense.

2. καρτερά, *fierce, obstinate.* This word is to be repeated with οὐχ' αἴας, in the sense of *well-fought or well-maintained.* — τὸ πλέον, *a higher degree, more.*

3. προσβαλλοιεν. The optative is here employed to express indefinite frequency: *when, or, as often as they ran foul of one another.* — § 337. 7; S. § 217. 2. — οὐ ῥαδίως ἀπελείοντο, *they were not easily separated.* — ἐπὶ is causal, *on account of, by reason of.* — πιστώτες, *because* (see N. on I. 9. § 4) *they trusted,* contains another reason why the ships were suffered to remain alongside. It will be seen how in προσβαλλοιεν and ἀπελείοντο, things are attributed to the ships, which properly can be predicated only of the ships; but in πιστώτες is expressed what can only be said of sentient beings. — αἱ πιστῶντες ἐμάχοντο, *"maintained a pugna stataria."* Bloomf. — ἰσχυροσῶν, *lying still* (Cf. II. 84. § 2), i. e. performing no nautical evolutions. So the Schol. interprets: *μὴ ναυμαχούντων.* — δαίπλου. "The *dicplus* was a breaking through the enemy's line, in order, by a rapid turn of the vessel, to strike the enemy's ship on the side or stern, where it was most defenceless, and so to sink it." See II. 63. 39; VII. 36. 70." Arnold. This naval manœuvre is remarked by Bloomf. as having been revived by Rodney, Nelson, and other naval commanders of Britain. The same critic, more correctly than Arnold, makes the design of this breaking through the enemy's line to separate one part from the other (as well as to attack it in the rear), and thus to cut it up in detail. — θυμῷ, *with vehemence of spirit.* ῥῆμν refers to *bodily strength.*

4. οὖν, i. e. in consequence of the decision of the fight depending

upon brute force, rather than upon nautical science. — *ταραχόμενα*, *disturbed, disordered*. — *ἐν ᾗ*, *during which* engagement. — *τοῖς Κερκυραίοις* depends upon *παραγινόμεναι*. — *ἤρχον* has *αἱ Ἀττικαὶ νῆες* (= *οἱ Ἀθηναῖοι*) for its subject, *δεδιότες οἱ στρατηγοί*, which is contained as a part under the principal subject (*αἱ Ἀττικαὶ νῆες*), taking in the same verb (*ἤρχον*) in reality, although the participle is apparently put for the verb. Cf. K. § 313. R. 1; Butt. § 145. N. 6; Mt. § 562. N; C. § 332. 5. Poppo, in his notes on the Schol., refers with Duk. *στρατηγοί* immediately to *ἤρχον*. So also does Dindorf, in whose edition no punctuation mark is placed after *ἤρχον*. — *τὴν πρόρρησιν*. Cf. I. 45. § 3.

5. *ἐπόνει*, *was pressed*, is here nearly equivalent to *ἐπιέζετο*. — *σποράδας*, *scattered* in the fight, agrees with *αὐτοὺς* (i. e. the Corinthians), although it properly refers to the ships. — *μέχρι τοῦ στρατοπέδου* begins the apodosis, and therefore does not require, as some think, to be preceded by the connective *καί*. — *ἐπεκβάντες*, *disembarking*. — *ἐρήμους* (see N. on II. 4. § 4.) = *ἐπεὶ ἔρημοι ἦσαν*. K. § 245. 8. b. — *τὰ χρήματα*, *the baggage*.

6. *ταύτη*, i. e. on the Corinthian right wing. — *οὖν* (*then*) is not here illative, but denotes the result of what has just been said. — *οἱ Κορίνθιοι—ἡσσωτό τε*, i. e. *οἱ τε Κορίνθιοι—ἡσσωτό καί*. "Transpositum est *τε* sicut sæpe." Poppo. — *ἐπὶ τῷ εὐωνύμῳ* defines the

CHAPTER L.

as Corcyraeans being routed, the Corinthians slaughter all whom they can reach, and, without knowing it, kill some even of their own men (§ 1), inasmuch as in so extensive an engagement, it was not easy to discriminate between the victors and the vanquished (§ 2); and after pursuing them to the shore, succeeded in bringing into Sybota the greater part of the wrecks of their ships and their slain (§ 3); after which they sail out to meet the Corcyraeans, who, together with their Athenian allies, were again advancing to give them battle (§ 4); as the battle was about to be commenced, a reinforcement of twenty Athenian ships heave in sight (§ 5).

1. τὰ σκάφη . . . ἀναδύμενοι (cf. II. 90. § 6), *did not take in tow the hulls*; literally, *haul off, lashing to them*. The two expressions may always be translated as one word. Notice the use of τὰ σκάφη in νῆων, literally, *the trough or tub of the ships*, i. e. *the hulls*. This shows their disabled condition. — ἄς καταδύσειαν, *which they might appear to have disabled*. It is very evident that καταδύω does not here mean *to sink to the bottom*, for how could a ship in this condition be towed off? Nor is the interpretation, *which they might have sunk* (they had chosen (Mt. §§ 514. 2; 515. Obs.), apposite, for who would think of such an expression as, *they did not tow off the vessels which they could have sunk* if they pleased? I concur, therefore, with those commentators, who take καταδύειν νῆων in the sense of *to make a ship water-logged*, so that it shall appear in part above water. In Herodot. III. 90, it appears, that the crew of a ship thus partially sunk, were able to throw their darts with such effect, as finally to capture the ship which had thus disabled them. Goeller refers to the battle of Arginusae (Xen. Hellen. I. 6. § 36), where the Athenian commanders, after the action, propose πλεῖν ἐπὶ τὰς καταδεδυκυῖας ναῦς καὶ τοὺς ἐπ' αὐτῶν ἀνθρώπους. We might have expected ἐν instead of ἄς (S. 175. 1), but sometimes the Attics neglected this kind of attraction. cf. Jelf's Kühn. § 822. Obs. 5. The optative generally dispenses with ἐν in relative sentences, where the antecedent is indefinite. Cf. S. 217. 2; K. § 333. 4. — πρὸς δὲ τοὺς κ. τ. λ. Construct: ἐτράποντο (elliptic) πρὸς τοὺς ἀνθρώπους διεκπλέοντες φρονέειν μᾶλλον ἢ ζωγρεῖν αὐτοῖς. The infinitives denote the purpose or object of διεκπλέοντες, as though they were preceded by ὥστε (S. § 223). Matthiæ (§ 532. c) makes them exegetical of πρὸς τοὺς ἀνθρώπους ἐτράποντο, but in citing the passage, he has strangely omitted διεκπλέοντες, an error which Poppo (Suppl. Adnot. p. 122) says he has now corrected. Goeller cites him approvingly, but the position of διεκπλέοντες clearly

marks it as the word, which the infinitives are designed to explain. The sense, however, is not materially changed by Matthiæ's translation. — φίλους is the object of ἔκτεινον, and refers to the Carians and Ambraciots on the right wing, who had been with the Coreyreans, and who were now floating about in their ships, or on fragments of such as had been shattered to pieces ἀγνοοῦντες, *through ignorance*. S. § 225. 3.

2. γὰρ introduces the cause of the ignorance just spoken ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν. See N. on I. 23. § 3. ῥαδίως τὴν διάγνωσιν ἐποιοῦντο, *they made it not easy to decide, made the deciding not easy*. — γὰρ after ναυμαχία is *firmantis* = and no wonder, *for this sea-fight*. In such a way may be rendered, *indeed, truly*. — Ἑλλῆσι πρὸς Ἑλλῆσι *Greeks against Greeks*. In the war with the Persians, Greece had engaged, but never before in the internal wars of Greece. This is to be referred to Mt. § 388. a, where it is said that the Greeks often put, especially with ὡς, in order to show that a proposition was affirmed as true, not generally, but in respect to a certain person. K. § 284. 3. (10); S. § 201. 4. — μεγίστη δὲ, *far the greatest, the most considerable*. — τῶν πρὸ ἐαυτῆς. At Athens there were larger sea-fights, especially in the Sicilian expedition.

something more than a battle-about. Cf. Xen. Anab. 3, where the pæan was first sung, and then, as they le, they raised the shout ἄλλεῦ. The triumphal pæan s said to have arisen from the fact, that Apollo sang it ory over the Pythian dragon. — ὡς ἐς ἐπίπλουν, in onset. — καὶ before οἱ Κορινθιοί, is to be translated ding καί. — πρῦμναν ἐκρούοντο, *roued stern foremost*, urning the prow away from the enemy, they pulled back- is, or πρὸς is to be supplied with πρῦμναν. — ἐλίγαι ο αἰδ = too few to render efficient assistance. For the cf. K. §§ 306. c.; 341. 3. a; Mt. § 448. 1. b; S. § 222. 6.

CHAPTER LI.

at sight of the Athenian reinforcement slowly retreat (§ 1); the Corcyrae as it was growing dark (§ 2); the battle being thus terminated, the Athen s on its course to the Corcyraean station (§§ 3, 4); at which place it comes

τες, *seeing first*, i. e. before the Corcyraeans got sight of τοπήσαντες....πλείους, *suspecting that they were from were more in number than they saw*. Two clauses are ed in one: *suspecting that not as many as they saw, but ore than they saw) were from Athens*.

παίους is the dative of the agent with ἐωρῶντο. S. § 206.

πλεον....ἀφανούς, *for they sailed (so as to be) more con-*

the Corcyraeans. The Schol. says that this fleet came up

ir backs, but as both fleets had just left their respective

an approach of the Athenian ships could not well take

ford says that they were doubling a headland. I like the

of Bloomf., that they were sailing up in flank of the Cor-

— ἐξαίμαζον....κρουόμενους, *they wondered at the Cor-*

ulling backwards (see N. on I. 50. § 5); not, *they wondered*

riinthians pulled backwards. Cf. Jelf's Kühn. § 496. Obs. 3.

until. — νῆες ἐκεῖναι ἐπιπλείουσι, *there are ships yonder*

§ 303. 2; S. § 163. N. 2) *sailing towards us*. ὅτι which

not to be translated, as the words spoken are quoted with-

. Cf. S. § 213 1. — καὶ, *also*, i. e. in the same manner

Corinthians. — ξυνεσκόταξε γὰρ ἥδη. The main reason

Corcyraeans retired, was not because they thought that the

approaching fleet was a hostile one, but because it was grovelling (ξυνεσκόταζε used impersonally). This is represented by γὰρ — τὴν διάλυσιν to the battle; not to rowing stern foremost as I suppose.

3. ἡ ναυμαχία ἐτελείετο εἰς νύκτα is by prægians construed *the fight ended, having lasted till night*. See N. on I. 18. § 2.

4. τοῖς Κερκυραίοις limits στρατόπεδον as an adnominal participle — στρατοπεδενομένοις, *as they were encamping*, (see N. on I. 18. § 5). The participle denotes time. See N. on I. 18. § 6. — δοκίδης. *Andocides* was one of the ten Attic orators, whose names were contained in the Alexandrine canon. As Schmitz says (Smith's Dict. Gr. and Rom. Biog. and Mythol. I. p. 168), he has no claim to the esteem of posterity, either as a man or as a citizen. τῶν νεκρῶν καὶ ναυαγίων of the Coreyræans.

5. ἐγνώσαν that they were Athenian ships. — ἐρμίσαντες (*to anchor*) refers to the Athenian ships.

CHAPTER LII.

On the day following the Coreyræans and Athenians sail to the Corinthian station.

οἷς ἐπὶ τὴν πῆλιν προσεγγίηται. The participle after certain verbs is to be rendered frequently by a finite verb preceded by ὅτι (K. § 310. 4. a; S. § 225. 2. — ἐκ τῶν Ἀθηναίων. Haack adopts Ἀθηναίων, which is the reading of the majority of the MSS. Cf. I. 429. 2. — πολλά, in consequence of the position of the word (K. § 245. 3. b), is to be taken in the predicative sense with ὅτι, *difficulties in great abundance*. K. § 246. 8. c. — αἰχμαλώτων φυλακῆς, and is the antecedent of οὗς. — ἐπισκευὴν οὐκ ὄντων should have been ἐπισκευῆς οὐκ ὄνσης, to correspond to the construction of the preceding clause, but by a varied syntax ὁρῶντες is repeated from the foregoing context. ἐπισκευὴν is *reficiendarum navium copiam, materials for repairing their ships*.

2. τοῦ δὲ οἴκαδε πλοῦ depends on διεσκόπου, as the object about which their thoughts were occupied (K. § 274. 1. b). This relation is denoted by περὶ with the genitive. Cf. Mt. § 589. — ὅπη (in what way) κομισζήσονται defines more particularly τοῦ οἴκαδε πλοῦ. — δεδιότες μὴ—οὐκ ἐῷσι, *fearing lest—might not permit*. δεδιότες takes the time of διεσκόπου, and hence should have been followed properly by the optative. But see N. on καλύσονται, I. 26. § 2. — ἐς χεῖρας, *to blows, to a close engagement*.

CHAPTER LIII.

The Corinthians send persons to sound the intention of the Athenians (§ 1); the deputies accuse the Athenians of injustice in withstanding the Corinthians, and demand to be themselves treated as enemies, in case they intend to hinder the Corinthians from proceeding wherever they please (§ 2); upon this the Coreyrians cry out, that the messengers shall be put to death; but the Athenians reply, that they will hinder the Corinthians from proceeding nowhere except against the Coreyrians (§§ 3, 4).

1. κελήτιον, *a small boat, a skiff*, is a diminutive of κέλης, literally, *courser, a race-horse*, and secondly, *a fast-sailing boat, a yacht*. — ἄνευ κηρυκείου, *without the herald's wand* (i. e. the caduceus). This was done, either to show that they did not consider themselves enemies, or the better to learn the intentions of the Athenians, by thus depriving themselves of heraldic protection, and relying for safety solely upon the good disposition of those to whom they were sent.

2. ἀδικεῖτε—πολέμου ἄρχοντες, *you do wrong in beginning* (see N. on I. 37. § 5) *war*. — σπονδάς, although referring to the thirty years' truce, is often employed without the article. Cf. I. 67. § 1; 71.

... οὐ. I. a; S. § 214
 σπουδὰς λύετε. — ἡμᾶς τοῦσι
 N. 22; S. § 163. N. 2. — λαί-
 ticiples are to be rendered as
 nected with, or presupposed by
 N. 7; K. § 312. R. 10; Herm. t
 seemingly pleonastic use of the
 and is in conformity with our οὐ
 3. τῶν δὲ... ἐπήκουσεν, *but*
fleet as was within hearing. I he
 in making τῶν Κερκυραίων a gene
 side, both Coreyræans and Athen
 to the Coreyræan division), and o
 of the Coreyræan fleet), would th
 —οὐ δέ). This is better than Di
 should be erased, or Fritzsche's
 στρατόπεδον. — εἰς ἐς belongs to
 4. τοῖσδε. See N. on τοῖσδε, §
 are (see N. on I. 8. § 1) *our auxili*
 on περιορᾶν, I. 24. § 6) = *will pres*
 ing given by οὐ. Cf. K. § 318. R. 1.
 to the utmost of our power. Cf. II.

that Bekker, Dindorf, and Arnold are right in receiving as genuine, since the idea thus advanced, corresponds well with the facts of the case. When the Corinthians first descried the Athenian ships, they pulled astern (cf. I. 51. § 5) and thus got tired. On the next day, the principal reason why they fought, was the appearance of the Athenian ships in the line (cf. *ὁρῶντες*. . . . *ἀκραίφρονες*, I. 52. § 2). This is referred to by *ἔπειδὴ ἦλθον οἱ Ἀθηναῖοι κ. τ. λ.* — *διὰ ταῦτα* refers to the causal participles, *διαφθείραντες*, *ἀνελόμενοι*, and to *ὅτι—ὡς ἀντίπλεον*. Cf. K. § 304. 3.

CHAPTER LV.

The Corinthians, on their return homeward, take Anactorium and leave in columnists. They treat the better part of the Corecyræan captives with kindness, thus to bring over Corecyræ to the Peloponnesian confederacy (§ 1); the kindness furnished to the Corecyræans by the Athenians, was the cause of their war with the Corinthians (§ 2).

1. *Ἀνακτόριον*. Leake (North. Greece, III. p. 493) identifies the site of this city with ruins, which he found at the south-

ἀπέδοντο (2 aor. mid. of ἀποδίδωμι), *they sold*. — ἐ-
 ρον = ἐξερύπεινον. Krüg. — ὅπως—προσποιήσεσθαι. Rost
 . 4) cites this passage in illustration of his remark, that the
 mds after intentional particles (such as ἵνα, ὅπως, ὅφρα, ὥς,
 the writer expresses his own view of the intention of the
 wise the use of the subjunctive is frequent and common.
 R. 2. b. — αὐτοῖς refers to the Corinthians, and is the
 li after προσποιήσεσθαι. The intrigues, tumults, and dread-
 which followed on the return of these captives to Cor-
 ratered in III. 70, et seq. — ἐνύγχανον....πώλεως, *for it*
at the most of them were the first of the city in power; or,
ter part (οἱ πλείους), happened to be among the most pow-
city. For the construction, cf. S. § 225. 8; 201. 4.
 γνεται (see N. on II. 65. § 13) τῷ πολέμῳ τῶν Κορινθίων,
 r *hnd of the Corinthians in the war* (K. § 275. 1). The
 had been foiled in the main object of their expedition
 duction of Corcyra), and therefore I have adopted the
 m, which makes τῶν Κορινθίων depend on περιγίγνεται, in
 so that of Matthiae (§ 402. d), who makes the verb to be
 τῷ πολέμῳ, *emersit a bello* (Arnold: *outlived the war*).
 and Goeller: "*Corinthios bello superat, non e bello Corin-*
ergit." — ἐξ αἰῆς, i. e. Corcyra. — τοῦ πολέμου de-
 τρία. — ἐν σπονδαῖς, *tempore fœderis, in time of peace.*
 ith, *on the side of.*

CHAPTER LVI.

now proceeds, in chaps. 56-66 (compare the general summary of chaps.
 rate the second avowed cause of the war, viz. the affair of Potidea (§ 1); the
 aring lest the Corinthians might revenge themselves by inducing the Poti-
 it, order that city to pull down the wall facing Pallene, to give hostages, and
 receive magistrates from the Corinthians (§ 2).

. i. e. the events of the Corcyraean war, which have just
 l. — καί, *also*, in addition to the Corcyraean affair. —
 ἵν, *tending to war*.

ρόντων ὅπως (= ὅτῳ τρόπῳ) τιμωρήσονται αὐτούς, *contriving*
ight take vengeance upon them (i. e. the Athenians). The
 ative here takes the place of the subjunctive after ὅπως, to
 e definitely the realization of the proposed end. Cf. 8.

— *κατασκευαίαν* attacking t
ἰσθμοῦ τεῖχος) was erected as
 therefore was suffered to remain
γούς. Müller (Dorians, II. p. 14
miurgi, as the *ἐπιστρατηγοὶ* in E
 upper or superior *στρατηγοί*. (c
 cline) thinks that *ἐπι-* here me
 sent out by the mother country,
 appointed by the colonists them
des (an ancient grammarian) the
 is, however, no doubt as to the f
 pounded. These magistrates rec
 duty was to transact business fo
 or the Latin *tribuni*). — *Περδίκ*
 cessor of Alexander I., and the ei
 (cf. II. 100. § 2). In the Pelopon
 orable part, sometimes siding with
 the Lacedæmonians. For the line
 dot. VIII. 139. — *τοὺς ἐπὶ Θράκης*
 in the direction of Thrace, a gener
 which lined the northern coast of
 Hellespont." Arnold. For the gen
 — *ἐναποστήσῃσι*, *cause to retroi*
 — *ἐνιμάχους* of the Athenians.

CHAPTER LVII.

Athenians take these precautionary measures immediately after the Corcyrean war, in addition to the hostility of the Corinthians, Perdiccas had now become their enemy, because they had formed an alliance with his brother Philip (§§ 1-3); and he was anxious to set the Peloponnesians at variance with them (§ 4), and taking measures to excite against Athens a confederacy of the states adjacent to him (§ 5); and therefore that the Athenians demanded hostages from the Potidæans, and commanded the fortress to the sea to be demolished (§ 6).

1. *πρὸς τοὺς Ποτιδαίῃας, against the Potidæans.* Poppo, Haack, Goeller read *περὶ τοὺς Ποτιδαίῃας, concerning the Potidæans*, as being more consistent with the fact, that the measures spoken of were intended to be adverse to the Potidæans, but to the Corinthians. The expedition, however, was to all intents against the Potidæans. If not, *πρὸς* could be translated, *in respect to, concerning.* Cf. K. 18. III. §. e.

2. *ἐπεπολέμωτο, had become inimical.* — *πρότερον—ὧν, who had been.* For the participial construction, see N. on I. 8. § 1.

3. *ὃ* here serves to introduce a cause, and is nearly equivalent *γάρ*. — *Φιλίππῳ... Δέρδῳ.* Perdiccas was to have divided his kingdom with his brother Philip, and also with Derdas his cousin, but instead of doing this, he attempted to deprive them of their provinces. The Athenians seem to have taken part with these princes. — *ὧν... ἐναντιομενοῖς, "engaged in common hostilities against him."* Howfield.

4. *ἐπαρσεν (= exerted himself, plotted).* See IV. 89. § 2. — *ἀποπέμπειν.* See N. on I. 55. § 1. — *πέμπων, by sending.* Cf. N. I. 9. § 1. — *αὐτοῖς* refers to the Athenians. As this pronoun could be referred more naturally to the Lacedæmonians elicited from *ἐπιδόματα*, some are very much disposed to substitute *Ἀθηναίους* for *Λακεδæμονίους*. — *πρὸς ἐπεισέπειτο, endeavored to win over to himself* (cf. N. on I. 99. § 6). The imperfect is here used *de conatu*, i. e. to note an endeavor or purpose. Cf. Butt. § 137. N. 10; S. § 211. N. Notice the transition from the construction of the participle *ἵπταν* to that of the finite verb. A similar change of construction found in IV. 4. § 2; VIII. 45. § 4. — *ἐνεκα* denotes the end or purpose, *on account of = in order to bring about.*

5. *πρὸς ἐπείχετο—λόγους, he was treating with, making proposals.* — *Χαλκιδέσσι.* The Chalcidians are said by Leake (North. Greece, p. 454) to have occupied, in the meridian period of Greek history,

the whole of the great peninsula lying southward of the ridge of Mount Khortiátzi, although the original Chalcidice was far more restricted in its limits. The Bottiaans, after Olynthus passed into the hands of the Chalcidians (through the instrumentality of Artabazus, who subjected it after Xerxes' retreat from Greece), became the able allies of that people, and are found joined with them on this occasion, and the one spoken of, II. 79. § 1. — *ὁμοῖα* to Macedonia, *τὸν πόλεμον* against his brother Philip and the Athenians.

6. *βουλόμενοι . . . ἀποστάσεις*, i. e. wishing, by measures taken beforehand, to prevent the revolt of these cities. — *ἔτυχον . . . ἐκ γούντος* is a parenthesis, and is so marked in all the editions before except those of Dindorf, Krüg., and Goel. *ἔτυχον—ἀποστέλλαντες* they happened to be fitting out. — *αὐτοῦ*, i. e. Perdiccas. Cf. II. 79. § 2. — *μετ' ἄλλων δέκα*. Eleven generals being so unusual a large a number to be sent with only 1000 men, the conjecture of Krüg. in Seebod. Bibl. Crit. a. 1828. p. 8 (cited by Poppe and others), is worthy of consideration, viz. that we should read *μετ' ἑξήκοντα*, with four others. It is said by those who adhere to the received text, *μετ' ἄλλων δέκα*, that Pericles departed to the Samian war with nine colleagues (I. 116. § 1), but as Poppe remarks, it does not say in that place, that Pericles departed to the war with nine colleagues, but

sy to Athens. — τὰ τέλη, the only magistracy, or as
 government. “τὰ τέλη sunt Ephori,” Geeller. — ἐπεί
 in the plural in some MSS. Kühner (Jelf’s edit. § 385.
 τὰ τέλη with a singular verb signifies *the magistrates*,
 1 verb *the cabinet*. The use of the plural or singular
 in manner in which it lies in the speaker’s mind* (*animo*
 so Mt. § 300) remarks that the verb is put in the plural,
 enter plural signifies living persons. — τότε.... τοῦτον,
at that very time. In order to avoid a redundancy, Bauer
 ὅγ, his *de causis*. But τότε is used of time (cf. II. 84. § 2),
 tion of κατὰ τὸν καιρὸν τοῦτον is by no means pleonastic,
 iphesis = *without any delay, immediately*.

.. ἐκλιπόντας. The Athenian supremacy at sea, enabled
 age the sea-coast of those countries with which they were
 - ἀνοικίσασθαι is here used of a removal from the sea-coast
 interior. See I. 7. § 1; VIII. 31. § 2. — Ὀλυνζον. This
 lly rose in importance, until it subsequently became one
 test cities in Greece, and carried on a successful war with

It was, however, taken by Philip II., who gave it up to
 duced the inhabitants to slavery, and razed its walls to the
 Y. Cramer’s Greece, I. p. 252; Lenke’s North. Greece, III.
 - ταίτην is the object, and μίαν τε πάλιν ἰσχυράν the predi-
 -ήσασθαι. S. § 185. N. 1. — τῆς γῆς depends upon περὶ
 λίμνην. Krüg. — Cousin says that περὶ in περὶ.... λίμνην
 ere signify *circum*, but *prope*. Cf. K. § 295. III. 1. a. The
 lake Bolbe, which lay E. of Thessalonica and N. of Apollonia,

1. ἐς τὰ ἐπὶ Θράκης (sc. of Thrace here spoken of, Chalcidice, and Acte, and in this region the Greeks had cities. — καταλαμβάνουσι. on I. 52. § 2), find that *Potolus* revolted.

2. ἀδύνατα . . . χωρία. Ἡ παρούσα δυνάμει τε πρὸς Περσὶν ἑφ' ὅπερ refers to τρέπονται ἐν τῷ τρέπεσθαι, or ἐπὶ τῷ πλεῖν. Athenian fleet, cf. I. 57. § 6. taking their position in the place. This will show why ἀνωθεν is e

CHAP

The Corinthians, apprehensive for the volunteers and mercenaries (§ 1); these of the Potolusans, reach the city forty day

1. ἐν ταύτῳ (sc. χρόνῳ), in the στήκνις, when *Potolus* . . .

"cui opinioni verbum *πείσαντες* aliquantum obstare videretur *πάντας*, in *all*, i. e. the Corinthians and Peloponnesians. § 50. 11. N. 13.

φιλίαν, on account of friendship. — *αὐτοῦ* is here emotively, for him, towards him. — *οὐχ ἥμισυ* by litotes *highly*. — *γὰρ* in *ἦν γὰρ* introduces the reason why ascribed under Aristens, viz. because he was friendly (*ἐπειρή* Potidaeans, which would be a sufficient reason why his would feel a similar regard for them, and march for their

κίτης, to Thrace. The genitive is frequently found in antiquation 'whither' (cf. Mt. § 584. β; Butt. § 147. p. 412), action *towards* is most commonly denoted. See N. on I. γ. In consequence of the harsh ellipsis of *ἀπὸ ἐκείνης* as the antecedent of *ἦ*, Poppo, Goeller, Arnold, and read *ἔσπερον*—*ἦ*, after that. Bekker is said by Poppo (p. 126) now to have adopted *ἦ*. His edition before me Schol. defines *ἦ* by *ἐν ἡ ἡμέρᾳ*, or *ἀφ' οὗ*.

CHAPTER LXI.

hearing of the defection of Potidaea, and the assistance sent thither by the Spartan Callias with 2000 hoplites and forty ships against the revolted city: a junction is formed in Upper Macedonia between these forces and the army sent out, who having taken Therme, were then besieging Pydna (§ 2); a composition with Perdiccas they depart from Macedonia (§ 3); on their making an unsuccessful attack upon Beroea, after which they proceed on their march (§ 4), and on the third day they reach Gilonas (§ 5).

ἑλὶα τῶν πόλεων ὅτι ἀφυστῶσι, the report of the defection; literally, the report concerning the cities, that they had. The subject of the subordinate clause is here attracted to the principal clause, and made to depend upon its substantive. This is the place, when the subordinate clause depends on the principal clause. Cf. K. § 347. 3; Mt. § 296. 3. See § 1. — *ἦσζοντο*—*ἐπιπυρόντας*. Cf. N. on I. 26. § 3 (init.). *καὶ αὐτὸν στρατηγόν*. See N. on I. 46. § 2.

κρατέρους χιλίους. Cf. I. 57. § 6. *Θέρμην ἅρτι ἡρηκῆτας*, captured Therme. The construction will be understood according to N. on *ὁρῶντες προσγεγενημένας*, I. 52. § 2. Therme

of hostilities with Perdiccas high
on, compelled to hasten. — Πο
(= the coming of Aristeus) is a for
to Κύρος καὶ ἡ Περσικὴ Βασιλεία (
parted from, evacuated. Cf. I. 131

4. ἀφικόμενοι ἐς Βέροιαν κ. τ. λ.
mentators not a little, and as is usual
diversity of interpretations. Baue
and the district of the same name,
the district (ἀφικόμενοι ἐς Βέροιαν)
city (τοῦ χωρίου) in order to take
natural to make Berœa stand for th
Reiske, Haack, and others would
thus making ἐπιστρέψαντες.... ἐλ
nowever, the καὶ in κἀκεῖθεν would
nification, which Reiske gives to ἐ
tion to, is also very doubtful, since
τὸν ποῖν would have been added, h
be conveyed. Bloomf. in his rece
which he formerly entertained of t
their way from Berœa and at a sho
sudden thought, or a premeditated
back upon the city, in order to car
terpretation he has well abandoned,
absence of πορεύσας καὶ between

their return to the sea-coast, which they had left for the attacking it. The passage might then be rendered: *having left Beræa, and having thence returned* (again to the sea), *and first attempted to take the place but were not able, they returned by land to Potidæa*. This interpretation makes *καὶ περὶλόντες* a parenthesis, interposed to inform us for what purpose the Athenian army had deviated so far from the direct route a-shore. It is not to be supposed that the army struck the same point, where they left it to turn off to Beræa, gathered up, and hence *ἐπιστρέψαντες* does not mean, *turning back*, but *turning off* towards the sea. — *πεπράσαντες* = *καταλαβόντες*. — Πανστανίου. He was either the son or the brother of Demetrius. — *παρέπλεον*, sailed along the coast. — *κατ' ὄψιν*, by slow marches. — *τριημέριον*. The first day's march brought them to Pella, the second to Therme, and the third to Potidæa, which was about an ordinary day's march, N. W. of

CHAPTER LXII.

The allies encamp on the isthmus (§ 1); Aristens is chosen general of the allies of the horse (§ 2); the plan of the former, to place at Olynthus and the allies from beyond the isthmus, and his own army on the isthmus, to meet the enemy (§ 3), is disarranged by the forecast of Callicrates, a Macedonian horse and a party of the allies, to prevent any ally from marching towards Potidæa (§ 4); on arriving at the isthmus the Athenian and Corinthian forces arranging themselves for battle, the battle commences (§ 5); the wing commanded by Callicrates is victorious, but the other wing is compelled to retire before the Athenians (§ 6).

near to Olynthus. This, however, appears to be the position of the Corinthians, as given in §§ 3-5. The walls of Potidæa on the side that looked towards Olynthus were disposed to adopt *πρὸς Ὀλύνθου* (*on the side towards Olynthus*). The reading of Poppo, Goeller, Krüg., Arnold, and others, is *ἐν τῇ* (*in the*), and is confirmed in this the more by the exegetical *ἐν τῇ* (*in the*) speaking could not have been added, if the army had been drawn up near to Olynthus. — *ἀγορὰν* (*market*) is prevented the soldiers from straggling into the city for the sake of getting provisions. *τῆς πόλεως*, i. e. of the city.

see N. on I. 26. § 2. — *ἐξω ἰσθμοῦ*.
 fore this word, except when it refers
 The article τὴν belongs to ἵππων and
 tion has been made previously of a
 In the same sense we employ the ter
Ποτίδαιαν. Schol. — *κατὰ νότου*, i.
 teus and his troops. — *ἐν μέσῳ*
 manœuvre, had it been successful, w
 ans to have fought with the Corir
 while their rear was at the same ti
 who were to sally forth from Olynth
 the Athenians.

4. δ' αὖ, *but on the other hand*. —
 adjective. — *εἰργασί—ἐπιβοηθεῖν*.
 dering, denying, refusing, etc. is m
 with the infinitive (see N. on I. 80.
ἐκεῖθεν. Cf. Butt. § 151. 8. p. 446;
 8. See also VIII. 107. § 2. The cla
might hinder those, who were there,
sistance. — αὐτοὶ δ', i. e. Callias
σάντες τὸ στρατόπεδον, having cause
broken up the encampment. — ἐπὶ
 the Corinthian army had stationed
 Potidæa. See N. on § 1 supra.

5. πρὸς—ἐγένοντο, *came to*. See I
 — *ὡς ἐς μάχην, in order for ba*

manded by Aristeus. Opposed to this is τὸ δ' ἄλλο στρατό-
 fra. — καὶ ὅσοι.... λογάδες, both he and as many Corinthi-
 ans were with him, and of the rest, the picked men. This sentence
 is poetical of κέρας. — ἐπεξήλθον διώκοντες ἐπὶ πολὺ, advanced
 to a long distance. The participle here contains the leading
 idea of pursuing = pursued. Cf. K. § 310. 4. 1; S. § 225, 8
 of Potidæa.

CHAPTER LXIII.

1. From the pursuit, forces his way with much difficulty into Poti-
 daea. — movement of the fight, the Potidæan auxiliaries in Olynthus leave
 this, but perceiving them to be defeated retire within the walls
 and set a trophy (§ 3).

he sees. Historical present. S. § 211. N. 4. —
 he was in doubt in which direction (i. e. whether
 Olynthus) he should run the hazard of proceeding.
 Olynthus were the Macedonian cavalry and a de-
 cian allies (I. 62. § 4), and investing Potidæa
 with hoplites and the main body of their allies.
 therefore full of danger. — ἐπὶ τῆς Ὀλύμπου.
 — δ' οὖν, but however. οὖν serves here as a
 = but as to that matter (i. e. the danger of re-
 ception). — ξυνναγαγόντι.... χωρίον, when (see
 had contracted his forces into as small a com-
 as ἐλάχιστον for ἐς ὡς ἐλάχιστον), in order to
 use body through the enemy. Some join ὡς ἐς
 δρόμῳ βιάσασθαι and render it *timquam proxi-*
intertalli. But the notion of space or distance
 opion. For ὡς with the superlative, cf. K. § 239.
 — δρόμῳ βιάσασθαι, running to force their way
 S. § 206. 1. — παρὰ τὴν χεῖρην, along the
 the claw, a name given from the form in which
 the Corinthians could not enter the gate on the
 us, for then the Athenians would have rushed
 them; they, therefore, clambered along the pro-
 which served to protect the walls next to the sea
 the waves, and thus entered by one of the gates on

the side towards Pellene. In doing this they were exposed to enemy's missiles (cast probably from the blockading ships, cf. § 5), and thus sustained some loss. See Arnold's note on this passage and cf. Xen. Anab. VII. 1. § 17. Poppo suggests an entrance to town on the side towards the water. — διὰ τῆς θαλάσσης through the water between the pier and the walls, which was less quite shallow. It is strange that any one should connect these words with βαλλόμενος (*being shot at*), as though the missiles were thrown over the interval of water. Yet such is the exposition of Bened. cited by Haack. — ὀλίγους μὲν τινάς, *some few*. τῶν to the indefiniteness of the number. S. § 165. N. 2.

2. οἱ δ'—βοηθοί, i. e. the Macedonian horse and the Chalcidians etc. Cf. I. 62. § 3. — ἀπέχει refers to Olynthus. — δεῖ is αἰετὶς (= γάρ). — καταφανές, *in sight, visible*. "ὕψηλόν γάρ τὸ χωρίον" "Ολυνθος." Schol. — σημεῖα ἤρξαν, *the standard was raised* as a signal to commence battle. The proper position of these words is therefore, before ἡ μάχη ἐγίγνετο. — βραχὺ μὲν τι, *some little distance*. See N. on § 1 (end). — ἱππῆς of Philip and Pausanias. I. 61. § 4. — Μακεδόνες. See N. on I. 62. § 4. — διὰ τάχος ταχέως. Mt. § 309. c. An adverb in the predicate is frequently to be rendered as an adjective. Here it may be translated *speedy*, as the word is in agreement with ἡ νίκη. — ἐς τὸ τεῖχος of Olynthus. — ἀπὸ τέρους (dative for the adnominal genitive), i. e. of neither party. — παρεγένοντο in the battle.

3. ὑποσπόνδους (= ὑπὸ σπονδαῖς), *under a truce*. It was an acknowledgment of defeat, to demand a truce for burying the dead.

CHAPTER LXIV.

scians invest Potidæa, and circumvallate the side facing the isthmus (§ 1); the
 ans at home, on the receipt of this intelligence, send out fresh troops, who com-
 the investment on the side towards Pallene, and thus surround the place on every
 § 2, 81.

τὸ δ' ἐκ τοῦ ἰσθμοῦ τεῖχος, *the wall on the side of the isthmus*.
 dies that the stand-point of observation was from the side
 is Olynthus. So below, we have τὸ δ' ἐς τὴν Παλλήνην (sc.
 . and in § 2 (end), τὸ ἐκ τῆς Παλλήνης τεῖχος, the former of
 refers to a point of observation within the city with the eye
 is Pallene, the latter, to a position in which the eye was
 d towards the city from Pallene, or from the side towards
 e. Arnold says that "ἐκ corresponds with our *of*, and denotes
belonging to," of which Poppo says "male interpretatur Arn.
 la diversissima miscens." — ἀποτειχίσαντες, *walling off*, i. e.
 ing a line of circumvallation. Cf. § 2. infra; III. 51. § 3; 94. § 2.
 e al. — ἐς τὴν Παλλήνην, i. e. either a city by this name, or
 minsula itself. Probably the latter is meant, as Thucydides
 no mention of such a city. — ἀτείχιστον = οὐκ ἀποτειχίστον.
 § 2, τειχίζειν = ἀποτειχίζειν. — γυγνομένοις δίχα, *being divided*.
 ra occupied this whole isthmus from sea to sea, so that between
 investing it on the two sides, there could be no communication,
 t through the town or by water. Cf. Herodot. VIII. 129 (cited
 told), where it is said that "the Persians, when besieging the
 on the side towards Olynthus, endeavored to get across into the
 sula of Pallene, by passing over the usual bed of the sea, which
 traordinary efflux of the water had left for some time dry."

πυρζαρόμενοι—οὔσαν. Constructed with the participle, πυρζα-
 implies an immediate perception, or if indirect, sure and well
 ded; constructed with the infinitive, it implies a perception not
 diate but derived by hearsay. Cf. K. § 311. 6; Rost, § 129. 4. c.
 ἐν τῇ πόλει, i. e. Athens. — χρόνῳ ὕστερον, *in time afterwards*
eventide. — ἐαυτῶν has here its exclusive force, *of their own*
 § 1. 1 (end). — Φορμίωνα. This general, whose name is first
 med here, was one of the most skilful and successful of the
 ian commanders, and shone no less by his eminent private vir-
 Pausanias says that he saw the statue of this general, among
 , in a sanctuary of Diana Brauronia (so called from the town of

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It is here possible to see the remains of the fortification — the passage in which it stands — the entrance to the fortification from some other place. There is a large pile of stones — the remains of the wall. The fortification would have been properly in the center by approximation with the citadel. The citadel has here its own entrance.

ness, next in importance. — ὅπως τὰ ἔξωθεν ἔξει ὡς ἀριστα, in that the affairs outside (Potidæa) may be in as good a condition as possible. This sentence expresses the design of ἐκπλουν.... Ἀθηναίων. For the future indicative, see N. on I. 56. § 2. — λαβὼν τὴν κρήνην, *unknowing to the guard.*

τὰ τε ἄλλα ἐπολέμει, *he performed other* (i. e. other than the here mentioned) *warlike exploits.* The construction is like that of ἄλλοι πολέμειν. S. § 181. 2. — Σερφυλίων limits τῇ πόλει, and οὗτος refers to its citizens, since it cannot well be referred to the Thians, who have not been mentioned in the connection. Krug connects Σερφυλίων with πολλοὺς. The sense remains unchanged by construction. — ἐς τε.... ἐπρασσεν. "A condensed expression. *ἐς τὴν Πελοπόννησον πῆμψας ἐπρασσεν.*" Arnold. The construction is explained in Ns. on I. 18. § 2: 51. § 3.

μετὰ.... ἀποτείχισιν, i. e. after the investment of the city had been completed. — καὶ.... εἶλε, *and some towns he also took.* On the phrase εἶσιν ἅ (some), cf. K. § 331. R. 4; Mt. 482; S. § 172. N. 2: 523.

CHAPTER LXVI.

Corinthians and Athenians mutually accuse each other in respect to the affair of Potidæa, the dispute not having yet led to open war (§ 1).

1. Ἀθηναίοις and Πελοποννησίοις limit προσγεγέννητο. — αἰτίας N. on I. 69. § 7) μὲν αὐταί. The article is omitted, when the pronoun stands as the subject, and the substantive as the predicate of the sentence. Cf. K. § 246. R: 1. a. — τοῖς μὲν Κορινθίοις. Repeat merely προσγεγέννητο αἰτίαι ἐς Ἀθηναίους. — ἐαυτῶν οὖσαν ἀποικίαν, *their colony* (see N. on οὗτες, I. 8. § 1) *their colony.* — ἐπολιόρκουν *besieged* the Athenians. — τοῖς δ' responds to the preceding τοῖς. — πόλιν, i. e. Potidæa. — ἀπέστησαν, *had caused to revolt.* In respect to the tense, see N. on I. 62. § 1. For the verb used causatively, cf. S. §§ 207. 2: 133 (ἵστημι), and see I. 81. § 3; 104. § 1; II. § 1; III. 31. § 1, et sæpe al. — σφίσι follows ἐμάχοντο. — οὐ τοῦ προφανοῦς = προφανῶς. — οὐ.... ξυνεῖργει (from συνέρχεται), *nevertheless the war had not yet broken out*, i. e. the Peloponnesian war had not actually begun, these acts of hostility being only introductory to it. μέντοι—γε, *nevertheless indeed*, is used when reference to what precedes, a thing could not have been expected,

but yet is so. Cf. Jelf's Kühn. §§ 730. a; 735. 8. —
 their private capacity, and not as members of the F
 confederacy.

CHAPTERS LXVII.—LXXXVII.

These chapters contain the debates in the congress of all
 in respect to the complaints made against the Athenians, at
ξύλλογος τῶν συμμάχων ἐν Λακεδαίμονι, which Poppo would alt
τῶν Λακεδαιμόνων περὶ τῶν ἐγκλημάτων τῶν συμμάχων. After w
 (chap. 67) the speech of the Corinthians is given (chaps. 67-72
 the historian briefly accounts for the presence of the Atheni
 Sparta (chap. 73), and reports their speech (chaps. 74-78); the
 ans then deliberate by themselves (chap. 79), and are addres
 damus (chaps. 80-85), and by the Ephor Sthenelaidas (chap. 86
 the vote is taken, and the treaty decided to have been brok
 This portion contains some of the choicest specimens of a c
 vigorous style, that are to be found in any language. The orat
 alike fervid, energetic, and pointed, are yet in perfect kee

*fearing for the safety of the place = fearing for the safety
 home and of their countrymen in it.* — *παρεκαλουν* = *ex-
 hort to go*. The verb receives this fullness of signification from
 preposition of motion which follows. See N. on I. 18. § 2.
ἔβουον—*Ἀθηναίων, clamored against the Athenians*. For the
 after *κατά* in composition, cf. K. § 292. R.; S. § 194. N. 3.
ἔκότες, εἶεν. A participle with *εἶμι* (or its compound), and
ἔστω, etc. is sometimes used instead of the verb of the participle
 sake of emphasis. Cf. Vig. p. 117. IX.; S. § 89. 1. For the
 in the *oratio obliqua*, cf. S. § 213. 2.

δοῖτες, because they feared. See N. on I. 9. § 4. — *κρίφα δέ*.
 and Goel. place a comma after the words, and thus refer them
βουλευόμενοι, sending ambassadors not openly but secretly. So
 he explains it. Hermann ad Soph. El. 1059 thinks that *μέν*—
 its place are employed, as though it had been written *οὐ μὲν*
ἐπρεσβεύοντο, κρίφα δὲ πρεσβεύόμενοι ἐγγον. Bauer refers
οὐ πρεσβεύόμενοι and renders it: *missaverunt bellum non [aperte]
 tog sed occulte*. But, as Poppo remarks, in that case we should
 expect the collocation, *οὐ μὲν φανερώς πρεσβεύόμενοι*. I prefer
κρίφα qualify *ἐγγον*: *they did not openly send ambassadors,
 they did march to urge on the war*. *μέν* and *δέ* are used to con-
 nect all sorts of words, as may be seen in the examples cited by
 II. 3. Cf. Jelt's Kühn, § 765. 2. — *αἰτόνομοι* (*having their
 independence*). See N. on *δοῖλοι* I. 34. § 1. — *κατὰ τὰς σπον-*
δας there is considerable doubt in the minds of interpreters, to what
 effect or is here made, or in what way the independence of the
 was guaranteed. The Schol., whom Bloomf. is inclined to
 think that these states whose names were not subscribed to
 were regarded as independent, and gives to *κατὰ τὰς σπον-*
δας *scilicet, according to the spirit of the treaty*. But it should be
 noted, that Ægina was conquered by the Athenians six years
 after treaty (viz. the thirty years' truce), and from this fact,
 and the secrecy with which, through fear of the Athenians,
 urged the Lacedæmonians to war, it is very evident, that they
 included in the treaty as *ἑσπορδοι* (see N. on I. 40. § 2) of the
 etc., and therefore were not *αἰτόνομοι*. Od. Müller (Ægin. p.
 links that reference is had to a treaty of alliance, made through
 force of the Lacedæmonians, in which the liberty of the Gre-
 ces was guaranteed by mutual stipulations. Goeller also seems
 ne to the opinion, that reference is had to that mutual arrange-
 f previous jars and discords, which took place at the suggestion
 mistocles, before the second Persian invasion, and by which

independence would of course be secured to the Æginetæ. The best solution of the difficulty, which I have met with, is that of Krüger, *Stud. Hist.* p. 192 (cited by Poppo, *Suppl. Adnot.* p. 127), "*καὶ σπονδαί, nisi quid accedat, ubi de belli Pelop. causis agatur, non sint fœdera tricennalia, horum legē aliqua Lacedæmonios Æginetῶν αὐτονομίῃ putat prospexisse.*" In this thirty years' peace, which cannot doubt be referred to here, some provision, doubtless, had been made for the independence of Ægina, although in what manner does not clearly appear.

3. προσπαρακαλίσαντες τῶν ξυμμάχων, *having summoned their allies.* S. § 191. 1. — The τὲ after ξυμμάχων is omitted by almost all the recent editors, which makes καὶ epexegetical (= *namque, etiam* Poppo), i. e. serving to introduce εἴ τις (*whosoever*).... Ἀθηναίων, explanatory of τῶν ξυμμάχων. If τὲ is retained, then εἴ τις refers to other states than those in league with the Lacedæmonians. On waving the consideration, that the Lacedæmonians had nothing to do with the grievances of other states than those which belonged to the confederacy, the suggestion of Haack, that the presence of τὲ would lead us to expect εἴ τί τις ἄλλος, or εἴ τις ἄλλος, makes me prefer the omission in the text. — τὶ ἄλλο—ἡδικῆσθαι. In the active αἰὲν governs two cases, the latter of which is retained in the passive. S. § 177. 3. — ἐύλλονον—τὸν εἰωζότα. *the ordinary assembly.* S.

CHAPTERS LXVIII.—LXXI.

These chapters comprise the speech of the Corinthians, at the congress of the Greeks in Sparta. The exordium extends to chap. 68. § 2; then follows the argumentative portion, which extends to chap. 71. § 4, at which place the oration begins. In the argumentative part is, (1) a complaint of the democratic ambition of the Athenians (chap. 68), and (2) of the supine indifference of the Lacedæmonians, which suffered the evil to remain unchecked (chap. 69); (3) a comparison between the Athenian and Lacedæmonian orators (chap. 70); (4) an urgent appeal to the Lacedæmonians to bestir themselves (chap. 71. § 3). This speech is spirited, pointed, abounding in bitter sarcasm, mingled with delicate strokes of flattery, and adapted to the purpose for which it was delivered, viz. to exasperate the Lacedæmonians against the Athenians.

CHAPTER LXVIII.

The Corinthians begin their oration, by a kind of complimentary complaint of the good character of the Lacedæmonians towards one another, which rendered them blind to the evil of the prejudice of others, and ignorant also of affairs abroad on which account, the previous complaints of the Corinthians had been disregarded, though arising from selfish interests; and no council had been called until they themselves had suffered wrong, whereas none had been so deeply injured as the Corinthians. A long exposition of the unjust acts and ambitious policy of the Athenians is necessary, since they make no concealment of their deeds, and there are present in the assembly those, who are either already enslaved by the Athenians, or threatened with loss of their liberty (§ 3); Coreyra and Potidæa are alluded to, as examples in proof of the aggressive policy of the Athenians (§ 4).

τὸ πιστὸν . . . καλίστησι, the good faith, which characterizes the conduct of your internal affairs, and your private intercourse, and you more incredulous in respect to others (i. e. the other Greeks, whenever any thing is said (to their prejudice); literally, *if any thing*, but as Bloomf. (cited approvingly by Poppe) remarks *ἢ τι λέγωμεν* is nearly equivalent to *in whatever is said*, the speaker accommodates the *dictum generale* to the speakers lives, and promoting brevity of expression. *τὸ πιστὸν* denotes the exact idea, and is employed with the article for the substantive B. γ; Mt. § 269; S. § 158. 2; C. § 449. a. See N. on I. 42. § 2). *ἢ ἡμᾶς αὐτοὺς πολιτείας* is opposed to *τὰ ἕξω πράγματα* at the

of a just and upright character. —
the more ignorant of affairs abroad
labor under greater ignorance in resp

2. ἀ...βλάπτεσθαι, in what resp
the Athenians = what injuries we ver
nians. For the construction of ἀ—
ἡδικῆσθαι, I. 67. § 8. — περὶ ᾧ =
ἐποιεῖσθε = ἐμανθάνετε (Mt. § 421. *Οὐκ*
did not make the improvement (which
νοεῖτε, but you rather suspected the spea
τῶν λεγόντων depend on the latter part
λέγουσι being the same as if it had bee
λέγειν ἔνεκεν τῶν αὐτοῖς ἰδίᾳ διαφόρων ὅ
speaking of the speakers arose from pri
would demand, you suspected the speaker
interest. But there is no difficulty in co
ὑπεννοεῖτε. Cf. K. § 273. 5. f; Mt. §§ 34
αὐτοῖς ἰδίᾳ διαφόρων, on account of thos
ous to them apart from others (= for the
used adverbially and may be translated
so. ἡμᾶς. — ἐπειδὴ ἐν τῷ ἔργῳ ἐσμὲν =
quo tempore jam injuriam accipimus."
articulo perpressionis. — προσήκει....
right (οὐχ ἥκιστα = μάλιστα) *to speak,*
greater charges to make. When two
propositions. are common

bet of *παρηγορεῖν*. — Reference appears to be had in *δεδουλευ-*
ες to the *Æginetæ*, and in *τοῖς δ' ἐπιβουλευέσασιν αὐτοῖς* (a varied
 instruction for *τοῖς δ' ἐπιβουλευομένοις*), to the *Potidæans* and *Mega-*
ra. — *αὐτοῖς* refers to the *Athenians*. — *οὐκ ἤματα*. See N. on
πρῶτα. — *ξυμμάχοις* is in apposition with *τοῖς δέ*. — *ἐκ πολλοῦ*
παρεκτυασμένους (sc. *ὄρατε* from the context)· *ὡς συνειδότες τὰς*
ἐν ἡμαρτίας, καὶ γινώσκοντας ὡς πάντως, οὐκ ἀντιβόημα, ἀλλὰ πο-
σομεν. Schol. — *εἰ ποτε παλεμήσονται* (= future passive. Cf.
 i. Gr. Verbs, p. 37), *if ever they should be warred upon*.
· οἱ γὰρ . . . εἶχον, *for otherwise* (i. e. had not their systematic
 been to enslave Greece), *they would not have withdrawn Cor-*
(from us) and held it in spite of us. Steph. and Duker think
ἐν here denotes, *in a secret, or underhand manner*. For *ἐπὶ*
εἶχον, see N. on 1. 58. § 2 (end). *βίη ἡμῶν*. Cf. N. on 1. 43.
 — *ὧν τὸ μὲν*, *the one of which*, i. e. *Potidæa*. *ἵστε* is to be
 led in this sentence. — *πρὸς τὰ ἐπὶ Θράκης ἀποχρησθαι* = *πρὸς*
Θράκης (see N. on I. 80. § 2) *ὥστε ἀποχρησθαι τοῖς ἐπὶ Θράκης*,
enim fructum percipiat ex terris vestris ad Thraciam sitis.
r. Thus also Arnold: *so as to give you the full benefit of your*
ion in the neighborhood of Thrace. — *ἡ δέ*, i. e. *Corcyra*. —
ἰσχε, *would furnish*.

CHAPTER LXIX.

Lacedæmonians are blamed, for having suffered the *Athenians* to fortify their city and
 the *Long Walls*, thus enabling them to enslave even the allies of the *Peloponnesian*
racy (§ 1); their tardiness in convoking an assembly of the allies, and their want
 finite plan are also reproved (§ 2); the crafty and stealthful movements of the
ians will become more open and decided, if they perceive that the *Lacedæmonians*
 their designs, and yet make no effort to frustrate them (§ 3); the *Lacedæmonians*
 tactically told that they conquer by delay, and seek to fight the enemy when their
 is doubled (§ 4); that the same sluggishness which they manifested in the *Pel-*
er, characterizes their movements in relation to the aggressive policy of the *Athe-*
o whose blunders the *Corinthians* have been indebted more for success, than to
 distance from the *Lacedæmonians* (§ 5); an apology is made for the apparent
 of these charges against the *Lacedæmonians* (§ 6).

ὥστε refers to the aggressive movements of the *Athenians*,
 have been referred to in the preceding chapter. — *καὶ ὕστερον*
 is to *τὸ τε πρῶτον* in the previous proposition. — *τὰ μακρὰ*—
the long walls. By these walls a fortified way was open from

Athens to her three ports, Piræus, Munychia, and Phaleron, of which the former was by far the largest and most celebrated, being capable of containing 300 ships. The southern wall was built by Themistocles and was 35 stadia long and 40 cubits high. The northern wall was built by Pericles, and was 40 stadia long, and of the same height as the other. Such was the breadth of these walls, that two walls could pass each other on the top without coming in contact. Between these two walls, there seems to have been a third or Phaleric wall, concerning which, see N. on II. 13. § 6. — ἐς τόδε τε αἶψ', up to this point continually. — τοῖς ὑπερέπουσι—ὑμμάχοις, i. e. the Athenians, Macedonians, and Potidæans. — οὐ γὰρ....δρᾷ, for not the one who does (is the principal offender), but he who, having the power to prevent, lets it stand and permits it), is more really the agent of the deed. — τῷ δὲ = to him, who does not exert the power which he possesses in preventing one from being ensnared, more truly belongs the guilt of the action, than to him, who actually performs the deed. This to be confirms the charge made in the preceding τῶνδε ὑπὸ τοῦ αἰσίου, and is therefore introduced by γὰρ confirmantis. See N. on I. 11. 1. 1. i. e. τοῦ δαλοῦσθαι. — εἴπερ....φέρειαι, if he also (καὶ) carries off the reputation (τὴν ἀξίωσιν) for virtue, as the deliverer of the state. Arnold quotes Hermann ad Viger, N. 310: "εἴπερ δὲ

enians) acting from plans already formed, are now attack-
about to attack those, who have come to no decision. After
th care all the interpretations, which this difficult passage

I have convinced myself, that the above is the true
though others will perhaps think differently. Bloomf.
er's interpretation, by which *δρῶντες* is made to denote
βεβουλευμένοι = "*decided because up and doing*." But it
more natural to make *βεβουλευμένοι* the cause or ground
expressed in *δρῶντες*. Such a translation also meets more
thesis, which exists between *βεβουλευμένοι* and *οὐ διαγνο-*
eur with Poppo in regarding *οἱ* as put for the demonstra-
instead of the article belonging to *δρῶντες*, since in that
to suppose that *ἄδικα* would have been added, or that it
been *οἱ γὰρ ἀδικοῦντες*. The reader will easily perceive an
ween *ἦδη—ἐπέρχονται* and *οὐ μέλλοντας* (sc. *ἐπέρχουσας*).

x. *indeed*. — *κατ' ὀλίγον... πέλεις* = *by little and little*
upon their neighbors. — *λανθάνειν... ὑμῶν*, when they
on I. 13. § 6) *they escape detection through your inatten-*

: explains *τὸ ἀναίσθητον* (see N. on *τὸ πιστόν*, I. 68. § 1).
stupidia. The expression is intended to be somewhat se-
ould not be translated *stupidity*, a term far too offensive
d the purpose of the Corinthians, which was to sting, but
ke to anger their powerful auxiliaries, the Lacedæmoni-
ne word denotes simply *inobedience*, *want of attention*,
om its antithesis with *εἰδώς* in the next sentence. The
ment is this: as long as the inactivity of the Lacedæmo-
ect to the unjust acts here complained of, was found to
nattention or want of knowledge, the Athenians adopted
d timid policy; but now, when they know (as they must
at it arises from a disregard and negligence, which the
intelligence cannot affect, they will press on more vigor-
irageously in the work of enslaving their neighbors.

ay refer to *ἰσχυρῶς ἐγκείμενοι*, the ellipsis being: (and
for you alone of the Greeks, etc.: or it may introduce the
foregoing proposition = your indifference and inattention
n, *for you alone*, etc. I prefer the former interpretation,
e simple and natural. — *τῇ μελλήσει*, "*by threatening*
ns. *μελλήσεις* implies the holding the stick constantly
t never striking." Arnold. "Proxima sequentia docent,
i Lacedæmoniorum argui, quippe qui putarent, cunctando
stitui; quare eos desides potius, quam cautos et providos
erhibent Corinthii." Haack. — *μόνοι*. Repeat *Ἕλλη-*

των. — ἀρχομένην τὴν αὐξήσιν, "*the incipient increase.*" Bloomfield — διπλασιουμένην belongs to τὴν αὐξήσιν in the modified sense of strength. It is not easy to find a specimen of more bitter sarcasm than is contained in this section. Its effect on the Lacedæmonians must have been highly exasperating.

ὅ, καίτοι . . . ἐκράτει, and yet (notwithstanding your remission) you were spoken of as being sure (i. e. firm and trusty friends), but the report of this (ὅν = τοῦ ἀσφαλεῖς εἶναι) exceeds the thing itself, i. e. the fact as it really is. "ἄρα is used to denote something which comes suddenly and unexpectedly upon the mind, so as to produce surprise and wonder thereat." Jelf's Kühn. § 789. 4. Bauer and Poppe, however, take ἄρα in the sense of *ut nunc apparet*, and ὅν (i. e. ἐν ὃν. Mt. § 342. 1) ὁ λόγος, they render, *fama de vobis*. Goeller also refers it to the Lacedæmonians. But cf. Jelf's Kühn. § 820. Obs.; Mt. § 439, where examples are cited to show, that ὅν is a neuter relative referring to a previous sentence. τοῦ ἔργου ἐκράτει. Kühner (§ 272. c) ranks this with the causal genitive, inasmuch as a ruler necessarily supposes a subject, and a subject a ruler. But I prefer with Matthiæ (§ 359. Obs. 1) to take κρατεῖν in the sense of κρείσσω εἶναι, and then to refer the genitive to the idea of comparison contained in the verb. S. § 198. 2. — γὰρ introduces two examples of the procrastinating spirit of the Lacedæmonians. It is therefore γὰρ confirmantis. (C. N. on l. 53. § 2. — τὸν—Μῆδον, *the king of the Persians*, just as ὁ Ἀρμένιος and ὁ Ἀσσύριος in Xen. Cyrop. are put for *the Armenian king*, and *the Assyrian king*. That Xerxes instead of Darius Hyaspis is referred to, is evident from ἐπὶ τὴν Πελοπόννησον, which could

particularly to the battle at Salamis. — τὰ πλεῖον, *for the*
 — πρὸς αὐτοὺς τοὺς Ἀθηναίους = ἐν τῷ πολέμῳ τῷ πρὸς
 Ἀθηναίους. — πολλὰ = πολλάκις. — ἡμᾶς, i. e. the
 and their allies. — τοῖς ἁμαρτήμασιν, *by their errors*,
 — περὶ γεγενημένους depends on ἐπιστάμενοι. — ἀφ' ἡμῶν.
 p. 100. Goeller, and Arnold edit ἀφ' ὑμῶν, referring it to the
 ans, who were not included in the preceding ἡμᾶς. —
 on I. 12. § 1. — αἱ γε ὑμετέραι ἐλπίδες, *the hopes placed*
 in these words Haack remarks: brevius et obscurius dic-
 ἐλπίδες τιμορίας τινὸς ἀφ' ὑμῶν. The possessive pronoun
 for the objective genitive. Cf. Jelf's Kühn. § 652. Obs. 6;
 — τινός "fortasse ad Enbœenses, I. 114. spectat, saltem ad
 I. 58. Idem postea accidit Mytilenæis, III. 2, et seq." —
 δὲ τὸ πιστεῦσαι is to be taken with ἀπαρασκεύους.
 ὑμῶν = νομίσῃ, *let no one of you think*. S. § 218. 3. —
 our enmity. — τὸ πλεόν ἢ αἰτία = *and not rather in the*
ostracism. — αἰτία in the sense of *reprehension, blame*,
 sed to κατηγορία, *accusation, criminal charge*. — φίλων
 e Schol. supplies κατά, but there is no necessity, as it is
 e genitive after αἰτία. — ἁμαρτανόντων, *who have erred*
 S. § 1), is opposed to ἀδικησάντων.

CHAPTER LXX.

er slightly apologizing for the tone of rebuke in which the Corinthians in-
 ground that they had been the greatest sufferers, charges the Lacedæmon-
 ing ignorant of what sort of people the Athenians are, and how widely
 themselves (§ 1); the Athenians are fond of innovations, quick to invent
 the Lacedæmonians are content with present things, slow to plan, and ac-
 e what is absolutely necessary (§ 2); those are bold and confident, those
 distrustful (§ 3); those are restless and continually roaming abroad in order
 thing more, these are procrastinators and timid in respect to the enlargement
 states; they pursue their advantages to the utmost, and maintain their con-
 confident (§ 4); their bodies are employed in the service of the state, as if
 lwardly to others, but their minds they use as most peculiarly their own,
 er warfare (§ 5); while they regard themselves as deprived of what is their
 to secure the object of their aim, their ambition to acquire is never sat-
 isfied with gain, and every loss is repaired by the confident expectation of some-
 its place (§ 6); of all men, they have the least enjoyment in what they
 deem it a great evil to be inactive (§ 7); in short, they neither enjoy rest
 or suffer others to enjoy it (§ 8).

μα, *moreover, besides*. — εἴπερ τινὲς καὶ ἄλλοι, *if any*
any body else. — Benedic., in order to rid the Corinthi-

as we brought forward in so
 unlike what might be expected.
 And besides, we should have
ῥω, and also the explanatory
ἡμῖν γε, to us at least (however
 Notice this restrictive use of *γ*;
 considered what sort of persons
 will have to contend, and how
 from you. *οἶος*—'Athenians',
 attraction of the relative. *Κ*;
 constructed with *ὁ ἀγών* *ἔσται*.

2. *γ* in *οἱ μὲν γε* denotes
 Cf. Jelf's Kühn. § 735. 4. The
 and Lacedaemonians, which now
 masterpiece of its kind, and has
 writers. The antitheses are all
 parisons are bold and striking, all
 is so accurate and well drawn, that
 to be forever impressed upon the
 of novelty." Bloomf.: "*revolution*
 Dorians, II. p. 4. *ἐκπορεύσθαι ὁξέως*
 See X. on I. 50. § 5 (end). — *ἐ*
 = to carry into execution. —
καυοί, or some such adjective from
καύω, to deride nothing new ("exce
 literally, nothing is new.

. Cf. Jelf's Kühn. § 436. *Obs.* 1. — τῆς τε....πράξαι, "not to p to your powers." Liddell and Scott. Poppo thinks that the of comparison lies in ἐνδεᾶ, so that it may be translated, *to achieve as you have the ability to do.* — τῆς τε γνώμης—τοῖς βεβαίοις βεβαία γνώμη. Cf. Jelf's Kühn. § 442. *a.* — τῶν τε δεινῶν ἰδς on ἀπολυζήσεσθαι (sc. ὑμᾶς), *you will be released from.* clause answers to ἐπὶ τοῖς δεινοῖς εἰέλπιδες supra.

καὶ μὴν καὶ, *and furthermore, and indeed also*, is often used some new point in the discourse is taken up. — πρὸς ὑμᾶς τᾶς, *in comparison with you lingerers.* Cf. I. 69. § 4. — ἀπο-ύ, *vagabonds, peregrinators.* To this ἐνδημοτάτους is opposed. — πᾶσι ἂν τι κτᾶσθαι, *that by their absence they may acquire some-*

Absence on military expeditions is here referred to, inasmuch as πᾶσι is opposed to τῷ ἐπελθεῖν, *by intruding* (others). — ὑμεῖς. ἰοῖσθαι from the context. — τὰ ἰτοῖμα (= τὰ ὑπάρχοντα) refers to which is ready at hand (see N. on I. 20. § 3), and hence is applied to possessions already acquired. — τῶν ἐχθρῶν depends τοῖντες. — ἐξέρχονται. Abresch supplies τὸ κρατεῖν, *longissime iam persequuntur*, or αὐτοῖς, *hostes ulciscuntur.* Bauer, whom I follow, more correctly takes ἐξέρχονται in a neuter sense, *longe progrediuntur*, i. e. they push forward and occupy much territory and thus enjoy the fruit of victory. — ἐπ' ἐλάχιστον (= οὐδέ πον. Schol.) belongs to ἀναπίπτουσιν. This verb signifies *to be ited, dejected*, the metaphor being taken from the motion of a who inclines backwards as he pulls the oar (Xen. *Æconom.* § 8), or from a man falling backward from a chariot (Soph. 729), and hence by an easy transition it is applied to mental de-

on. Some, however, take the verb here in the sense of *recedunt.* ἐτι δέ, *and moreover, and besides.* — ἀλλοτριωτάτοις, *as if be- ing wholly to others, so insensible to pain do they seem, and so dless of hardship.* ἀλλοτριωτάτοις = ὥστε εἶναι ἀλλοτριώτατα, or ποῦσιν ἀλλοτριωτάτοις. The commentators cite Greg. Naz. p. 41,

he says, that the martyrs bore with cheerfulness their suffer- ὥπερ ἐν ἀλλοτρίοις σώμασιν; and Isocrat. ap. Plut. de Glor. in τοῖς ἐν Μαραθῶνι προκινδυνεύοντας, ὥπερ ἀλλοτρίαις ψύχαις as ἐπαγωνίσασθαι. To which citations Bloomf. adds Joseph. 1253.

καὶ τὰς ψυχὰς χωρίσαντες ἀπὸ τῶν σωμάτων, ἀμφοτέραις ὡς ἄλλο- κ ἐχρῶντο. By the force of the antithesis τῇ γνώμῃ δὲ οἰκειωτάτῃ this sense, *but they use their mind as most especially their own,* they employ their mind with the most perfect independence, in ecting new plans for the aggrandizement of their state. The gen- argument is, that although the Athenians yielded up their bodies

...στερεοῦσαι. Some
 often takes two accusatives. (N. 2. — ὀλίγα...πράξαντες. *the preceding context that what compared with what they are about* construct τυχεῖν with πράξαντες (S. object of πράξαντες as the antecedent infinitive after ἡγοῦνται, and μελλοῦσι τυχεῖν) equivalent to τί. But ἡγεῖσθαι is not among the verbs in place of the infinitive (cf. Δ. neither of these equivalents can take καί, even. — τοῦ, i. e. τινός. — πάντες ἄλλα, *by hoping* (see N. on i. e. as a compensation for their use of the present to express causality. S. § 211. N. 2. — ἔχουσι...ἐπινοοῦντες *they are planning in like manner* wish; they have and wish at the same time execution of what they have determined. The Schol. notices, as the order of things spoken of, *plan, expectation, action*, in the next clause) = ἐκείνων ἃ, the antecedent. 7. καὶ...μοχθοῦσι, *and through these things with labor and danger* ταῦτα as its cognate accusative.

time of their festivals (e. g. at the Hyacinthia and Carnea), abstain from active war. Cf. Müller's Dorians, II. p. 259. — ἡσυχίαν Repeat mentally ἡγείσθαι, which here and in the preceding is followed by two accusatives. Cf. K. § 280. 4; S. § 185.

ἢ τις—ἐνὸς φάιν, *if one should speak briefly = to speak to you in a word.* — αὐτοῦς is the subject of πεφυκέναι. Subject of ἔχειν is the αὐτοῦς immediately preceding it. — ἐὰν ἔχειν ἡσυχίαν.

CHAPTER LXXI.

Lacedaemonians are charged with hesitation, although opposed by such a state, and the erroneous notion that safety consists not in promptness to avenge an injury, but in doing no harm to others, and in receiving no injury in self-defence (§ 1); such a policy suited to the present times, and useful only in states enjoying tranquillity under the influence of unchanged institutions, whereas the Athenian customs were formed on a entirely new (§§ 2, 3); the Lacedaemonians are therefore exhorted to succor the Athenians, by an immediate irruption into Attica, unless they wished the Corinthians or other confederates to seek some other alliance (§ 4), which in such circumstances they could do without the guilt of perfidy (§ 5); but to which course they should by no means resort if they were aided (§ 6); wherefore they should deliberate in order that the Peloponnesian confederacy may suffer no diminution from their (§ 7).

ταύτης . . . πόλεως, *yet although* (see N. on I. 7. § 1), *such a state is not against you.* — ταύτης—τοιαύτης, *this—of such a sort = formidable.* — καὶ οἶσθε τὴν ἡσυχίαν κ. τ. λ. In this passage there is some obscurity from the position of οὐ, and the want of unity to the preceding structure in the closing words, τὸ ἴσον, which, as Hauck and Goeller observe, should have been ἀλλὰ εἰναις—οἱ ἂν ἐπὶ τῷ μὴ λυπεῖν—τὸ ἴσον νέμωσι, as though the sentence had commenced with καὶ οὐκ οἶσθε τὴν ἡσυχίαν τούτοις—&c. The irregularity of construction, however, renders the sentence more emphatic, by avoiding the construction with the relative pronoun—οἱ ἂν—νέμωσι). In respect to the words in detail, τούτοις = ὑμῖν (*suppliciter, permittente*. Betant). — τῶν ἀνθρώπων is the dative denoting the whole after τούτοις, *to those of men = to those* — ἐπὶ πλείστον is not, as Reisk. translates, *quam maxime*, but *longest*. So Arnold: *they enjoy the longest peace.* — τῇ παρὰ τῆς, as opposed to τῇ γνώμῃ, is to be taken nearly in the sense of *in the*. So Levesqu. renders it: *dans les entreprises*. The word ὄργανον, doubtless, to denote the *apparatus* of war, sufficiently great to

repel any aggression of rights, and yet not employed in the pursuit of unjust enterprises. Bloomf. adheres to the translation given in the first edition, *in [vitæ] institutione*. Arnold paraphrases thus, and pays no special attention to the word, which has received various shades of translation from almost every annotator. — *ἡ* *ταὶ* is to be taken with *ἐπιτρέψοντες*, and not with *δῆλοι* as some suppose. For the personal instead of the impersonal construction *δῆλοι*, see N. on I. 93. § 2. In respect to the use of the future *ἐπιτρέψοντες*, to express the existing fact of something happening, cf. Jelf's Kühn. § 681. *Obs.* — *ἐπὶ . . . νέμετε*, you do (i. e. practise what is just) *on this principle (ἐπὶ) not to injure and to receive no injury yourselves in self-defence*. The sense of *καὶ—μὴ* is here, *not only not—but also not*, which gives emphasis to the second member, in which lies the reproach. After Bredow, Mull. and Goell., gives to *ἐπὶ τῷ μὴ λυπεῖσθαι* the sense: *ye make justice consist in the not doing injury* to this, as Bloomf. himself acknowledges, is not supported by *loquendi*, and how could the Corinthians blame them for entertaining such an idea of justice? *ἐπὶ* here denotes a principle or condition. Cf. K. § 296. II. 3. b. — *ἀμυνόμενοι* belongs to *μὴ σῶσαι* as a participle of means (see N. on I. 9. § 1.). The idea is, the Lacedæmonians never suffered themselves to be harmed if

ἐκ τῶν ἐπιγεγραμμένων to be supplied from the context, and not ἐκ τοῦ περι, as Bloomf. supposes.

ἡσυχαιοσύνη μὲν ποιεῖ (to a city indeed in a state of rest) limits the correlative εἶναι being omitted. S. § 150. 4. — πρὸς πολλὰ, "multis negotiis implicare." Poppo. — ἐπὶ πλείον ἑμῶν = πλείον τῶν ἑμῶν, or ἐπὶ πλείον ἢ τὰ ἑμῶν, since τὰ τῶν Ἀθηναίων les. Goeller.

μέχρι . . . βραδυῆς, thus far (and no further) let your sluggishness; "let your sluggishness have reached its full limits." Crosby,

Arnold puts μέχρι μὲν οὖν τοῦδε ὁρίσσω for μέχρι τοῦδε προβαίνω. — The Chalcidians, Bottiaeans, etc. are ἐν τῷ τοῖς τε ἄλλοις. — κατὰ τάχος ἐσβάλλοντες, by making a sudden interruption. See N. on I. 9. § 1. Krüg. constructs κατὰ τάχος ἐσθλήσατε. — ἵνα has here its telic sense. See N. on I. 65. § 1. ἡγεμενίαι. The Potidaeans were a colony of Corinthians, and, as belonging to the great Doric family, were also kinsmen of the Lacedaemonians. — πρὸς ἑτέραν τινα συμμαχίαν, i. e. the alliance of the Boeotians, who were hostile to the Lacedaemonians.

δοῦμεν δ' αὖν. The optative with αὖν is used *per modestiam*. So English, *we should do* (in case we performed the act) is a less offensive mode of expression, than *we shall do*, assuming that the thing is certainly done (cf. K. § 260. 4. a; S. § 215. 3). The protasis is contained in the adverb οὕτως, which may be mentally supplied from the context. Cf. K. § 340. 1. — πρὸς θεῶν, in the estimation of oaths. Cf. Xen. Anab. II. 5. § 20. — τῶν ὁρκίων = οὗοι προεσθίοντες. So we find *the god of war, the god of eloquence*, meaning deities who preside over war and eloquence. — αἰσθανομένων is really taken in the sense of αἰσθῆσιν ἐχόντων = φρονιμῶν (who are able of feeling and observing. Arnold), inasmuch as it would be harsh to supply a pronoun referring to oaths, which have only been incidentally alluded to in θεῶν τῶν ὁρκίων. — λύνουσι has its effect in οἱ—προσπίπτες = ἐκεῖνοι οἱ προσπίπτουσιν. S. § 225. 1. — δι' ἡμῶν, through desertion, by reason of their abandoned estate. — οἱ βοηθοῦντες. Repeat λύνουσι. — οἷς = ἐκείνοις οἷς.

ὁ βολιόμενος (if you are willing) contains the protasis, as does ὁ μεταβαλλόμενος in the next clause. The protasis is often thus used in the participial clause. Cf. S. § 225. 6. — μενοῦμεν in your place. — ὅσα. "This word, like *sacer*, in Latin, has two apparently opposite significations: τὸ ὅσιον καὶ τὸ δίκαιον, what is pious towards heaven and just towards men, and again, ὅσια καὶ ἱερά, things pious and things sacred. The first is the original sense of the word; the second signification arises from this, that those things which

the Greeks, as near the beginning of the sentence as possible, when transition is made from one subject to another. The new subject is thus placed first, the reason of the predicate immediately follows, and the predicate itself, and the subject is made to depend grammatically upon this reason, rather than on the predicate. See Arnold's from which this rule of Goel. is cited. See also Mt. § 615. The position of the present passage is increased by the presence of καί, in ἐν ᾧ ᾤετο τῶν λόγων, which connects the principal sentence to the history or subordinate one, and thus carries on its construction. It. § 651. 2. Krüg. makes Ἀθηναίων depend on πρεσβεία, and reads I. 115. § 4; VIII. 30. § 1. — ἐτυχε—παροῖσα, *chanced to present*. — ἄλλων than the business of replying to the Corinthians — περιτητέα is followed by ἀπολογησομένους in the accusative, as it is equivalent to παρίεναι δεῖν (S. § 178. 2), *they must go*. Cf. 447. 4; Butt. § 134. 10. N. 4. It will be seen, that the construction changes from the future participle into the infinitive, at δηλώσαι (Mt. § 532. c). The incorporation of the dependent with the principal clause by the infinitive, is less close than by the participle. Freshy, § 614. δ. — τοὺς Λακεδαιμονίους refers probably to the city, as it is opposed to τὸ πλῆθος in § 2 infra. — ὧν follows ἐνεῖν as a genitive of the crime. S. § 194. 4. — περὶ τοῦ παντός, *general saying*. — ὡς—εἴη. The indicative in this substantival sense after δηλώσαι, would have communicated absolute certainty, and of probability, to the thing spoken of. Cf. K. § 329. According to Mt. § 529. 2, the optative is employed because the time of the action is future. — ἐν πλείονι. Supply χρόνῳ, since πλείονι is opposed to ταχέως. — καὶ ἄρα introduces another reason why the Athenians made no reply to the charges of the Corinthians, viz. because they preferred to employ the occasion in descanting upon the greatness of their city, in order thus to dampen the ardor of those who might otherwise be fierce for war. — πόλιν is properly the subject of εἴη, but is transferred for the sake of emphasis into the principal sentence, and made the object of σημῆναι. So the Latins say: *notiti cellam quam tardus sit = quam tardus sit Marcellus*. See N. on I. § 1. — δέσσαν is the accusative synecdochical. — ὧν = ἐκείνων, of which equivalent, the antecedent limits ὑπόμνησιν. So the text ὧν = ἐκείνων ὧν, the relative taking the genitive after ἀπειροί. § 246. a; S. § 187. 2. — ἐκ τῶν λόγων, *from these representations*. 2. τοῖς Λακεδαιμονίοις. See N. on § 1 supra. — ἐς τὸ πλῆθος, *to assembly*, i. e. the same which the Corinthians had addressed. — καὶ μὴ ἀποκωλύει, *unless there should be some hinderance*. Πορρο in several MSS. edits ἀποκωλύει.

8. οἱ δ', i. e. the Ephori. — *παρελθόντες*, *coming forward*; orator to speak. No difference in sense should here be sought between *επιέναι* and *παρελθόντες*.

CHAPTERS LXXIII.—LXXVIII.

In these chapters we have the speech of the Athenians. The *encomium* is brief, being contained in chap. 73. § 1. The argumentative part is comprised in chap. 73. § 2—chap. 77, and is divided into, 1, an enumeration of the great services of the Athenian state, especially in the Persian wars (73. § 2 to chap. 74); 2, a defence against the charge of ambition and a full means to increase their power, which was brought against them by the Corinthians (chaps. 75–77). The remaining chapter (78) contains the *peroration*, in which the Lacedæmonians are urged not to engage precipitately in war, but to obtain a redress of grievances by negotiation. This is admirably adapted to remove the impression made by the grave charges against the Corinthians, being a calm vindication of the conduct and policy of the Athenians, interspersed with sundry references to their general patriotism and remarks upon their good treatment of the allies. There is, how-

reading *ἡμετέροις*, found in some editions, is evidently erroneous the Athenians were never the allies of the Corinthians, but only at peace with them. — *περὶ ὧν* = *περὶ ἐκείνων περὶ ὧν*. *οὐ ὧν* α̃, of which the relative is used synecdochically. — *αἰσθόουσαν*. See N. on I. 26. § 3. — *καταβολήν* is also a verbal noun (*τιλογίας*), and, after the analogy of its verb, takes *ἡμῶν* in the d. See N. on I. 67. § 1. — *παρήλθομεν* is followed by the subj. (*βουλεύσασθε*), because the act, although past in its performance, is present in its purpose = *we have come forward and now address order that*, etc. Cf. Rost, § 122. 9. N. 4: S. § 214. N. 1. — *τροῦντες* (*not to answer to*. S. § 225. 5) is to be taken with *ἀλλ' ἔτι*, the intervening words being parenthetical. — *οὔτε ἡμῶν γὰρ* is briefly put for *οὔτε ἡμῶν πρὸς τοίτους, οὔτε τοίτων πρὸς ἡμῶν λόγῳ*. For illustrations of this sort of brachylogy, cf. Jelf's § 876. Bloomf. makes *ἡμῶν* and *τοίτων* depend on *δικασταίς*, which he supplies *οἶσαν*. — *ἂν γίνοντο*. The protasis is to be supplied from the context. See N. on I. 71. § 5. — *ὅπως*—*βουλεύσασθε*—referred to by several grammarians, to show that Dawes's canon means, viz. that *ὅπως* is never followed by the subj. aor. I. a. t. l. Cf. Jelf's Kühn, § 812. 1: Mt. § 519. 7. p. 585. See N. on I. 1. — *μὴ ῥαδίως* belongs to *χείρον βουλεύσασθε*, in the sense of *not rashly* (literally, *easily, readily*) *adopt bad counsels*. — *πεινά* denotes the means. See N. on I. 9. § 1. — *καὶ ἅμα* introduces another reason why the Athenians came forward to address the Lacedæmonians. Hence *βουλόμενοι* may be rendered, *because we are*. See N. on I. 9. § 4 (end). — *οὔτε ἀπεικίστως, οὐκ ἀνεκιστάτως* *not without cause*. — *ἄξιον λόγου* = *ἄξιόπαινος*. Schol. — *πάντα παλαιά* is referred by the Schol. to the Amazons, Thracians, Heraclidæ. — *τί δέ* = *there is no necessity*. — *ὧν* (i. e. *ταῦτα*) depends on *μάρτυρες*, and *ἀκοαί*—*λόγων*, may be rendered *say* (*λόγοι ἀκουσθέντες*. Goel.), as Hier. Mull. interprets. *Δίκαιον*—*λόγων* in the sense of *ιστοριῶν*, and makes *ἀκοαὶ λόγων* = *ἐκ τῆς ἱστορίας παρίδοσις*. — *τῶν ἀκουσμένων* = *of our auditors*. — *εἰ καὶ προβαλλομένοις*, “*although it be rather irksome to us, to be forcing this subject forward*.” Arnold. This is essentially the interpretation of Haack, Poppo, and Goeller. Some respectable critics, however, place a comma after *ἔσται*, which gives the sense, *although it is rather irksome to you, (yet) we must bring these things, etc.* But this is the objection advanced by Poppo, that persons in that case would have demanded *προβαλλομένους*, we have another more delicate one, viz. that it would have been a needless utterance of a sentiment, highly offensive to the Lacedæmonians, whereas if *ἡμῶν* be supplied

by some annotators, *the actual doing* you have shared in the labors and payment of Grecian liberty), for the objection that Greece was mainly indebted to The argument then is: if the Lacedaemonians which the devotion and heroism of ought surely to leave to the Athenian transaction. In this way the antithetical result, let us share in the glory of it, to understand why it should be brought forward of glory claimed by the Athenians demand upon the gratitude of the Peloponnesians had a principal share in the It was true in itself, yet such a prominent services, would not only have been the speaker, but would have rendered the For the construction of *ἔργου μέρος μετέ*

8. *ρήθῆσεται*, sc. *ὁ λόγος* from the previous — *πάλιν*, *against what sort* (in respect to *city*. — *μὴ εὖ βουλευομένοις*, *unless you* N. on I. 71. § 6 (init.).

4. *γὰρ* in *φάμεν γὰρ* (*for we affirm* account of the services of the Athenians on *γὰρ* in I. 53. § 2. — *μόνοι προκινδυνεύοντες* *ventured to commence the contest with* that we alone

were not able. See N. on I. 9. § 4 (end). — πανδημί. A few left in Athens, who were slain by Xerxes, when he got possession of the city. Cf. Herodot. VIII. 51, 52. — ὅπερ ἔσχε μὴ—πορ— which restrained him from laying waste. For μὴ with the infinitive, see N. on I. 10. § 1. — κατὰ πόλεις, by cities, city by city. ἀδυνάτων ἂν ὄντων (sc. ὑμῶν from τὴν Πελοπόννησον), for you I have been unable. "The participle with ἂν frequently has the force of the future, and is equivalent to μέλλων with the infinitive." Kühn. § 429. 3. Cf. S. § 215. 5. The protasis εἰ ἐπέπλει is totally supplied. See N. on I. 71. § 5. αὐτός refers to Xerxes. — ὡς...δυνάμεως, thinking that his power was no longer equal (to what it had been before), i. e. perceiving his strength was broken. So Goel. and Arnold interpret, but the former renders, *inasmuch as the force he had was no longer of equal strength with the enemy*. In respect to the construction, "a participle ὡς signifies the same thing, as a participle of a verb denoting *to say*, or *to say*, followed by an infinitive or an accusative with an infinitive." K. § 312. 6; S. § 225. 4. — τῷ πλέονι is a masculine, and is a dative of accompaniment. Mt. § 405. N. 2; S. § 206. 5.

CHAPTER LXXIV.

The orator proceeds to say, that the Athenians contributed to the naval fight at Salamis by bringing a large number of ships, a most skillful commander, and the most brave men (§§ 1, 2); the Lacedæmonians, when alarmed for their own safety, came to their aid from cities inhabited and designed to be in future inhabited, whereas the Athenians sallied forth from a city having no longer an existence, and encountering danger on behalf of what they had but faint hopes of saving, preserved both the Lacedæmonians and themselves (§ 3); had the Athenians gone over to the Persians, or had they feared to embark on board their ships, the Lacedæmonians would not have ventured upon a battle, and the issue of the Persian invasion would have been far different (§ 4).

1. τοιούτου—τοῦτου, such an event as this. — σαφῶς δηλωθέντος, early appearing. The subject is ὅτι...ἐγένετο. The participle σαφῶς stands alone, when the subject is readily supplied from the text, or is indefinite, a pronoun or some general word like πράγματα, χρήματα, ἄνθρωποι, etc. being understood. Cf. Mt. § 563; K. § 12. R. 4; S. § 226. b. — ἐν—ἐγένετο, consisted in, were suspended in. — ἄνδρα στρατηγὸν ξυνετώτατον. Themistocles is called by Herodotus (VIII. 124), ἀνὴρ πολλὸν Ἑλλήνων σοφώτατος. Our historian

in I. 188, says many things concerning his energy and omittes. — ἐς τὰς τετρακοσίας, *to the four hundred*, depends on ὅγετα, and therefore Matthiæ (§ 578. f) is wrong in citing it in proof that ἐς signifies *about*. In respect to the 1 ships said to be furnished by the Athenians, if δύο μοιρῶν sig *thirds*, as is the opinion of most of the commentators, it i been 266. Yet, according to Herodotus, their quota of ship to which, as Bloomf. suggests, may be added the twenty shi ed by Athens, and manned by the Chalcidians, thus makin number set down to them by Demosthenes, Diodorus, Plu Nepos. This then may be considered the true number of nished on that occasion by the Athenians. But how are w cile with this, the number given here by Thucydides? As i have been almost as many conjectures as commentators, b them in all respects satisfactory. All the MSS. except four (ing to Arnold, three) read τετρακοσίας. Bloomf. is dispos those four MSS., in which is found the reading τριακοσί would remove the difficulty as far as the number of Atheni concerned. But then another difficulty arises, for Herodot the whole number of ships at 378. Here then, on the supp

reading in the passage before us. — *ναυμαχῆσαι* depends on *ἵστατος*—*ἐγένετο*, *was the most instrumental in causing the sea-fight to take place in the narrows*. Cf. K. § 306. 1. c; Mt. § 542. Obs. 1. β; § 223. 6. — *ὅπερ* refers to *ἐν τῷ στενῷ* (= *ἐν τῇ Σαλαμίνι*) *ναυμαχῆσαι*. — *διὰ . . . ἐτιμήσατε*. Cf. Plut. in Themist. ch. 17, where he said that the Lacedæmonians presented Themistocles with an olive branch and a chariot, the best in the city, besides bestowing on him many other marks of honor. — *τῶν—ἐλθόντων* is to be constructed after *μάλιστα*. — *ὥς, το*. See N. on I. 81. § 2.

2. *οἱ γε—ἤξιώσαμεν*, *inasmuch as we determined*. The relative *οἱ* introduces the ground or reason of what has just been said, repeating the boldness and alacrity of the Athenians. Cf. K. § 334. 2. — *τῶν ἄλλων* is referred by the Schol. to the Macedonians, Thessalians, Locrians, Boeotians, and Phocians. — *μέχρι ἡμῶν* = *μέχρι τῆς πόλεως ἡμῶν*. — *ἐκλιπόντες*. See N. on *ὄντες*, I. 7. § 1. — *τὰ ἑαυτῶν διαφθείραντες*. A Schol. says that the Athenians destroyed with their own hands all the goods which could not be removed, and the ships which could not be driven away. Another Schol. says that they destroyed the city, in order that it might not be used by the Persians as a military station against Greece. — *μηδ' ὥς* (= *οὕτως*), *even thus*, i. e. in so distressed a condition. — *προλιπεῖν* depends on *ἤξιώσαμεν*. — *σκεδασθέντες* into other countries. — *αὐτοῖς*, i. e. *τοῖς ἐχθροῖς*. — *ἀλλ'* responds to *μηδ' ὥς*.

3. *οἷχ' ἦσσαν*. Bloomf. is doubtless correct in considering this as a display of Attic urbanity for *μᾶλλον*. — *τούτου*, i. e. *τοῦ ὠφελείσθαι or ὠφελείας*. — *γὰρ* in *ὑμεῖς μὲν γὰρ* introduces the proof of what immediately precedes. — *ἐπὶ τῷ—νέμεσθαι* is taken by Didot in the sense of *ἐπ' ἐλπίδι τοῦ νέμεσθαι*, in consequence of the antithetic *ὑπὲρ τοῦ οὐδ' ὅτι* which follows. The common rendering is *ut in posterum videretur*. — *καὶ οὐχ ἡμῶν τὸ πλεον*. Mt. (§ 455. Obs. 3. b) says, "in comparison with 'more' implies an opposition, and two modes of speech are therefore combined." Here we have *not for us* and *rather than for us* conjoined, so as to read literally, *and not rather than for us*, a fulness of expression employed evidently for the sake of emphasis. — *τῆς οὐκ οὐσης*, "sc. *ἡμῖν, quæ nobis jam nulla esset, i. e., quæ ome desisset*." "Hoc potius indicat sequentibus verbis: *ἐν βραχείᾳ πάλιν οὐσης*." Haack. But inasmuch as *τῆς οὐκ οὐσης* is opposed to the preceding *ἀπὸ οἰκουμένων τῶν πόλεων*, I prefer the interpretation of Gottl., *quæ jam nulla est*, i. e. *ἐφθαρμένης*. — Didot refers *ὑπὲρ τοῦ οὐδ' ὅτι* to *τὸ ξύλινον τεῖχος*, i. e. the fleet, the only safeguard against the destruction of their city, in which the hopes of the Athenians were rested, and this too being in circumstances of great peril. This

conjecture is worthy of consideration, although I think reference had to the commonwealth, rather than to the ships or personal safety of the citizens. — τὸ μέρος, *in some measure*. Bloomf. "*quantum in nobis esset.*" Goel. It appears to me, that Arnold has hit upon the true exposition: *we bore our full share in the deliverance both of ourselves and of you.*

4. εἰ δὲ προσηχώρησαμεν—οὐδὲν ἂν ἔτι ἔδει ὑμᾶς, *if we had gone over—you would no longer have been under the necessity*, etc. For the indicative in the protasis, see N. on I. 53. § 2. ἂν in the apodosis weakens the assertion, and makes it a little less offensive to the Lacedæmonian ears, than a positive assertion would have been. Cf. S. § 215. 1. For the translation of ἔδει by the pluperfect, cf. Mt. § 508. b; S. § 260. 2 (2); S. § 215. 2. Notice that the aorist is employed in the protasis, because the act spoken of is regarded as momentarily completed, but in the apodosis the imperfect is used, because the necessity spoken of is to be represented as having a continued existence. — κατ' ἑσπέρην, *at his leisure* (as far as fighting was concerned) = *without opposition*. — ἂν αὐτῷ προσηχώρησε, *would have gone on for him* (see S. on I. 109. § 3). αὐτῷ is the *dat. commodi*.

re, at least on account of the rule. — *ἡς* is put in the genitive traction with *ἀρχῆς*, the accusative being properly demanded *ἔχομεν*.

αὐτὴν refers to *ἀρχῆς*. — *βιασάμενοι*, *by force*. See N. on I. 1. — *τὰ ὑπόλοιπα τοῦ βαρβάρου*, i. e. the termination of the war with the Barbarians. The supineness of the Lacedæmonians was undoubtedly a principal cause of the ascendancy of the Athenians in maritime affairs. Their continuance in the war would have placed them at the head of the confederacy, as their withdrawal elevated the Athenians to that station. — *αὐτῶν . . . καταστήναι*, *themselves entreating us to become their leaders*.

ἐξ αὐτοῦ δὲ τοῦ ἔργου, *from the nature of the thing itself*. So Schol. explains *ἐκ τῆς φύσεως αὐτῆς τοῦ πράγματος*. The thing referred to, is the dominion enjoyed by the Athenians, and on the principle laid down by the Schol., that *the ruler is always hated* (*ὁ βυβαί μεσεῖται*), it would be necessary for them, by strengthening their power, to protect themselves against the effect of this hatred. *ἐς τούδε*, i. e. to what it now is; to its present height of power. *δέους*, not of the Barbarians, as Haack supposes, but as a Schol. remarks, *δέους τῶν κακῶς παθόντων ἐν τῇ ἀρχῇ ὑπηκόων*, for this seems to result from *οὐκ ἀσφαλὲς ἐστὶ—κινδυνεύειν* which follows.

ἐδώκει has for its subject *ἀνέντας κινδυνεύειν* with which *ἀσφαλὲς ἐστὶ*. — *ἀπηχθήμενους* (see N. on I. 76. § 1) belongs to *ἡμᾶς*, the real subject of *κινδυνεύειν*. — *τίνων . . . κατεστραμμένων*, *some who had already revolted having been subdued*. Cf. I. 98, et seq. *ὁμοίως* as before. — *ἀνέντας* (*by relaxing* our authority) belongs to *κινδυνεύειν* as the participle of means. See N. on I. 9. § 1. *γὰρ . . . ἐγίγνοντο*, *for* (if we had let go the reins) *the desertions would have been to you* = (by constructio prægnans. See N. on I. 18. *the deserters would have gone over and remained with you*, i. e. on your side.

πᾶσι depends on *ἀνεπίφθονον* (sc. *ἐστὶ*), as the *dat. incommodi*. *ἥτις*, *it is not a matter of censure to any* = *none can be censured*. The subject is *εὐ τιθεσθαι*. — *τῶν μεγίστων περὶ κινδύνων* = *ἵνα μὴ περὶ εἰς μεγίστους κινδύνους*. Schol. *περὶ* is put by anastrophe for *ἐν*. § 231. N. 2 (a).

CHAPTER LXXVI

The speaker now retorts upon the Lacedæmonians, that they are doing the same things in Peloponnesus which they charge upon the Athenians, and the superiority, which would have been theirs had they remained until the close of the war (see N. on I. 75. § 2), and in like manner have been maintained by a strong and vigorous government (§ 1); in accepting and maintaining the dominion voluntarily bestowed upon them, they had done nothing strange or discordant with established customs, and so the Lacedæmonians thought, until awayed by motives of self-interest they began to talk of justice (§ 2); in ruling so just and equitably, the Athenians deemed themselves worthy of commendation (§ 3); and the mildness of their rule, for which they were now the subject of censure, would be manifest if their power should pass to other hands (§ 4).

1. τὰς—πόλεις depends on καταστησάμενοι, and αἰτῶν is to be supplied after ἐξηγείσθαι. Haack erroneously makes the accusative depend on this verb. — ἐπὶ τὸ ὑμῖν ὠφέλιμον is referred by the Schol. to the utility resulting from the oligarchical form of government. — τότε, i. e. after the battle of Mycale. — διὰ παντί, i. e. through the whole war. — ἀπήχθησθε, *had become odious*. On this word, as on ἐξ αὐτοῦ δὲ τοῦ ἔργου, the Schol. remarks, οἱ γὰρ ἐχθροὶ μισοῦνται· φιλελεύθερον γὰρ τὸ ἀνθρώπινον. — ἴσμεν ὅτι—ἐπὶ γεγονότους, *we know that you would be*. ἂν belongs to the participle



παυχόν, *it being in his power* = *whilst it was in his* accusative absolute is employed, when time parallel to or in another action is to be designated. Cf. Jelf's Kühn. 226. b. — προζείς, *preferring*. The object is ὄν, *idea of justice or a just policy*, implied in τῷ δικαίῳ — ἔχειν. See N. on I. 10. § 1 (end).

καὶ τε ἄξιοι ὅτινες, *they also are worthy to be praised* § 172. 4. — τῇ ἀνθρωπείᾳ φύσει, *human nature* = *the ure, the natural desire of man*. — Arnould translates δύνανται, *less careless of justice than our actual power be*. I prefer Bloomfield's translation: *have been more justice than according to their power* (to commit injustices). Notes conformity, and may be rendered, *in accordance* lies that their moderation was greater than might have from the extent of their power.

iv. We frequently find one of these particles joined to verb, to denote the conditional nature of the whole sentence to that part of the sentence which it immediately defines the repetition results from an intervening clause.

iii. § 432. a: Mt. § 600; S. § 215. N. 5. — δεῖξαι ἂν severity of their government. — ἡμῖν δὲ—περίσστη valent to ἡμῖν δὲ ἐγένετο (*has happened to us*), the verb *come around to us*, being a more lively form of expression; dative, cf. Mt. § 402. d. — τὸ πλεόν ἤ, *more than*.

CHAPTER LXXVII.

4. to prove what he has just affirmed (I. 76. § 4), by showing that the allied citizens, when instead of compelling their allies to redress any real wrong, they are willing to have the points in dispute fairly tried and decided by tribunals, from which reproach those who exercise arbitrary power in their own state exempt (§§ 1, 2); this leniency is made, however, a ground of their allies, whenever they feel aggrieved by a judicial sentence, or by the state, even more so than though they had been stripped by the hand of their possessions (§ 3); for men more highly resent acts of injustice than as is seen from a comparison of the patience with which these states bore or with their restiveness under the Athenian rule (§§ 4, 5); the same pity would be entertained towards the Lacedæmonians if they took the fully as their customs were so different from those of the other states (§ 6).

to be referred to the καὶ below, γάρ being here the general. — ἐλασσούμενοι, = *although* (see N. on I. 7. § 1) we

lose our suits = *are cast in suits*. This interpretation seems to agree better with the meaning of the word, and with the context, than Arnold's interpretation, *not standing upon our right*, i. e. condescending to let our disputes with them be fairly tried, instead of deciding as we might, by our sovereign power. For the purpose is not here to show the condescension of the Athenians in suffering matters of dispute to be adjusted by civil tribunals, when they might settle them by an act of their sovereign will, inasmuch as that was asserted in the preceding chapter. The design now is to illustrate and confirm the remark, made at the close of the foregoing chapter, that the moderation of the Athenians seemed to bring upon them an increase of odium. This is shown by the fact here asserted, that even in suits at law, in which the Athenians are worsted, and that too before their own tribunals, the only return they receive from this impartial administration of justice, is to be called *litigious*. — γὰρ (*illustration*). See N. on I. 58. § 2). See the preceding remarks on ἀλαστίαν — ἐν ταῖς...δικαίαις, *in actions brought against our allies* — breaches of contract. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 911. — παρ' ἑμῶν αὐτοῖς, *before ourselves*, is introduced to show their regard for justice, that even in their own courts at Athens, decisions were given in favor of their allies. Breckh. (Pub. Econ. Ath. p. 404).

socii nostri) *quum sint assueti*. The usual interpretation is, *who are accustomed*. But if this were the meaning, we suppose that ἄλλους, or some other general word, would have been instead of ἡμᾶς. — ἀπὸ τοῦ ἴσου, *on a footing of equality*. — μὴ accompanies οἰεσθαι, because ποῦ εἰς τὸ αἰσῆσαι (see N. on I. 10, § 1), *beyond what = other than that, is right*. With χρῆναι supply from the main clause εἰλασθῆναι, constructs: *παρὰ τὸ οἰεσθαι μὴ χρῆναι*. — γυναικὶν in decision, *δυνάμει* to power exercised irrespectively of sex. — καὶ ὅπωςοῖν, *even in the least* = *in every way*; this meaning, which is easily derived from the more familiar use of the word, *οὐ αὐτὴν ἀλλ' ἕτερον* = *not this but another*, ὅπωςοῖν may be connected with εἰς τοῦτο. It is not a serious objection to this, inasmuch as it is the verb whose meaning is limited by τοῦτο. It is not the words immediately preceding which have been explained ὅπωςοῖν, *as in any other way whatever*. But what was there to effect the thing complained of, that the women of the γυναικὶν ἢ δυνάμει τῇ αὐτῇ ἀρχῇ? — *οἰεσθαι* is omitted. This meaning, which is inevitable in the use of the verb, is mistaken in the sense, which he assigns to εἰλασθῆναι. — οὐ... ἔχουσιν, *they feel so grateful that they are doing the greater part*. For the use of the article with (K. § 246, 3. c.) *στερησκόμενοι* denotes the *part*. See N. on I. — τοῦ ἐνδεοῦς (= τοῦ ἐδίστατον), *the part which remained*. For the article see the note on πλείονος supra. — χελευπετερον φέρονται, *they are carried*. In this combination, the significance of the comparative is lost, and hence takes the genitive. Cf. M. § 123, 3. c. *ἀπο τῶν ἰσων, putting aside the 1st = putting aside the 1st = carrying, "as a matter"*. But see — *ἔπειτα* — *ἀπο τῶν ἰσων*, and hence is not, *from the 1st = from the 1st*. See N. on I. 10, § 1. Cf. also S. § 20, 3. c. M. § 124, 3. c. 4. S. 3. c. Render the passage, *after the first part has been put aside, you deny that the women must yield to the men, who are treated unjustly*. See N. on I. 10, § 1. — *οὐκ* to ἀδικούμενοι, and τοῖς ἄνδράσιν, *and to the men*; the propositions in which they stand, the other with the predicates. — ἀπὸ τοῦ ἴσου, *on a footing of equal justice*. Or *on equal conditions*. I prefer, as the most natural mode of translation, to take ἀπὸ in the sense of *ἐν* (K. § 246, 3. c.), and

ἴσων as a masculine, *by one who is an equal*. In this way, it nizes with ὑπὸ τοῦ Μήδου, which is varied from ἀπὸ τοῦ. In to the sentiment, commentators cite many kindred examples. others, the one quoted by Goel. from Plut. Vit. Timol., is ve in point: οὕτως ὑπὸ λόγων μᾶλλον ἢ πράξεων πονηρῶν ἀνάσσει καὶ οἱ πολλοί· χαλεπώτερον γὰρ ὕβριν ἢ βλάβην φέρουσι. οἵδεῖς γὰρ ὀργίζεται τοῖς πολὺ ὑπὲρ αὐτὸν τῇ δυνάμει, Aristot. 11, cited by Arnold.

5. γοῦν introduces an example confirmatory of the asser made. — πάσχοντες ἡνείχοντο, *they endured suffering*. 8. — εἰκότως, *as might be expected, naturally enough*. The ne illustrates this, and is therefore introduced by γάρ. — τὸ π present, i. e. their present lot. Supply δοκεῖ from the presci text. Bloomf. aptly remarks on the misery of those who live system of *unequal confederation*, cheated as they often ar shadow of liberty, while the substance ever eludes their gras

6. γέ in ὑμεῖς γ' gives emphasis to the pronoun, as though spoken in an elevated tone of voice, or written in italics. 8. — οὖν is here a particle of reference, *as to this matter*. —

Notes. The Schol. adds προσηγορίαν τοῦ Μήδου ἀπὸ αἰετῶν

CHAPTER LXXVIII.

Lacedæmonians are exhorted, finally, not to engage precipitously in war, on the charges laid by others against the Athenians (§ 1), and are admonished of the uncertainty the calamities of war (§ 2), in which men oftentimes engage thoughtlessly, and are brought to reason by some calamity (§ 3); and in conclusion, they are solemnly urged not to violate the treaty, but to submit the differences to a judicial investigation, are reminded, that if they resort to arms, the Athenians will repel their attacks with utmost vigor and resolution (§ 4).

βραδείως—βραχείων. There is here a slight paronomasia = *de- vite long* (i. e. come to no hasty decision) *since you are not delib- ing* (sc. βουλευόμενοι from βουλευέσθαι) *about short matters* (i. e. matters of trifling importance). οὐ belongs to the omitted participle, hence is placed before περί. — ἀλλοτριῶς refers to the Corinthi- — τὸν παράλογον, *the uncertainty*. This word literally signi- *that which is beyond calculation*, and is here applied to the issue of the war, which was eminently involved in uncertainty.

ἐμνηνύμενος...περίστασθαι, *for when protracted, it usually (i. e. is wont) brings most things to depend upon chance*; or as old interpreters, *brings in the end to hazard = ends by bringing to light*. Most of the commentators explain τύχαις, as referring to certain events which are adverse. But it is better to take it in a unlimited sense, as referring to fortune either good or bad, and embracing the idea expressed in τὸν παράλογον. The sentiment is, in a long-continued war, no one is so far-sighted as to be able to say how things will take place, or what will be the issue of the con-

This is true of all wars, and a most fearful realization did it in the long and desolating contest, which is the subject of this chapter. — ὧν, i. e. τύχων. — ἀπέχομεν refers to both the Athenians and Lacedæmonians. These states were equally removed from elevation or prostration of power, which hung upon the uncertainty of the war. — ἐν ἀδήλῳ κινδυνεύεται, *is exposed to great uncertainty*; literally, *is periled in the dark*.

τῶν ἔργων—ἔχονται (engage in). S. § 192. 1. Steph. supplies ὁγών after πρότερον. But perhaps this is unnecessary, as it evidently stands opposed to ὕστερον, and may therefore be taken absolutely. — ἡ refers to ἔργων. — κακοπαθοῦντες denotes time (see I. 13. § 6), and contains the protasis of τῶν λόγων ἀπτοῦνται, *they touch themselves to counsels* (literally, *to words*). For the genitive, cf. 92. 1. The variety of uses in which the Attics employed ἀπτω,

especially in the middle voice, may be seen in almost any good con. — ἤδη belongs to *κακοπαθοῦντες*.

4. *ἐν* . . . αὐτοί, *who* (see N. on I. 8. § 1) *are not yet ourselves such an error*, as to engage in war without due deliberation. § Schol. explains ἀμαρτία by τῇ προληχθείσῃ ἀβουλίᾳ τοῦ πολέμου. ὁρῶντες, sc. ἐν τοιαύτῃ ἀμαρτίᾳ ὄντας. — ἕως, *while*. — αἰσθῆναι *in the power of, depending on the will*, is in the predicate. — depends on λέγομεν ὑμῖν. There is a play on λύειν—λύεσθαι former being taken in the sense of *to break, violate*, the latter, *terminated, adjusted*. Cf. Xen. Anab. III. 1. § 21. — κατὰ ξυνθήκην, *according to compact = in conformity with the terms of the treaty*. “Etenim in fœderibus tricennalibus (I. 115. § 1) ser erat, ὅπλα μὴ ἐπιφέρειν, ἣν δίκας ἐλῶσι διδόναι, VII. 18. § 2.” I ἢ, *or otherwise*. — θεοὺς τοὺς ὀρκίους. See N. on I. 71. § 5. oaths here referred to, were those with which the treaty was made. — ἀρχοντας (sc. ὑμᾶς) follows ἀμύνεσθαι. — ταύτῃ . . . ὑφ᾽ ἧς *the way in which you may lead us = according to the example you may set us*. “ὑφηγήσῃς idem quod προηγῆσῃς.” Gool. ‘both express the same idea, but not exactly the same part of it ὑφηγεῖσθαι expresses the precedence, ὑφηγησῆσθαι the nearness of the way.’ Arnold.

found in Smith's Dict. Gr. and Rom. Biog. and Mythol. I. p. 101. The Peloponnesian war for the first ten years, is frequently called the Archidamian war. — *δοκῶν εἶναι* does not imply doubt, which was a matter of general repute.

CHAPTERS LXXX.—LXXXV.

The speech of king Archidamus, comprised in these chapters, has for its object the postponement of hostilities until negotiation has been tried, and the Lacedæmonians have increased their resources. He urges the high state of preparation for war, and the naval supremacy of the Athenians, as a reason why, with their present resources, the Lacedæmonians cannot hope to be victorious (chaps. 80, 81). He does not oppose if the Athenians refuse to listen to their terms, but advises that they first set forth calmly and with firmness their grounds of complaint, at the same time making all preparations for war (chap. 82). He is audacious against regarding this advice as pusillanimous, or being deterred by the charges of tardiness and dilatoriness which may be brought against them, for to such a wise and deliberate policy the Lacedæmonians had been indebted for their glory and independence (chaps. 82, 83). He urges them not to hazard their institutions by a precipitous outbreak of war, which must cost many lives, much treasure, and much blood, to submit the matter, as the Athenians profess their willingness to a judicial investigation (chap. 85). The speech is grave, dignified, and wise, and statesman-like views, and worthy of the man who delivered it, and the occasion which called it forth.

CHAPTER LXXX.

The speech commences with a modest reference to his military experience, and that of his father, which rendered them free from the desire of war entertained by the Athenians (§ 1); as to the war in respect to which they were consulting, it would be dangerous (§ 2), for against the Peloponnesians war could be waged on equal terms with dispatch, but should not lightly be declared against a people of such resources, and naval experience as the Athenians (§ 3), especially as the Lacedæmonian wealth and maritime resources were so much inferior (§ 4).

ἄλῶν ἤδη πολέμων. Archidamus must have been at this time an old man, as he is supposed to have died in the fifth year of

as Bloomf. remarks, is judging easily predict the severity of the Sparta and Athens, and yet be time, in which it would be ear *ἐκλογίζοισθε*. So we frequently pronouns. Cf. S. § 165. b; Mt. 8. *γὰρ* introduces an explanation *ἀστυγείρονας* is epexegetical, *ἀστυγείρονας* to the Argives, and some Lacedæmonians waged frequent *the same description*, i. e. milita explains with the Schol. Didot t the ground that the common ex with the beginning of the next cha and numbers over the Athenians i to the *kind* rather than the *degree* no force. — *οἷόν τε* refers to *ἐλθε*. Literally, *to proceed against each* persons, *οἷός τε* means *able*. — *ἐφ* with the Schol. — *ἐκὰς* Pelopon *rate and public*. Notice the distinc nouns in this sentence by the frequen *γὰρ χωρίῳ*, at least in any one place prosperity, contained at least 200,000 I. p. 440; Appendix XXIII. — *φ* § 1. — *π*

ᾤ....ἐλλείπομεν, *in this* (i. e. wealth) *we are still more deficient*. comparative is here strengthened by πολλῶ ἔτι. Cf. K. § 239. R. § 159. 4. For the construction of τοῦτου, cf. S. § 200. 5. The dative is employed although referring to a plural noun, because the dative is regarded in the abstract as a thing. Cf. Mt. § 439. — ἐν (sc. ταμείῳ. Cf. Bos. Gr. Ellip. p. 127), *in the common treasury*. ἐκ τῶν ιδίων, *from our private resources*. The Lacedæmonians were poor, as is remarked by the Schol. on this passage. — φέρομεν employed here in the sense to contribute.

CHAPTER LXXXI.

and be of little avail to invade and plunder the Athenian territory, since from other quarters they could import whatever was wanted (§§ 1, 2); any attempt also to induce allies to revolt would require a fleet, on account of their insular position (§ 3); as they overcame the Athenians by sea, or cut off the revenues by which their navy was supported, they themselves would sustain the greatest injury in the war (§ 4); and to abandon the contest at such a time, would be dishonorable to them, especially if they should be regarded as the authors of the war (§ 5); no one should think that the war would be brought to a speedy close, by an inroad into the enemy's country, for the Athenians were not the men to succumb, merely because their territory was invaded (§ 6).

1. τοῖς ὅπλοις = τοῖς ὀπλίταις. But Bloomf. thinks that the word refers to the use of arms, in which the Lacedæmonians particularly excelled. — αὐτῶν depends on ὑπερφέροντες. S. § 189. — τῷ πλῴζοντι spoken with reference to ὄχλος in I. 80. § 3, and signifies able-bodied men, who are fit to be soldiers. Bloomf. understands by it what we call *population*, in which the Peloponnesians exceeded the Athenians. 2. τοῖς = τοῦτοις. S. § 166. — ἄλλη γῆ. Cf. I. 143. § 4, where Herodotus says the same thing. The following note from Goeller's edition, will give the reader some view of the extent of the Athenian empire, and the number of their allies. "ἄλλην γῆν Schol. interprets Thraciam et Ioniam. Adde Eubœæ magnam partem, Cycladas et omnes et ceteras insulas inter Peloponnesum, Cretam et Asiam, et maritimos, Samios, multos ex Hellespontiiis, multas urbes Græcas oris Thraciæ et Macedoniæ, Oropum in confiniis in Bœoticiæ. Adde beneticum colonias, Scyrum, Lemnum, Imbrum, Ægînetas, qui tum præterea tenebant, Hestieenses in Eubœa, Naxios, Andrios, fortasse etiam Tenios et Ceos, partim Amphipolitanos, itemque partim Thurienses. Adde federatos cum Atheniensibus Barbaros, Sitacem, regem Ilyriorum, Odionantos, populum Thraciæ, Philippum et Derisiam, principes Macedonum, Pelasgos ad Athon habitantes, Edones, in Italia

which are here because the same
perhaps the better answer to regard it as a
instrument. — *Συνεπείθετε* let have the
Soph. Gr. Verbs. p. 114

5. *ταῦτα* in this situation. — *εὐνοίας*
truce for peace, is the subject of the sentence
especially if also, introduces a circumstance
dishonor of treating for peace at a time when
overtures is worked in the war.

6. *μή-ἐπαιρόμεθα*. let us not be carried over
8. § 218. 2. — *ἐκείνη γὰρ τῇ ἐλπίδι* with that
over other hopes we may entertain, let us not
ble a power as Athens will be crushed by us
territories. *γὰρ* is therefore highly restrictive b
ταχὺ πανθῆσεται κ. τ. λ. is expegetical of *ἐλπί*
λίπομεν (8. § 214. b). An almost prophetic f
the Schol. remarks, that Thucydides seems to h
ἡμῖν τεκίεσσι τ' ὀπίσσω πῆμα λίποιτο. Hom. I
strongly adversative = *but* (so far from the wa
nated) *I fear rather*, etc. — *οὕτως εἰκός-μήτη*
The dative *φρονήματι* (*with their high spirit*)
datives designating the mode or manner, and s
Authors (Gram. Vol. I. p. 452) regards it. St
ἐπὶ φρονήματος. — *τῇ γὰρ δουλεῖσαι*, "i. e. τι
metu ne ab hostibus vastetur, se subicere cuilibet

CHAPTER LXXXII.

laedemonians should not overlook the wrongs of their allies, but make them the object of expostulation, in the meantime raising auxiliary forces both of Greeks and Aetolians, and getting their affairs in a state of readiness for war (§ 1); if the Aetolians assented to their expostulations, the result would be most happy, but if they did not, after due preparations, it would be advisable to march against them (§ 2); perhaps even if the preparations of the Laedemonians, they would prefer coming to terms, in order to preserve their territory from devastation (§ 3); which territory the Laedemonians held as a surety, and it should therefore be spared as long as possible (§ 4); as it now was, its devastation would bring disgrace and difficulty upon the Peloponnesians, since devastations may be cleared away, but a war undertaken to redress private wrongs cannot easily be brought with honor to a close (§§ 5, 6).

οὐ μὴν οὐδέ—*κελεύω*, but yet I do not bid you. The two negations in this formula serve to strengthen the negation, and are to be taken together, and not separately, as Hoog. (Gr. Part. p. 152. XII.) sees, the former denying simply and generally, the other particular.

Cf. S. 239. 1. — *ἀνασχήτως*, as if without perception = as if you were indifferent. Reference is had to the expression, *το βήτων*, uttered by the Corinthians (II. 69. § 3). — *μήπω*, not yet, not immediately. — *κινεῖν*, *πέμπειν* and the other infinitives which follow, depend on *κελεύω*. — *μήτε . . . ἐπιτρέψομεν*. "The speaker is, neither to threaten war too plainly, and yet to let them see, we shall not allow them to go on as they are going on." Arnold, *ὡς ἐπιτρέψομεν* = *καὶ (τὲ μὴ μήτε) μὴ δηλοῦντας, ὡς ἐπιτρέψομεν, ἢ δηλοῦντας ὡς οὐκ ἐπιτρέψομεν*, where for *ὡς ἐπιτρέψομεν* some word as *ἀμελιαν* should stand. — *ἂν* in *καὶ* (i. e. *καὶ ἂν*) belongs to *ἵστανται*. — *τούτω* (i. e. *χρόνῳ*), in the meantime. — *προσσηῖ*, by a besieging army, by an accession. — *εἴ ποθεν*, if from any quarter, from whatever quarter. — In respect to the punctuation of passage, I am inclined to follow that which is adopted by Haack, partially by Arnold, i. e. to place a comma after *προσληψόμεθα ἐκπορεύόμεθα*, inclosing *ἀντιπύζονον . . . διασωζήναι* in the marks parenthesis. In this way *καὶ* in *καὶ . . . ἐκπορεύόμεθα* responds to *ἐπὶ* in *προσαγωγῇ*, the two propositions containing the mode of doing the object, expressed in *τὰ ἡμέτερα αὐτῶν ἐξαρτέσθαι*. — *ἵπζονον* (see N. on I. 75. § 5) belongs to *διασωζήναι*, which is the rest of the sentence. S. § 153. — *δέ* = *γὰρ*. — *ὅσοι ὥσπερ ἐπιβουλευόμεθα* = *ἐκείνους* (the subject of *διασωζήναι*) *ὅσοι ἐπιβουλευόμενοι ὥσπερ κ. τ. λ.* Cf. Jelf's Kühn. §§ 817. 4; 895. 3. See N. on 67. § 7. — *τὰ αὐτῶν* = *τὰ ἡμῶν αὐτῶν*. The reflexive pronouns of the third person are often used as general reflexives without refer-

defences. — ἥν δοκῇ is to be t

3. αὐτῇ (referring to παρα-
the same things as our actions.
to give a private σῆμα or int-
mate. — μᾶλλον belongs to
pra) denote time. See N. on
irruption. Archidamus after-
here recommended. Cf. II. 1.

4. ἑμῆρον, pledge, surety.
οὐκ δίδόμενον ἐπὶ συνθήκαις. -
παρίχειν, they furnish to you
Livy, V. 42, is cited in illustre
cremare tecta ut pignus, ad fle-
οὐχ ἥσσον ὅσφ = τοσοῦτφ μᾶ
For the genitive, cf. S. § 19'
bringing them into desperation.

5. ἐγκλήμασιν ἐπειχθέντες, -
translate: hastening on accoun-
this is less suited to the con-
much to haste, as to an excite-
ill-concerted measures. — αὐ-
δπως μή, beware lest, or more l-
and ἀπορώτερον are here used f-
member of the comparison in
diagrace (than of honor), whiel

of the indicative. Poppo, Goeller, Haack, and Bloomf. edit πράξ-
αι, to which reading I am inclined.

5. οἷόν τε. See N. on I. 80. § 3. — τῶν ἰδίων. The Schol.
refers this to the Corinthians, but there were others who complained
of the Athenians, as the Megareans (I. 67. § 4), and in § 5 supra, we
read τοῖς τῶν ξυμμάχων ἐγκλήμασιν ἐπιχειροῦντες. There is no doubt,
never, that the Corinthians are more especially referred to. —
ὑπάρχει, it is not possible. — καὶ ὅτι χωρήσει, "what issue it
shall have." Bloomf.

CHAPTER LXXXIII.

could not be deemed the result of cowardice, that so many states did not immediately
attack a single state (§ 1), for the Athenians have many allies and much tribute, and
demand treasures no less than arms (§ 2); means therefore for carrying on the war
will be provided, and as the greatest share of responsibility would fall to the Lacedæ-
monians in the war, they ought to deliberate well as to what would be its most probable
result (§ 3).

1. ἀνδρία is the predicate, and πολλοὺς . . . ἐπελθεῖν the subject
of the proposition.

2. γὰρ introduces a reason why pusillanimity should not be charged
on the allies for not declaring war immediately. — καί, also. —
τούτους refers only to ξύμμαχοι: allies not less in number (than our
own), and who bring them tribute. The allies of the Lacedæmonians
were exempt from paying tribute. — ἔστιν . . . δαπάνης, literally,
"is not of arms the more but of treasures = war does not require
so much as treasure. The full construction would be τὸ πλεόν
ἢ δαπάνης), ἀλλὰ δαπάνης (sc. τὸ πλεόν ἢ ὄπλων). Cf. Jelf's
lex. § 774. Obs. 5. The genitives may be referred to Mt. § 316: S.
10. — δι' ἣν, by means of which (i. e. of treasure), not on account
of which. — ἄλλως . . . θαλασσίους, especially in the case of inland-
at war with a maritime power. This use of the dative is quite
usual. Bloomf. finds another example in τοῖς πρώτοις—χειροτέχναις,
I. 72. § 2.

3. πορισώμεθα. S. § 218. 2. — οὔτερ δὲ καὶ κ. τ. λ. The order
οὔτερ δὲ ἐξομεν τὸ πλεόν τῆς αἰτίας τῶν ἀποβαινόντων ἐπ' ἀμφοτέρα
(whether the result be prosperous or the contrary). The words
πλεόν τῆς αἰτίας may be rendered, the greater share of responsibility.
But classes αἰτίας with I. 89. § 3; II. 18. § 3; 60. § 7; III. 13. § 7,
which places it must be rendered blame. But as τῶν ἀποβαινόν-

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ἐπ' ἀμφοτέρω looks to the alternative of a successful as well as a disastrous issue, in which case no blame would accrue to the Lacedæmonians, it is better to take *αἰτίας* in the more general sense of *causes*, whether of good or evil. — *οἱτοί* is the antecedent of *αἶρε*. — *ἐν*, sc. *τῶν ἀποβαινόντων*. — Notice the change of person in *ἐν*, by which an application of the general sentiment is made to the case in hand.

CHAPTER LXXXIV.

could cause no shame to be reproached with delay, since haste would in the end agitate the war (§ 1); their moderation was prudence, which neither prosperity, adversity, praise or reproach could disturb (§ 2); this rendered them both brave and wise, because a sedate and orderly temper inspired them with a keen sense of shame, and a due regard to the laws, and they had been so educated as not to be sagacious in trifling matters, nor to utter eloquent censures on the measures of the enemy, to whom their deeds did not correspond; but to regard the plans of others as very similar to their own, and beyond the power of eloquence to unfold (§ 3); presuming the measures of the enemy to be wisely taken, they should place no dependence upon their blunders, but on their own courage and wisdom, not imagining any great difference to be made between them, but that he is best, who has been trained up in what is most needful (§ 4).

αται—τοῦτ' εἶναι, "*in this consists.*" Bloomf. Perhaps the π = πει *be regarded as*. τοῦτο refers to τὸ βριδύ καὶ μέλλον τ), as does also αὐτὸ in the next clause. — εὐπραγίαις, *on success* (Mt. § 398. b), or *in prosperity* (K. § 283. 3). It is marked by Bloomf., that Archidamus now proceeds to give a sketch of the Lacedæmonian character, in opposition to that of the Athenians or the Corinthians. — τῶν—ἐξοστρενόντων α. ἡδονῇ, in the sense of ἡδονῇ ἣν παρέχουσιν οἱ ἐξοστρενόντες. π belongs to both the participle and the verb. Cf. I. 12. § 1; — Betant interprets ἀνεπίσθηνεν, *we would be persuaded*, as if it were the simple ἐπίσθηνεν. Porro also (Proleg. I. p. 10) considers ἀνα- as pleonastic. But Bloomfield more correctly stands for μετεπίσθηνεν, *we would be persuaded to change opinion*). The aorist here denotes customary action. See 10. § 6.

εὐκοσμον (*good order*) = τὴν σωφροσύνην, which for the sake of variety is substituted for it in the next sentence. — τὸ μὲν... *the one, because a sense of shame is the main element of an empire, and from a sense of shame arises a manly spirit.* The τὸ μὲν is syllogistical: a sense of shame is always attendant upon moderation and discretion; but a sense of shame begets a manly spirit; therefore a manly spirit is the result of moderation and discretion. — τὸ μὲν refers to πολεμικοί, which is repeated in εὐψυχία as an αἰσχύνῃς. The difficulty in interpreting this passage, has arisen from overlooking the synonymous words. — σωφροσύνης μετέχει, *shares most largely in moderation of temper.* S. § 195. 1. — εὐβουλοὶ δὲ responds to τὸ μὲν (cf. Vig. p. 2. IV.), and ἀνδρείοι to εὐβουλοὶ—γυγνόμενα. — ἀμαζέστερον... παιδευόμενοι is a construction for ὅτι ἀμαζέστερον παιδευόμενα, *because we are trained* (spoken sarcastically) *to despise the ladies.* ἀμαζέστερον is adverbially with παιδευόμενοι. The genitive ἧς ὑπεροφίας α. ἀμαζέστερον (S. § 195. 1) in the sense of ἡ ὥστε τοὺς νόμους α. Cf. Mt. § 451; S. 223. 1. This passage refers to the respect upon the Lacedæmonians in the speech of the Corinthians. — σωφρονέστερον. Repeat παιδευόμενοι. — τὰ ἀχρεῖα ἡμετέρα as the accusative synecdochical, and refers to the eloquence studied and practised by the Athenians, but deemed by the Corinthians of trifling importance and therefore neglected by them. — The words λόγῳ καλῶς μεμφόμενοι are opposed to ἀνομιῶς περὶεναι, and hence μεμφόμενοι may be rendered into English infinitive, in order to correspond to ἐπεξείναι, or by the indicative with an adverb of time, *while we blame* (see N. on I. 13. § 6). —

— yet the objection made by
 Thucydides could not have been
 sity of the thoughts of men, is
 here to *purpose* or *intention* i
 which a skilful general will often
 himself would do, if placed in th
 4. αἰ δὲ—ἐγγ is opposed to
 being changed from the infinitive
 — ὡς...ἐναντίους is put for πρ
 μένους. The preposition, when it
 ferent nouns, is often put only onc
 noun, but with the substantive in
 Mt. § 595. 4. — ὡς ἀμαρτησομένη
 commit blunders. K. § 812. 6; S.
 μένων. The construction is, ἀλλ' (ἐ
 ὡς ἀσφαλῶς προνοούμενων. — πολ
 is similar to that contained in νομίζε
 Haack and Poppe, only more gene
 διαφέρει upon which ἀνθρώπου δε
 ἀναγκαιοτάτοις, in things that are n
 § 8 supra.

CHAPTER

ze belongs to the whole proposition with which it is connected. N. on I. 12. § 1; 84. § 2. — *περὶ πολλῶν σωμάτων* meaning many lives, much wealth, etc. In respect to the *καί*, see N. on I. 80. § 8. — *ἔξεστι*, sc. *κατ' ἡσυχίαν* *βουλομένη* the preceding context. — *μᾶλλον ἐτέρων* = *μᾶλλον ἢ ἑαυτῶν*. § 454. *Obs.* 2. The Corinthians are referred to in *ἐτέρων*. § 71. § 1. — *διὰ ἰσχύος*, on account of our power, which prevents any one from attacking us rashly.

ὅν = *περὶ ἐκείνων* *αἱ*, of which the relative is constructed *εἶναι*, according to the formula *ἀδικεῖν τινά τι*. In respect to *χοί φασιν ἀδικεῖσθαι*, cf. I. 67. § 4. — *ἄλλως τε καί*. § 83. § 2. — *ἐτοίμων...δοῦναι*, since they are ready to do so. The participle here denotes cause. See N. on I. 9. *ὅν δίκας δοῦναι*, see N. on I. 28. § 2. — *δέ* = *γάρ*. — *καὶ* its antithesis with *τὸν διδόντα* (sc. *δίκας*), signifies one who is guilty of wrong-doing, or who refuses to submit to a judgment. The subject of this sentence is *λέγειν*, with which *ἐκείνων* is put in agreement, and which is qualified by *καὶ* — *γάρ*. The ellipsis may be supplied, *for* (by thus consulting, etc.

αἰτίας. Cf. Pausan. III. 7. § 10 (cited by Porpo): *Σπενδομένην ἄλλα ὧν οὐκ ἀδύνατος ἐν Λακεδαιμόνι, καὶ ἐφορεύων ἐν τῇ λέγουσιν μάλιστα ἐγένετο αἴτιος*.

CHAPTER LXXXVI.

terminates his speech, which is truly Spartan in its brevity and bluntness, and his inability to comprehend the speech of the Athenians, who had said in their own praise, but had passed over the charges made against them by perfect silence. If they had done well in the Persian war and were now content, they ought to receive a double punishment for ceasing to be good and true (§ 1); as the Lacedæmonians had not changed, they should delay not the injuries done to their allies (§ 2); whatever might be the resources of Athens, yet they had allies, whose wrongs should not be redressed by words but by deeds (§ 3); not the avengers but the doers of an injury should consume time in doing it (§ 4); the dignity of Sparta, and a regard for their allies, demanded that a check be put upon the rising power of the Athenians (§ 5).

ὅν ὥς οὐκ ἀδικοῦσι. See N. on *ὥς οὐ* after *ἀντέλεγον*, I. 67. § 2. — *καίτοι εἰ*, and yet if = granting that. — *διπλάσιος ζητήσεως*. II. 67. § 2.

vengeance—for our allies do not
ployed for the demonstrative

3. ἄλλως, i. e. the Athenians
not betray to the Athenians.
the same case as its verb. “
appears to have arisen from the
sense, to give strict unity to the
μὴ λίσσῃ is to be taken with β
passage. — παντὶ σθένει, wit

4. ἀδικουμένους, when we are
constructed with βουλεύεσθαι.
rather becoming. The general
sult long before they commit an
doers, there was no need of de
reference to the words of Archi

5. ἀξίως τῆς Σπάρτης, i. e. as
— καταπροδιδόμεν = προδιδόμε
with the aid of the gods.

CHAPTER

Sthenelaidas, in virtue of his

NOTES.

ος δν. On the powers and duties of the *ἐκκλησία*, pp. 114-182.

Sed ne ipsi quidem Athenienses in ecclesia calculis *μετρίῳ*." Haack. This however was not always is to be supplied with *ἀντρίῳ* *μετρίῳ*, and has et *τὴν βοήν*, which is transferred into the principal See N. on *πῶλυ*, I. 72. § 1. — *αὐτοῦς* depends *οδευόμενοι* denotes the means. See N. on I. 9.

Sthenelaidas caused many to vote for the war, ly to go against what seemed to be the popular . — *ὅτι* refers for its antecedent to the omitted , and limits *δοκοῦσι*. — of *Ἀθηναῖοι*. Repeat — *δείξας* is to be referred to *ἐλεξεν*, as though *τι χωρίον αὐτοῖς*. The sentence, as it now stands, — *ὅτι*—*μὴ* *δοκοῦσιν*. See N. on *ὅστις*, I. 40. § 2. Repeat *ἀναστήτω*.

Haack thinks that it may be inferred from this, ians, after the custom of the heroic age, sat upon ey were deliberating. "Sed cur *ἀναστήτες* minus *sedibus* surrexerint, spectare posse crediderit, nos — *οἷς* = *ἐκεῖνοι οἷς*, the antecedent being the

οἷς = *they had determined* = *it was their opinion*. *μάχους*. Cf. I. 119.

e Corinthians and the other Lacedæmonian allies, having transacted the business for which they *ἀνίστη*, I. 62. § 1).

is the attributive genitive in dependence on *ἀνα* it is properly in apposition. Cf. the Homeric d the Latin *urbs Roma*. — *ἐν τῇ*....*ἀντρίῳ*. quinto vel medio vel exeunte." Poppo. — *πρὸς* Euboic war.

CHAPTERS LXXXVIII.—CXVII.

Having related the ostensible causes of the war in chaps. 24-27, the author now makes a remark made in chap. 23. § 6, that the real ground was the fear with which the Lacedæmonians regarded the growth of the Athenian power. In order to make this evident, he proceeds to give a brief history of the affairs of Greece, from the time of the great war down to the commencement of the Peloponnesian war. In this narrative he shows in what way the Athenians had signally increased in power, and how they viewed their treatment of their allies, and how they were engaged in the improvement of their own state, and how they were withdrawing themselves from the public affairs of Greece, and how they were exercising a general guidance and control to the Asiatic provinces. This is a very valuable summary of history which has been written with great objectivity and for its perspicuity, conciseness, and freedom from party bias. The reader, who would understand the causes and relative strength of the two leading states at the time the Peloponnesian war broke out, should make himself well acquainted with these preceding years, which the ancient Greeks distinguished by the common name of *the fifty years*. And

As Athenians should become more and more powerful. The con-
 struction is as though it had been written, *φοβούμενοι μὴ οὐ Ἀθηναῖοι
 μεγάλωσι*. See N. on πάλω, I. 72. § 1. — *ὁρῶντες* is related to
κείμενοι as denoting the cause why they feared. The extent of
 union attributed to the Athenians by the Lacedæmonians is doubt-
 exaggerated, unless, as Bloomf. thinks, the Athenian allies, sub-
 jects, and colonies, both in Greece, Asia, and elsewhere, are included
 in the general expression here made use of. See N. on I. 81. § 2.

CHAPTER LXXXIX.

The design of this summary of Grecian history, which extends from the siege of Sestos to
 the beginning of the Peloponnesian war, is to show the origin and progress of the Athe-
 nian power in Greece (§ 1); the Persians having been driven from Europe and conquered
 at Mycale, Leotychides the Spartan king, with the Peloponnesian allies, returns home,
 and the Athenians and their confederates remaining lay siege to Sestos and succeed in
 taking it, after which they return to their respective homes (§ 2); the Athenians then
 bring back their wives and children, and prepare to rebuild the city and its walls (§ 3).

1. *ἔλθον . . . πύξῃθησαν*, "*ad res gerendas tenerunt, per quas crete-
 runt*." Portus.

2. I prefer with Haack to construct *ἐς Μυκάλην* with *οἱ καταφυγόν-
 τες*, *those of them who had fled away in their ships to Mycale*. There
 is, however, no serious objection to constructing it with *διεφθάρησαν*,
we defeated at Mycale. — *Λεωτυχίδης*, *Leotychides* the grandfather
 of Archidamus II. (see N. on I. 79. § 2), after the battle of Mycale,
 was sent into Thessaly, where, after several successes obtained over
 those who had joined the Barbarians in the Persian war, he yielded
 to the bribes of the Aleuads, for which he was brought to trial on his
 return home, and went into exile to Tegea, A. C. 469, where he died.
 Smith's Diet. Gr. and Rom. Biog. and Mythol. — *Σηστόν*, *Sestos*,
 on the Thracian side of the Hellespont. Its possession was deemed
 of importance, because it commanded in a great measure the channel.
 Xerxes crossed the Hellespont on bridges of boats. — *ἐπιχει-
 ρήσαντες*, *having remained through the winter*. — *ἐκλιπόντων*, *having
 sailed*. — *ὡς ἕκαστοι* = *ὡς ἕκαστοι ἔτυχον*.

3. *τὸ κοινόν*, *the commonwealth*, contains the idea of plurality, and
 takes a plural verb (*δοικομίζοντο*), and has *αὐτοῖς* referring to
 the plural (cf. Mt. § 302). The pronoun *αὐτοῖς* follows *ἀπῆλθον*,
 showing to whom the action expressed in the verb has reference.

(cf. Jelf's Kühn. § 600. 2), or it may depend on χώρας, in the sense of the adnominal genitive. Cf. S. § 201. 5. — ὤθεν = ἐρρεῖσιν οὐ (ἐκ). For the attraction of relative adverbs, cf. K. § 332. R. 7; S. § 176. 1. — ἐπεξέθεντο, *had removed them for safety*. Notice the force of ἐκ and ἐκ in this verb, the latter communicating the idea, *out of danger*, and the former, removal to a secret or retired situation. — τὰς πόλιν as distinguished from τὰ τεῖχη, is to be taken in the sense of *houses*. — αἱ μὲν πολλαὶ and ὀλίγαι δὲ are in partitive apposition with οἰκίαι, which should properly be put in the genitive denoting the whole (cf. K. § 206. 3; S. § 156. 3). Render: *the greater part of the houses had fallen, and but few remained standing*.

CHAPTER XC.

The Lacedæmonians, when they hear that the Athenians are about to rebuild their walls partly of their own accord, and partly instigated by their allies, send an embassy to

ἐπιτελεῖν depends on *ἡξίου*. — *σφῶν*, i. e. the Lacedæmonians. — *τὸ βουλόμενον* = *τὴν βούλησιν*, *their wish, desire*. See N. on I. § 1. — *ἐς τοὺς Ἀθηναίους* depends on *ὑποπτον*. — *ὥς δὲ—οὐκ ἔχοντες* = *φάσκοντες δέ, ὅτι (εἰ μὴ τειχίζοιεν) οὐκ ἂν ἔχοι*. For this use of *ὥς*, see N. on I. 73. § 5. In respect to the employment of the participle instead of the substantive sentence (i. e. *ὥς* followed by a verb), cf. K. § 329. 6. R. 5. The difference between the two modes of construction is only in form. — *ἀπὸ ἐχυροῦ ποιεῖν*, *from a fortified place whatever*. — *ἀναχώρησιν*, *place of retreat*. — *ἐκκέρην*, *a rallying place*; "*locus unde fit impetus*." Betant. It is our military phrase, *base of operations*. The duplicity and meanness of the Lacedæmonians in this affair, was effectually counteracted the firmness and sagacity of Themistocles, as we shall see in the sequel.

3. *γνώμη*, *by the advice, suggestion*. — *τοὺς Λακεδαιμονίους* depends on *ἀπὸπλάξαν*. The natural order of construction would have placed *ἀποκρινάμενοι* . . . *λέγουσιν* immediately after *γνώμη*. — *ὥς ἐπ' αὐτοῖς*. See N. on I. 84. § 2. — *περὶ ὧν* = *περὶ ἐκείνων* α. — *πρὸς ἑαυτῇ*, *besides himself*. — *ἐκπέμπειν*. Repeat *ἐκέλευεν*. — *μέχρι ὧς ἔσται*, *until they should have raised the wall (to a height) sufficient*. In respect to the subjunctive, see N. on *κωλύονται*, I. 26. § 2. — *ὥστε ἀπομάχεσθαι* explains *ικανόν*. — *ἐκ . . . ὕψους*, *the height which was barely necessary*, i. e. to a height, less than which would be useless for purposes of defence. — *πανδημεῖ* is rendered still more emphatic, by *καὶ αὐτοὺς . . . παῖδας* which follows. Cor. Nep. includes the servants in the number of those who engaged in raising the walls and repairing the fortifications. — *τις ὠφέλεια*, *any thing of service for the work*.

4. *ὑπειπὼν τὰλλα ὅτι* is put by attraction for *ὑπειπὼν ὅτι τὰλλα*. Each places a comma after *ὑπειπὼν*. — *τάκει*, i. e. at Sparta.

5. *τὰς ἀρχάς*, *the magistrates*. Goel. says that the ephors are meant. — *διῆγε*, sc. *τὸν χρόνον*. — *προΐφασίζετο*, *made excuses*. Goel. says that he feigned sickness. — *τῶν ἐν τελει ὄντων*, *of those who were in office*. The same persons are here referred to as in I. 84. — *ὅτι* is here put for *διότι*. Cf. Mt. § 488. 8. Bloomf. applies *τί ἐστίν*. — *τὸ κοινόν* refers to the common assembly, before addressing which, as Bloomf. remarks, it was necessary to obtain the permission of the *ἀρχαί*. — *ἀσχολίας δὲ τινος οὕσης*, *on account of some engagement*.

CHAPTER XCI

The confidence of the Lacedæmonians in the declarations of Themistocles, is now shaken by the counter-statement of others, who report that the walls are building; they are persuaded by him, however, to send persons to Athens to ascertain the truth of his assertions (§ 2); while at the same time he gives private instructions to the Athenians, to detain the Spartan messengers until he and his colleagues (who had then sent) should return home (§ 3); this they do, after which Themistocles announces to the Lacedæmonians, that the city is fortified sufficiently for purposes of defence, and that the Athenians know what is for their own and the common good (§ 4); that their pride had been manifested, both when through necessity they abandoned their city and embarked on board of their ships, and when they were consulted on matters of common moment (§ 5);—that it would be for their own interest, and that of the allies in general, to have their city in such a state of defence, that they would not be deterred from offering free and impartial counsel in the common assembly (§§ 6, 7).

1. οἱ δὲ ἀκούοντες....ἐπειθ' οὖτο, *but when they heard this, they believed Themistocles; not those who heard, etc.*—αὐτοῦ is the objective genitive, *for or towards him*. In respect to the high reputation in which the Lacedæmonians held Themistocles, cf. I. 74. § 1.—τοὺς δὲ ἄλλους does not refer to the Lacedæmonian ambassadors.

a gloss, but cf. οὐκ ἠπίσταντο πρὸς ὃ τι χρὴ χωρῆσαι, VII. 44. See also Xen. Cyr. I. 4. § 24; IV. 5. § 19.

μή....πέμψαι, *not to be led away by reports, but to send rather; i.e. not rather to be led away—than to send.* “Ex nostra ditione προ μή μᾶλλον—ἢ magis μή τοσοῦτον—ὅσον seu μή—μᾶλλον expectes.” Porro. — σφῶν αὐτῶν shows that the relations, adverse to the declarations of Themistocles, had not made by the Lacedæmonians. — χρηστοί, *respectable, of good iug.*

ἀποστέλλουσιν οὖν. According to Cor. Nep., they sent three *factos cum iis honoribus*. Diod. calls them τοὺς ἐπιφανεστάτους, does not state their number. — ὡς ἥκιστα ἐπιφανῶς = *as secretly possible*. — πρὶν (always accompanied by ἄν) is followed by the motive or optative when a negative clause precedes, and when once is had to future time, i.e. when its translation is *before*. If it refers to time past its translation being *until*, it takes the active. Cf. Jelf's Kuhn. § 848; K. § 337. 9. a; S. § 220. 2. The motive, κομισθῶσιν, is here employed according to the general that it depends on a primary tense, κελεύων taking the time of vi. S. § 212. 2. — αἰτοί refers to Themistocles and his colleagues. — ἤδη....τείχος is a parenthesis, thrown in to explain the plural αἰτοί was used. — Ἀβρωνυχος, *Abrotychus*. It was there stationed the ship stationed at Thermopylae, to communicate between Leonidas and the fleet at Artimesium. — Ἀριστείδης, *Aristides*, surnamed *the Just*, the rival of Themistocles. For an interesting sketch of his life, see Smith's Dict. Gr. and Rom. Biog. and Ethol. — γάρ after ἐφοβέτο introduces the reason why Themistocles gave the direction contained in ὡς ἥκιστα....κομισθῶσιν. It resumes the narration which was interrupted by the parenthesis ἤδη...τείχος. — σφᾶς, *them*. Cf. Butt. § 127. 3. — ὅποτε σαφῶς ὤνουν, *when they should perchance* (cf. Jelf's Kuhn. § 844. a) *obtain intelligence* that the walls were erected.

4. ὡς πρὸς....λέγειν. The order is: τὸ λοιπὸν λέγειν ὡς πρὸς διαγιγνώσκουσιν. The infinitive λέγειν depends on εἶπεν, to be repeated in the preceding member, where it was followed by ὅτι with the relative. — τὰ ξύμφορα and τὰ κοινὰ (sc. ξύμφορα taken as a substantive) depend on διαγιγνώσκουσιν. These remarks of Themistocles are very spirited and patriotic.

5. ἄνευ ἐκείνων—γινώσκοντες, *having determined* (on this thing) *without* (i.e. without asking advice of them). — ὅσα....βουλευέσθαι, *to any plans which were determined on in conjunction with them* (i.e. in joint council with the Lacedæmonians). For the construction

of the accusative with the infinitive in the oratio obliqua, ing on a verb of saying, declaring, etc., expressed or implied (*ἔφασαν*), cf. Jelf's Kühn. § 889. a; Mt. § 538. — οὐ inferior to no one. S. § 198. 1.

6. δοκεῖν is constructed the same as ἵεναι, § 4 supra. now also. — The subject of εἶναι is the proposition which is also the subject of ἔσεσθαι. — ἐς τοῖς πάντας a varied construction for πᾶσι τοῖς ξυμμάχοις, which would have followed τοῖς πολίταις.

7. οὐ γὰρ . . . βουλευέσθαι, *for it is impossible for any (μὴ ἀπὸ) preparation for defence equal* [to that of the other of the confederacy], *to give similar and equal* (i. e. independent impartial) *advice in respect to the common weal*, to that which by the more powerful confederates. Arnold paraphrases *could enter heartily into the counsels of a confederacy, with much at stake as the other members of it*. But he appears to have caught the idea, which is not equality of interests at stake, but means of defence, such equalities being necessary to give members of a confederacy freedom of deliberation in the council. In respect to the general construction, εἶναι depends on ἔσεσθαι (S. § 222. 6), and βουλευέσθαι is the subject of the

— *ἄμα δὲ καὶ . . . ἐτύγγανον* I take to be a continuation of the sentiments of the Lacedæmonians, *τῆς μέντοι βουλῆσεως* being a continuation of the subject from *ἐποιούντο τοῖς Ἀθηναίοις*. The *ὅντες* is to be constructed with *ἐτύγγανον*. S. 225. 8. — *εἰ, at that time*. S. § 228. 1. — *αὐτοῖς* limits *προσφιλῆς* to the Athenians.

CHAPTER XCIII.

As thus surround their city with walls, the hasty construction of which was even in the times of Thucydides (§§ 1, 2); at the advice of Themistocles, they Piræus, on account of its fine situation for a naval station (§ 3); he also excites their aim to be masters of the sea (§ 4), and to this end, the Piræus was enclosed by a wall of great thickness, although its height was much less than Themistocles intended (§ 5); this was done with the view that it might be defended by a few men and the rest spared to man the fleet (§ 6); for the navy occupied his chief attention, the most efficient means of defence against the Persian king, and he therefore considered the Piræus to be of more utility than the upper city, and rather to be defended as the city was rebuilt and fortified (§ 8).

Protagoras thinks that this and the following section should constitute a chapter by themselves, as with § 3 commences the account of the foundation, and the incipient steps of the Athenians to obtain the independence.

ἡ—ἐστίν. The impersonal is changed into the personal construction, and *οικοδομία* is transferred from the substantive sentence to the principal one. The impersonal construction would have been *ἔτι καὶ νῦν ἐστίν ὅτι ἡ οἰκοδομία κατὰ σπουδὴν ἐγένετο*. Cf. R. 4; Mt. § 297; S. § 225. 7. — *οἱ—θεμέλιοι* (sc. λίθοι), *foundation-stones, foundations*. Cf. Mt. § 95. — *παντοίων*. Some difference of opinion whether this refers to stones of all sorts or of all shapes and sizes. Perhaps, however, both ideas are intended. In their haste, they laid stones of all sorts and shapes promiscuously together. — *καὶ . . . ἥ, and in some places* (see N. on I. 101) *wrought and made to fit together*. Some may prefer to take *ἔστιν ἥ* in the sense, *in no manner whatever* (cf. K. § 331). But it is hardly to be supposed that the thing spoken of was the whole foundation, and hence I think it better to take *ἥ* in the sense of *place*, than of *manner* or *way*. — *ἀπὸ σημύτων, from stone monuments*. In the northern wall, which was called the *ἡ*, and which was probably rebuilt about the same time with

the peribolus of the Asty, Leake says (Topog. of Athens, I. p. 10) "entire courses of masonry are formed of pieces of Doric capitals which were almost as large as those of the Parthenon, and the other courses consisting of the composite blocks of Doric capitals of corresponding dimensions. The ruins of former buildings much employed for this purpose, the devastations of the Persians having left an abundance of materials of this kind." — γὰρ induces the reason why monumental and other wrought stones were worked into the wall, viz. because of its increased extension and consequent deficiency of materials. — πάντα both common and sacred (καὶ κοινὰ καὶ ἱερά. Schol.).

3. τοῦ Πειραιῶς. Their former port was Phalerus, which (Nep. (Vit. Themist. VI.) says, was neither a large nor a good one — ἐπὶ ἤρκετο δ' αὐτοῦ, *for a beginning had been made of it (= had begun it)*. "If an active or middle, which has no object changed to a passive, it becomes of course impersonal, and it may come so with an indirect object." Crosby, § 564. 3. ἐπὶ ἤρκετο... is a parenthesis, explanatory of τὰ λοιπὰ in the preceding context, hence δ' = γὰρ. — ἐπὶ τῆς ἐκείνου (i. e. Themistocles) ἀρχῆς. This was A. C. 493. Olymp. 74. 4. — ἥς, *in which*. S. § 196. — ἡ αὐτοῦ is made by some to depend on ἡ αὐτοῦ (cf. Mt. § 360 a) but P

would advance them to the attaining of power, when they should be a nautical people). This is the interpretation of Osiand. (Ob- in Thucyd. fasc. II. p. 9., which Poppo and Goeller adopt. In to make τὸ χωρίον the subject of προφέρειν, Poppo supposes a position of τε in the former member, so that it should be το χω- καλὸν τε εἶναι. The only objection which I would make to this- pretation, which in its main features is correct, is noticed by nfield. It supposes that the Athenians had not yet become a l people, whereas the very opposite was the case. If then, the- riple be translated, *inasmuch as they had become* (see N. on I. 2. this objection would be removed, and the true interpretation d I think be reached. The transposition of τε is not harsh or ual, and that προφέρειν (used without ἄν for the future infinitive, . § 222. 4. b) may have the signification here given it, every good on will show.

. For a long time I was inclined, by the use of γάρ in this section, to opt Arnold's interpretation of the preceding sentence καὶ... ἐδ- ν. But much examination and reflection has satisfied me that does not serve to confirm the idea that their naval supremacy d help to augment their power, but is rather to be taken with- σι... ὁ Θεμιστοκλῆς, as strengthening the idea intended : he- rveyed, that Themistocles was the sole projector of the plan to- ke Athens a maritime power. γάρ may therefore be rendered- ded. — ἀνδεκτία (from ἀντίχω) ἐστί. See N. on I. 72. § 1. It is- allowed by the genitive θαλάσσης (S. § 192. 1). — εἴβει after the- ronian war. Goeller interprets it: *statim postquam archon fact.* It- probable that at this time, if ever, Themistocles made the proposal- rately by Plutarch (τὸ νεώριον ἐμπρῆσαι τῶν Ἑλλήνων).

δ. αὐτοῦ refers to Themistocles. — ὅπερ νῦν ἐτι ὀφλόν ἐστι. The wall were destroyed by the Lacedaemonians, at the close of the Peloponnesian war, yet enough of the foundations were left to enable some judgment to be formed of their thickness. Arnold argues from Xen. Hellen. II. 4. § 11, that the destruction could only have been partial, affecting chiefly the fortifications on the side of the sea. — δύο γὰρ... ἐπέγον, i. e. the wall was so broad, that two heavy wag- or wains could meet and pass one another, as they were conveying stones for its construction. — χάλιξ, *small stone gravel*, with which the ancients filled up the interior of very thick walls, and which was made adhesive and solid by clay (πηλός). This whole passage is illus- trated by the following extract from Leake's Topog. of Athens. I. p. 411. "On the side of Munychia, towards the open sea, the remains are best preserved. Here three or four courses of masonry, built of

walls and square towers, are in many places to be seen; and there are some situations, where we still find the wall built in the manner described by Thucydides; that is to say, not filled up in the middle with a mixture of broken stones and mortar in the usual manner of the Greeks, but constructed throughout the whole thickness, of large stones, either quadrangular or irregularly-sided, but fitted together without cement, and the exterior stones cramped together with metal. This we may suppose to have belonged to the original work of Themistocles, which has thus survived the lapse of twenty-three centuries." This helps to decide the meaning of ἐν τομῇ ἐγγώνῃ, *square*; literally, *made square in cutting*; "*cut into an angular form, made angular in cutting*." Arnold. ἐν τομῇ is interpreted by Gocl. "*locis quibus incisi sunt*," which Poppo (Suppl. Adnot. p. 136) seems to cite approvingly. — ξυνοικοδομημένοι, *built up close*, i. e. having no interstices between them to be filled up with gravel and clay. ἦσαν is to be supplied from the preceding ἦν. — πρὸς ἀλλήλους follows δεδεμένοι. — τὰ ἔξωθεν, *on the outside*. — ἡμῶν—ὡς δευοῦτο, (only) *the half of that which he intended* (ὡς = ἐκείνου ὅν).

6. μεγέθει here signifies *height*. — ἐπιβουλὰς, *hostile plans* "vel a consilio portum oppugnandi." Haack. The reading ἐπιβουλὰς *hostile attacks*, is adopted by Bloomf. and Didot. See N. on III. 41.

CHAPTER XCIV.

commanded by the Athenians and other allied forces, is sent out from Lacedæmon: he reduces the greater part of Cyprus, and takes Byzantium (§ 2).

ἀπὸ δέ. There is a resumption here of the historical account commenced at I. 87. § 3, and interrupted by the somewhat distant account of the fortification of Athens. The events here take place, the year subsequent to the battles of Platæa and Mantinea, the same year in which the walls of Athens and the Piræus were built. — αἰκοσι. Gottl. cites Diodorus as giving the number 200, which diversity Bloomfield would remove by reading ἀπὸ δέ.

ἡ Κύπρος, was a large island in the Mediterranean, S. of N. of Syria, not far from the coast. The luxurious and dissipated character of its inhabitants is well known. — αὐτῆς τὰ ἑσθιωτάτα part of it. — Μήδων ἔχόντων. the Medes possessing in the possession of the Medes. — ἐν τῇδε τῇ ἡγεμονίᾳ by Steph., Haack, and Goel., as belonging to the following ἀπὸ δέ after ἡδὴ being omitted. But may not its use, in the present edition, have been to show that Byzantium was taken by the command of Pausanias's command, although near its close? So is, and with good reason. It was not until the capture of Byzantium and the release of the Persian captives taken in it, that the proposal to betray Greece was made by Pausanias. This proposal was probably received, and an answer from the king at Susa having been received, Pausanias became arrogant to such a degree, as to despise the will of the Asiatic Greeks, and cause them to put themselves under the protection of Athens.

CHAPTER XCV.

Pausanias having become intolerable, the Asiatic Greeks request the assistance of their leaders, which request is complied with (§§ 1, 2): the Lacedæmonians, however, and indeed Pausanias himself, answer to the charge of a tyrannical government preferred against him (§ 3): and at this time the allies request assistance from the Athenians (§ 4): Pausanias on his return home is found a violent tyrant, but is acquitted of the most serious of the public accusations brought out against him, to whom the allies refuse obedience (§ 5), upon the conditioners associated with him withdraw, and the Lacedæmonians, fearing their ends will be corrupted, and thinking that the Athenians are better adapted for war than themselves, send out no more commanders into Asia (§ 7).

ἡ τυραννική, in the exercise of his command. — ἄλλοι Πελοποννησῖαι, especially the Lacedæmonians. — οἱ αἱ

ἥκιστα, *most especially*. — νεωστί, *lately*. Reference is had in the place to the Greeks, who had been liberated from the Persian yoke by the battles of Platæa and Mycale. — κατὰ τὸ ξυγγενές, *by virtue of the relationship between them*. These words are to be construed with ἡξίουσιν (= *thought it fit, becoming*). The Ionians, having been driven out of Peloponnesus by the Achæians (who had been dispossessed of Argolis and Laconia by the Dorians and the Heræidæ) came to Athens and there for a time resided, not as citizens, or those who could possess land, but enjoying the protection of the laws, and supporting themselves by mechanical arts. After a while, under the protection of Athens, they migrated to Asia Minor, from which states a number of citizens was sent as leaders (ἡγέμενες) of the colony. They carried with them the sacred fire for the new settlement, taken from the prytaneum of Athens, and thus were entitled to the appellation of μητρόπολις (*mother-city*) to the Ionians. See Arnold's note on the passage. — μή....βιάζεται (= μή ἐπιτρέπειν βιάζεσθαι). The optative is employed, because the condition is assumed as something probable but not certain. Cf. Jelf's Kühn. § 854. 1; S. § 215. 1.

2. οἱ δὲ Ἀθηναῖοι ἐδείξαντο κ. τ. λ. If Plutarch is to be believed,

of tyranny. — ἡ στρατηγία, *rather than a military com-*
 I. 94. § 1, where Pausanias is called a στρατηγός). Haack
 to read ἡ στρατηγία, and make it the subject of the verb.
 res as a reason, "quia aloqui subjectum huic loco aptum de-"
 But the subject can readily be supplied from the context.
 εἶσθαι....μετατάξασθαι, *at the same time in which he was*
the allies through enmity of him (objective genitive) *went*
the Athenians. Notice how ἅμα unites these propositions in
 time.

....εὐθύνῃ, *he was found guilty of the injuries privately*
against individuals (πρός τινα.) For the construction, cf.
 4. — εὐθύνῃ—ἀπολύεται. This interchange of the aorist
 historic present, imparts beauty and force to the passage, by
 before us the continued action of the verb of acquittal, and
 the momentary one designating the conviction of Pausanias's
 case rapidly by in the aorist. Cf. Jelf's Kühn. § 401. 5; Mt.
 — τὰ δὲ μέγιστα, *in respect to the greatest charges* (Mt.
 1. 2), is to be referred to Μηδισμός, *Medism*. See N. on I.
 — μὴ ἀδικεῖν. See N. on I. 10. § 1. — εἰδοὶ σαφέστατον
 τὸ πρᾶγμα), *and the matter seemed to be most manifest* (to
 Greeks), i. e. public opinion pronounced him guilty of this
 Had his treason been as manifest to the Lacedæmonians as
 there is no reason to believe that he would have escaped
 the punishment, since no leniency was shown him, when sub-
 convicted of the same crime.

ἰνον....ἀρχοντα shows that the term of his command had
 ended, when he was recalled by the Lacedæmonians. He re-
 turned afterwards of his own accord to the Hellespont, but not by
 authority. Cf. I. 128. § 2. — Δόρκιν δὲ καὶ ἄλλους. These
 appear to have constituted a board, the members of which
 were intrusted with the command. See N. on III. 100. § 2.
 It is wonderful that the allies refused obedience to them, since
 a city can be more inefficient or liable to abuse than that which
 is shared by many.

δὲ, i. e. Dorcis and his colleagues. — ἀπῆλθον into Lacedæ-
 — ἄλλους....Λακεδαιμόνιοι. Müller (Dorians, I. p. 204) thinks
 the motive of the Lacedæmonians, in determining to send no
 commanders into Asia, lay deeper than the defection of the Ioni-
 Pausanias, or their refusal to obey Dorcis and his associates;
 but the Greeks of Asia Minor, they could, by the assistance
 of the naval powers of Peloponnesus, viz. Corinth, Ægina, etc., have
 waged a war, which promised more of gain and plunder than of

trouble or danger. They probably deemed it inexpedient to a mastery of the sea, or run the hazard of marring and break Spartan institutions by foreign expeditions and foreign conquest was it true, that the supremacy over the Greeks passed w the hands of the Athenians, since Sparta still continued to pre-eminence in Peloponnesus; and most of the states of th country joined themselves to her, while none but the Asiatic and those who inhabited the islands, put themselves under mand of Athens. — σφίσιν is the dat. incommodi affu γίγνεται. Cf. Jelf's Kühn. (§ 602. 2). — χείρους, *badly* (*fulcr and unfaithful*. Bloomf.), as we say *spoiled*, i. e. rend for public service. The comparative is here used for the K. § 323. R. 7; Mt. §. 457. p. 576. — ἀπαλλαξέοντες δὲ ἐκ through a desire to get rid of. S. § 143 (-σεῖω). — πᾶ § 197. 2. — νομίζοντες ἱκανοὺς ἐξηγεῖσθαι. The Athenian (I. 70. § 2) that by the Lacedæmonians themselves, they we worthy of the command intrusted to them. — σφίσιν lin δέους (= φίλους).

deposited in the treasury at Delos, and afterwards at Athens, concludes from certain inscriptions, that their number was that, like the treasurers of the gods, they were chosen by lot, the pentacosiomedimni (i. e. the first class of citizens, who land producing 500 medimni yearly), and that they did not on their office at the beginning of the year, but after the Pan- (i. e. the festival in honor of Minerva), and the first prytanea, odds of thirty-five or thirty-six days, in which the prytanes (s) of each φυλή in turn presided in the βουλή and ἐκκλησία (see Pub. Econ. Athens, pp. 176-180; Smith's Dict. Gr. and Lat. p. 469. Ἑλληνοταμίαις is in apposition with ἀρκή; *lited hellenotamiae, the office (= the office of hellenotamiae) was established.* Cf. S. § 156. N. 2. — οἱ ἐδέχοντο, who received. These officers did not collect the tribute. After the funds moved from Delos, they acted only as treasurers, the apodectæ (s) being a distinct office. Cf. Boeckh, l. c. — φόρον. On account of the odium which became attached to this word, it was replaced by σίστραξις. — τάλαντα is in apposition with φόρος. — ἡ δὲ ναὶ ὡς the place chosen for the treasury, because the temple of Minerva was greatly venerated, not only by the Greeks, but also by the Romans, and the treasures would therefore be unmolested. — αἱ ἀποδομαίαι, the returns, contributions." Pickering. I prefer with Poppo (in his latest edition) to affix to it the signification, the councils of the allies. The presence of the article is no objection to this rendering, since the councils are referred to as a well known fact (S. § 167), and no place would be more likely to be chosen for holding these councils, than one so secure as Delos, where the treasures were deposited. Cf. Boeckh's Pub. Econ. Athens,

CHAPTER XCVII.

Introduces the second division of the summary of Grecian history contained in chapters 1-10 (see general remarks, p. 33-5). In this chapter Thucydides, after remarking that Athens increased their dominion thus acquired, by carrying on war and by political management (§ 1), states the reasons why he digresses from the main history, viz. the action in which the history of the time between the Persian and Peloponnesian wars had been left by his predecessors, and the immediate bearing which the increase of Athenian power had on the declaration of war by the Lacedæmonians (§ 2).

ὑποτάκων. See N. on I. 67. § 2. — τὸ πρῶτον. In process of the defection of the allies or political considerations gave oc-

and not to τοσούτοι as soon
 idea the notion of war, 1
 μίτων, and hence πρὸς
 depends on ἐγένετο and
 attempting changes (in g
 the time. — ἐκάστῳ. I
 Haack would understand
 prefer with Poppo to say
 each (war or transaction)
 2. ἔγραψα, I have writt
 S. § 211. N. 14. — αὐτὰ
 here spoken of. — τὴν ἐ
 — τούτοις refers forward to
 ἦν τὸ χωρίον, this passage (i
 use place in the sense of
 author remarks, etc. —
 is a neuter depending on
 which it also belongs (S. 1.
 is almost equivalent to εἰ κα
 ξυγγραφή. Reference is ha
 Hellanicus composed in four
 was born in Mytilene in the
 eminent of the Greek logogr
 the date of his birth, among
 is now most generally admissi

section, since this sentence contains a second reason for the *διὰ*, and is to be disjoined from the immediately preceding *con-*
e. *τούτων... ἐπεμνήσθη*), which is parenthetical.

CHAPTER XCVIII.

gressive statement of the rise and progress of the Athenian power, the historian by relating how under Cimon the son of Miltiades, they took Eion (§ 1), and Scyrus and then compelled the Carystians to yield on conditions (§ 3); after which the *αἱ*, who had revolted, were reduced by a siege and forced to submit (§ 4).

Ἡῶνα τὴν ἐπὶ Στρυμόνι is so called to distinguish it from Eion *ῥία*, and another in Thrace (cf. IV. 7. § 1). It was situated at mouth of the Strymon, nearly S. of Amphipolis, and is celebrated for desperate defence made by the Persian governor Boges, who, he found that he could no longer hold out against Cimon, killed *τὸν*, children, and family, and then set fire to the place and per- in the flames. Dahl. fixes the chronology of this event at *Α. Ο.* Cf. *Class. Mus.* I. p. 188. — *εἰλον* refers to the Athenians.

ἔπειτα is put for *ἔπειτα δὲ* after *πρώτον μὲν*, the omission tak- ing, because *ἔπειτα* makes the contrast sufficiently manifest. Cf. 22. R. 4. — *Σκύρον*, *Scyrus* (now *Scyro*), an island in the *ἰσθμῷ* sea, N. E. of Eubœa. The Schol. calls it one of the Cyclades. *ἔκτισαν αὐτοί*, *they themselves colonized it*, i. e. they sent out col- who settled it.

Καρυστίους, *the Carystians*. Carystus was a city of Eubœa, on south-eastern extremity of the island, and W. of Geræstus. — refers to the Athenians. — *ἄνευ τῶν ἄλλων Εὐβοίων*, i. e. no cities of Eubœa were subject to hostilities, the Carystians alone ag to become tributary to the Athenians. — *ξυνέβησαν κατ' ἡμέραν*, *came to terms of surrender*, evidently refers to the Carys

ἐπολέμησαν refers to the Athenians. — *παρεστήσαντο*, *reduced = forced them to submit*. This took place, *Α. Ο.* 466. Olymp. or about ten years after the reduction of Eion. It will be seen s, how brief is the summary of events which Thucydides is here . It was while Naxos was besieged, that Themistocles fled to in the way spoken of in I. 137. § 2. — *πρώτη τε αὕτη πόλις ἡ δούλωσις* = *αὕτη τε ἐγένετο πρώτη πόλις, ἣ ἐδουλώθη* (*was reduced very = deprived of freedom*). — *παρὰ τὸ κατεστηκός*, *contrary*

to what was established by the terms of the confederation. — The Schol. defines this by *παρὰ τὸ νόμιμον καὶ πρέπον*, for the Greeks were then free. — *ὡς ἐκάστη ξυνέβη*, sc. *ἐδουλώθη*. Schol. Steph. explains its construction as though written: *ἔπειτα δὲ καὶ τὰς ἄλλων ἐκάστη, ὡς αὐτῇ ξυνέβη*. A learned critic in Seebod. Bibl. Crit. 1828, no. 3. p. 18 (cited by Poppo, Adnot. ad Schol.), would omit *ξυνέβη* and take *ἐκάστη* in the nominative. Of course *ἐδουλώθη* would have to be supplied from the preceding context.

CHAPTER XCIX.

If the causes of the revolt of the allies, the principal one was their failure to pay the stipulated tribute, furnish ships, and perform military service, which things were exacted upon them, and which the Athenians rigorously exacted (§ 1); the government of the Athenians was also no longer popular, and no expeditions were made on terms of equality (§ 2); which state of things had been brought upon the allies in part by their own fault, inasmuch as to avoid engaging in military expeditions they had compounded for personal service by payment in money, which both increased the ability of the Athenians to enlarge their naval power, and rendered the allies unable to offer effectual resistance.

— ἀπὸ τοῦ ἴσου, *on equal terms*; “on a footing of
omf. This is explained by Jacobs, ἴση νόμος καὶ ἴση
responds to οὔτε, and is therefore not unsuitable, as
is. — προσάγεσθαι, *to bring under, to reduce to obedi-*

— τῶν στρατειῶν, *reluctance to engage in military expe-*
nitive is here objective. S. § 188. N. 1. — ἀπ’ οἴκου,
i. e. — ἀντὶ, *in lieu of*. — ἐτάξαντο—φέρειν, *agreed*
ly, *took upon themselves the payment*. Cf. III. 50. § 2.
εἶνον ἀνάλωμα (in apposition with χρήματα), *whatever*
right come to = the proportionate expense (i. e. as it
to each state). By this commutation of ships and men
allies became devoted to trade, agriculture, and the
arts of life, and were proportionably unfitted for war.
On the other hand, employing the money thus furnish-
ed to their navy and in providing warlike munitions, in-
crease, and soon became so formidable as to awe the
measure which they pleased to propose. This plan of
allies to furnish money in lieu of men and ships, is as-
cribed to Cimon. — ἦν—ξυμφέρουεν. The optative here
of great frequency. See N. on I. 49. § 3. — ἐκείνοι and
as to the allies.

CHAPTER C.

er Cimon gain a great victory over the Persian land and sea-forces at the
; the Thasians having revolted are defeated in a sea-fight, and the Athe-
nians on their island (§ 2); a colony being sent out to the Strymon to
called the Nine-ways, are all cut off at Drabescus by the Thracians (§ 8).

τα, *after these events* (viz. those related in I. 98). The
Eurymedon was probably achieved the same year that
ruled, i. e. A. C. 466. Olymp. 78. 3. See N. on I. 98. § 4.
μέδοντι ποταμῷ. Beauport (Caramania, pp. 135–137)
river, inside of the curved bar which extends across its
hundred and twenty feet wide, and from twelve to
p. The bar is so shallow as to be impassable to boats
than one foot of water. Of course, as Arnold remarks,
have undergone great changes, a bar being now formed
sels of the ancients proceeded without difficulty. —
ναυμαχία. The sea-fight first took place, after which

Cimon disembarking his men proceeded against the land-forces thus gained two victories in one day. — τὰς πᾶσας ἐς τὰς διακοσίας in all to the number of (ἐς) two hundred. The second τὰς is omitted by Goeller and Haack, and bracketed by Poppo. Cf. Mt. § 268.

2. χρόνῳ δὲ ὕστερον. This defection of the Thasians took place the next year, i. e. A. C. 465. Olymp. 78. 4. — αὐτῶν (S. § 19) refers to the Athenians. — ἐμπορίων. See N. on I. 13. § 5. — μεταλλῶν in Thrace. Reference is probably had to the gold mine at Scapte-Hyle, where Thucydides had an interest and resided during his banishment. — ἡ refers to both ἐμπορίων and μεταλλῶν. — μόνον refers to the Thasians. — ναυμαχίᾳ ἐκράτησαν. Plutarch (Cimon, ch. 14) says that thirty-three of the Thasian ships were taken.

3. πέμψαντες—ὡς οἰκιστὰς—αὐτοὶ ἐκράτησαν—προελθόντες. He finds a difficulty in this passage, inasmuch as αὐτοὶ cannot refer to the πέμψαντες (Ἀθηναῖοι), but to the ten thousand colonists which Cimon had sent out. He therefore thinks that πεμφάντων is demanded by the construction. There is no necessity, however, inasmuch as I have shown (§ 562. N.) that the participle is put in the nominative when its subject is contained in part in the principal subject, or in part in the latter in the other. Here αὐτοὶ is the principal subject, and ἐκράτησαν

CHAPTER CI.

their extremity call upon the Lacedæmonians to assist them by invading this they secretly promise to do, but are hindered by an earthquake, which alon for the Helots to revolt (§ 2); the Thasians therefore in the third year stipulate on conditions (§ 3).

As only one battle has been spoken of (I. 101. § 2), Joeller after several MSS. are disposed to read *μαχῆ*. But probable that several inconsiderable battles had been ch Thucydides for the sake of brevity has omitted. ks that there was a land engagement, after the Athenians to besiege the city. — *πολιορκούμενοι*. The name of thus besieged was the same as that of the island. — denotes the means. See N. on I. 9. § 1.

τῶν Ἀθηναίων, *unknown to the Athenians*. S. § 187. 4. , sc. *ἐπαμύναι* or *ἐσβαλεῖν*. — *τοῦ γενομένου σεισμοῦ*, *ike*. The article is added, because the *σεισμός* was so destructive, as to be well known to all those living in the cydides (S. § 187). It was said that there were only five cedæmon which were not thrown down, and that twenty man beings perished. But this is doubtless an exaggera- *ν ᾧ*, *in which time, on which*, — *αὐτοῖς* = adnominal — *περιοίκων*. When the Dorians invaded Laconia, a part al inhabitants fled, while others placed themselves under ors in a relation very similar, as Arnold observes, to that Saxons sustained to the Normans in the reign of William or. But being defeated in an attempt to regain their free- ere deprived of many of the rights first granted to them, to the condition of subjects. In this abject state they until at their request Augustus Cæsar restored them to the ent of their civil rights. The word *περίοικοι* is a term se old Achæan inhabitants of the soil, who dwelt in towns a, of which in round numbers there were said to be one f. Müller's Dorians, II. p. 17, et seq. — *Θουρίαι*, *the ear Calamæ*. The towns of Thuria and Æthea (*Αἰθεΐς*, vere situated inland, in what had formerly been Messenia. (Travels in Morea, I. p. 471) conjectures that these people a valleys, watered by the branches of the Bias to the south- f the modern *Andrussa*, which may possibly stand on the

~~was~~ refers emphatically
 spoken of took place. St
 reading, but this is rejecte
 would construct: τῶν τότε
 position is wholly unauthor
 3. ἐν Ἰσθμῷ. Cf. ἐς Ἰ
 The story is here resumed
 parenthetically introduced,
 furnish the Thasians no aid
 conditions on which the T
 capitulation took place Δ. (
 ξάμενοι = χρήματά τε ἀποδο
 mediately) ὅσα ἔδει ἀποδοῦν
 bracing the expenses incurre
 much as the money was paid
 been done, if any thing besid

CHA

The siege of Ithome being protracted, t
 the Athenians (§ 1), the latter, on acco
 but becoming jealous of them the L
 Athenians are greatly irritated

he preceding clause was the Athenians? — τούτου i. e. τοῦ τει-
μαίν. — Supply πράγματα with ἔνδεα. — βίη....χωρίον, for
beside) they could have taken the place by force. Haack most
likely refers εἶλον to the Athenians, and places βίη in antithesis
to ἀπορία or λίμη, denoting the other mode of taking a city.

3. φανερά ἐγένετο, become open, undisguised. — βίη οὐχ ἡλίσκετο.
An unsuccessful attempt to take the place by assault, no doubt con-
tributed to bring to an open rupture two states of such different habits
and tastes, that they could not come in contact without being dis-
gusted if not disgusted with each other. — νεωτεροποιίαν, fondness
for innovations, revolutionary spirit. See N. on I. 70. § 2. Bloomf.
thinks that a plan is here alluded to, of taking part with the Helots,
in restoring Messenia to its independence. — ἀλλοφύλους (see N.
I. 2. § 4). The Athenians were of the Ionic, the Lacedæmonians
of the Doric race. "The ties of race were, in that unsettled state of
society in Greece, stronger than those of alliance." Bloomf. —
οὐς τῶν ξυμμάχων. It increased the indignation of the Athenians,
that they alone of the allies were sent away. — οὐδέν—ἔτι, no
more. The position of ἔτι gives it great emphasis. — αὐτῶν. S.
III. 3. The conduct of the Lacedæmonians in this affair, does not
appear in a very favorable light. They seized the occasion of a failure
to carry the place by storm, to turn the siege into a blockade, and
thus gave a color to their dismissal of the Athenians, by announcing
that they had no further need of them.

4. ἔγνωσαν—ἀποπεμπόμενοι, they perceived that they were sent away
(see N. on I. 25. § 1). The participle takes the nominative form, be-
cause its subject is the same as that of the principal verb. Cf. S. § 225.
— οὐκ....λόγῳ, not for any good reason, as we say, not with the
best intention. Arnold, however, takes the expression in a less playful
sense, and renders it: not upon the more creditable reason that was
assigned. So Haack and Goeller also interpret. ἐπὶ here denotes
manner or purpose. K. § 296. II. 3. c. For the use of the comparative,
Mt. § 457; S. § 159. 3. — τινὸς ὑπόπτου γενομένου denotes the
same. S. § 226. — δεινὸν ποιησάμενοι, esteeming it bad usage, taking
as an affront. — τοῦτο παθεῖν, to receive such treatment. — ἐπὶ
ἐπὶ τῷ Μήδῳ is used in a hostile sense, against. K. § 296. II. 3. d.
III. 63. § 2. — πρὸς αὐτοὺς depends on ξυμμαχίαν. — ἐκείνων
refers to the Lacedæmonians. — οἱ αὐτοί, the same (S. § 160. 5) as
the oaths with which the treaty with the Argives had been ratified.

CHAPTER CIII.

In the tenth year of the siege Ithome is surrendered on the condition that its inhabitants shall leave Lacedæmon and never set foot in it again (§ 1); the Lacedæmonians inclined to this leniency from a response, which they had received aforetime from the Pythian oracle (§ 2); the vanquished Helots are received by the Athenians, and sent to Naupactus (§ 3); the Megareans forsake the Lacedæmonian alliance, and come over to the Athenians by whom their city is fortified and garrisoned (§ 4).

1. δεκάτῳ ἔτει, i. e. A. C. 455. Olymp. 81. 2. The order of events is not strictly pursued in this summary, otherwise this termination of the siege would have been related at the beginning of chap. I. This anticipation makes the narration clearer, by grouping together all the events and incidents pertaining to the siege and capture of Ithome. The length of the siege shows, that either the Lacedæmonians were very unskilful in conducting it (see I. 102. § 2), or that the place was by nature quite impregnable. — ἐφ' ᾧ τε (generally followed by the infinitive. Cf. Jelf's Kühn. § 865. 2; Mt. § 479. a) *condition that*. The antecedent is ἐπὶ τούτῳ implied in the preceding clause. Cf. K. § 341. R. 5. — ἐξίστην has the future signific-

sian war, this Messenian colony repaid with interest what they had suffered at the hands of the Lacedæmonians (§§ 4-6. — *Λοκρῶν τῶν Ὀζολῶν*, the *Ozolian Locrians*, divisions of the Locrians in Greece, or perhaps a western Locrians, since Homer makes no mention of the Peloponnesian war they sided with the Athenians, instead of the Ætolians, and partly because the Athenians lost their principal town and harbor.

ταὺν δὲ καὶ Μεγαρῆς. Thucydides now returns to the events in their proper series (see N. on § 1 supra). *Μεγαρεῶν* the Athenian confederacy, according to Müller (loc. cit. II. p. 464), A. C. 461, or six years before the war. Another chronologist fixes the date at A. C. 464, which is probably too early. — *περὶ . . . κατεῖχον*. The Megareans were engaged almost continually in border hostilities with the Argives — *ἀπὸ τῆς πόλεως εἰς Νίσαιαν*. These walls ran from the port of Nisæa on the Sinus Saronicus, and in length (cf. IV. 66, § 4), or eighteen stadia according to Müller. — *Μεγαρεῖσι*, for the *Megareans*, is the dat. *ἧν . . . ἤρξατο*, from which in no small degree that war arose. The Corinthians avowed their displeasure at their speech to the Athenians (I. 42. § 2), and the war, which followed, owed its origin to the same cause.

CHAPTER CIV.

and from the king of Persia calls to his aid the Athenians, who happened to be sailing up the Nile to Memphis, possess themselves of the town and besiege the third (§§ 1, 2).

Αἰγύπτῳ, those bordering on Egypt. These Libyans were the district of country west of Egypt, probably what was called Libya Marmorica. — *ὁρμώμενος ἐκ Μαρειᾶς*. § 2. Marea was situated on the western part of the Nile, separating Lake Marcotis from the sea. I find it on Kiepert on the inland shore of the south-western delta. Thus commencing hostilities at the western extremity, Inarus extended them eastward until all Egypt revolted. According to Diodorus (XI. 71), this

τες τὴν Κύπρον. Raleigh censures them for leaving Mitford justifies them for the act. — ἀναβλεύσαν sailing up the Nile. — τοῦ τε ποταμοῦ, i. e. the river, viz. the Delta. — καὶ τῆς . . . μερῶν. preceded by the great battle recorded by Ctesias which the Persians were defeated, and Achæmenes king Artaxerxes fell by the hand of Inarus. — *White Fortress*. The Schol. says that it was so called from the other two fortified places which were probably the head-quarters of the Persian army amounted in the time of Herodotus to 120,000 men. *Μήδων*. This distinction is rather singular, as these before become one. By the Greek writers, as Pindar are very frequently called Medes alone, as in *Μηδίζων, μηδισμός*, etc.

CHAPTER CV.

In a sea-fight with the Corinthians and Epidamnians, the Athenians and a subsequent one fought near Cecryphaleia are victorious (§ 1) *Ægineis* in a great naval engagement, and having landed upon the city (§ 2); in order to make a diversion in favor of the city, the Athenians invaded the heights of Geranea and invade the Megarean territory assistance could be furnished by the Athenians, unless they raise

οι *περίοικοι* of the Dorian Argives, the remnant of the old Argives (who occupied the extreme point of Argolis, and lived by agriculture (their name arose) and perhaps by piracy. The reader is preferable, which refers it to the territory or chief people. — *πρὸς . . . Κορινθίους*. Neither Thucydides nor Herodotus gives the origin of this war, but it most likely arose from the quarrel between the Corinthians bore to the Megareans for their alliance with the Athenians. The battles here spoken of took place at *Κεκρυφαλεία*. According to the Schol. this was an island off the western coast of Peloponnesus. Pape says that it is an island in the Laconic gulf, and Col. Leake (*Travels in the Peloponnesus*, p. 455) identifies it with Kyrá, one of the small islands between Epidaurus and Ægina. This is its true situation, as assigned it by Kiepert. — *Πελοποννησίων*. "Qui ii sunt Corinthii puto, Epidaurii, Spartani, Æginetæ." Od. x. p. 176.

ὅθεν δὲ καταστάντος. This war doubtless resulted from the quarrel, as the Æginetæ were allies of the Peloponnesians, and depends on *καταστάντος*. — *μετὰ ταῦτα*, i. e. after the just mentioned. Poppo and Haack place a comma after *καταστάντος* and thus connect *μετὰ ταῦτα* with the following words. — *τὰν Αἰγυπτῶν*. — *ἐπολιόκουν*, sc. *τὴν Αἴγιναν*. — *Λεωντιάδης* general was a colleague of Aristides in the battle at Marathon, who gained the victory spoken of in the text.

ἐπὶ τῇ ἀκρῇ must not be taken with *διεβίβασαν*, but with *ἐπικούρῃς* the auxiliaries. — *τὰ δὲ ἄκρα τῆς Γερανίας*, the heights of Gerania. This mountain stretched across the isthmus between Megara and Athens, belonging probably to the territory of the latter. *σὺν στρατιᾷ πολλῇ*, as a large portion of their army was sent. — *ἀπ' Αἰγίνης ἀναστῆσαι αὐτοὺς*. It was the object of the Athenians to send into the Megarean territory, to create a diversion in favor of the Athenians, who were at this time besieged by the Athenian and Megareans.

οἱ νεώτατοι, those left in the city (viz.) the oldest and the youngest. — "The genitive τῶν ὑπολοίπων is put for the nominative, understood. Cf. Mt. § 297. 3." Bloomf. But this, as Poppo says, is contrary to the laws of the language, and does not remove the difficulty which it was intended to do. The construction, which makes the genitive depend on οἱ πρεσβύτεροι and οἱ νεώτατοι, is in accordance with the obvious sense: of those remaining in the city (citizens) the aged and the young, who had been on that

account left behind (*ὑπολοίπων*), when the men on the expeditions previously referred to.

6. *ισορρόπον*, *equally balanced, indecisive*. — *each thought that they had got the better* (*οὐκ ἔ* by litotes = *superior*) in the action (*ἔργῳ* = *μάχῃ*).

7. *ἐκρίτησαν γὰρ ὅμως μᾶλλον*, *for [although off decidedly victorious] yet they* (i. e. the Athenians) *in advantage*. The evidence of this is furnished in *ἱστορίαι*, *inasmuch as the Corinthians retired* after the battle, *was on this account that the Athenians erected a trophy*, *being reproached* because they had suffered from being driven from the field by old men and boys (see Aristid. narrates that they were upbraided *ὑπὸ τῶν παλαιῶν*—*δώδεκα μάλιστα* (see N. on I. 54. § 2), *for all the young men* *ἐλθόντες* to the place of the engagement. — *began to erect a trophy in opposition* (*ἀντι*). — *used of an action not brought to a successful conclusion* (see N. on I. 54. § 4. — *ἐκβοηθήσαντες*, *sallying forth*. — *came to the aid of those who were erecting the trophy* *πάλιν γενομένης ἰσχυρᾶς μάχης ἐν τῇ λεγομένῃ Κηφισῷ καὶ πολλοὺς ἀνείλον τῶν πολεμίων*.

πόσῳπον, in front, i. e. at the entrance of the field. The e stationed here, because it was the only place where d in could escape. — *κατέλευσαν*, stoned to death. This the slingers, who constituted a considerable portion of ed. Bloomf. remarks that the Athenians afterwards ter fruits of this unsparing cruelty. — *αὐτοῖς* stands for d genitive. Kühner (Jelf's edit. § 597) ranks this with nodi, the thing possessed being conceived of as being for enedit.

CHAPTER CVII.

egin to build the Long Walls (§ 1); the Lacedæmonians and their allies assist the Dorians against the Phocians, their return home is impeded by (§ 2, 3); when upon they resolve to remain in Boeotia and watch their return home, being privately importuned also by certain Athenians, to long democracy in their city, and to put a stop to the erection of the for the Athenians and their allies sally forth against them, partly on the at they would be embarrassed in effecting a return home, and partly action of their intrigues to put down democracy (§§ 5, 6); some Thesauric Athenians, who, however, desert them in the time of action (§ 7).

— *ἀκοδοῦναι*. The infinitive follows *ἀρχεσθαι*, when the dependent verb is only in intention not in act; but the when it is actually begun. Cf. Jelf's Kühn. § 688. *Ὁδὸς* is *ἡ χρόνους τοίτους*, in these times, i. e. in the time of nees which have just been related. — *τό τε Φαληγρόνδε*. 10. § 7.

ἄλλω is in apposition with *Δωριᾶς* (= *Δωρίδα*. Mt. § 429. α *Βοιωτῶν*, *Κυρίων*, and *Ἐρινεῶν*, showing its parts or divisions. 32. 31. — *Νικομήδους* is to be constructed with *ἡγουμέ- des* is supposed to have been the uncle of Pleistoanax of Pausanias, for Cleombrotus is often mentioned as the stasias. Ducas makes Leonidas to have been a brother and Pausanias. But he was a son of Anaxandrides and (say twin-brother) to Cleombrotus. — *ὑπὲρ Πλειστοάνα- of Pleistoanax*. Nicomedes was tutor of the young d as regent. — *βασιλέως* is referred by most commen- stonax, since Pausanias was only regent, although called virtually was) by Demosthenes, Aristotle, Plutarch, etc. in I. 114. § 2 with equal ambiguity, *Πλειστοάνικτος τοῦ ισιλέως Λακεδαιμονίων ἡγουμένου*. — *νέου ὄντος ἔτι*, be- ith. — *ἐξοήθησαν τοῖς Δωριεῖσιν*. Müller fixes the date

of this expedition at A. C. 457. Olymp. 80. 4, and very correctly states that they returned the following year. — *ἐαυτῶν*, of their own. — *ὁπλίταις* is the dative of accompaniment (S. § 206. 5). — *ὁμολογίᾳ*, on terms of surrender.

3. *κατὰ θάλασσαν*, by sea. — *εἰ βούλοιντο—ἔμελλον*. There is ellipsis of *ἀν* in the apodosis, that particle being seldom added to the verb *μέλλω*. — *Κρισαίου κόλπου*, the Crisaean gulf. This bay is south of Phocis, and belonged to the Sinus Corinthiacus to which sometimes gave its name. — *περαιοῦνσαι* on their way home. — *περιπλεύσαντες*, having sailed around Peloponnesus. This they would be under the necessity of doing, in order to enter the Corinthian gulf. — *Μέγαρα καὶ Πηγάς*. Cf. I. 103. § 4. — *δύσσοδος*, transitu difficult. — *γὰρ* introduces as the reason why it would be unsafe to go to Geranea, that the Athenians had possession of Megara and Pegea. — *τότε*, i. e. at the time when they were wishing to return. — *ἤσσανοντο—μέλλοντας*. See N. on I. 26. § 3. — *ταύτῃ*, there, i. e. the defiles of Geranea, through which lay the road to Lacedaemon, the way of the Isthmus.

4. *ἔδοξε—ὅτῳ τρόπῳ—διαπορεύσονται*. Notice the change from the oblique to the direct discourse, the action belonging to the past being

παι, with which Poppo compares ὥστε μήτι ἀπειρία—νομίσαντα, II. § 1.

7. ἱππῆς. Attic for ἱππεῖς. — κατὰ τὸ ξυμμαχικόν, according to treaty of alliance. Cf. I. 102. § 4. — μετέστησαν = μετετάξαντο, *aged sides* (see N. on II. 67. § 1). Bloomf. — ἐν τῷ ἔργῳ (at iagra). See N. on I. 105. § 6.

CHAPTER CVIII.

Athenians and Lacedæmonians come to an engagement at Tanagra, in which the latter are off victorious (§ 1), after which they return home by the way of Geranea and the Ægine. The Athenians afterwards invade and conquer Boeotia, and throw down the walls of Tanagra (§§ 2, 3); the Æginetæ surrender to the Athenians on conditions (§ 4), by which the Athenians cruise around the Peloponnesian coast, burn the dock of the Lacedæmonians, take Chalcis, and defeat the Sicyonians (§ 5).

1. μάχης. According to Diod. this battle lasted two days, no decided advantage being gained by either party. It is evident, however, that the fruit of victory was enjoyed by the Lacedæmonians, inasmuch as they returned unimpeded to their home. — ἐν = *in the vicinity*. The city of Tanagra was situated on a lofty and rugged eminence, on the north bank of the Asopus near the junction of the Thermodon (cf. Kiepert's Map of Boeotia), and was remarkable for the thrift and sturdy character of its inhabitants. Cf. Cramer's Greece, II. pp. 57-269.

2. δαδμοτομήσαντες. This was a common method of inflicting injury upon a hostile territory. Cf. Xen. Anab. I. 4. § 10. The trees selected to be cut down or girdled, were doubtless such as bore fruit, or served for shade or ornament. — πάλιν ἀπῆλθον ἐπ' οἴκου (see N. on I. 30. § 2). Diod. says that a truce of four months was entered upon after the battle, which is highly probable, as in no other way can we account for the unimpeded passage of the Lacedæmonians over Geranea.

3. οἰκοφύτοις, *Ænophyta*, "was not a town but a plot of ground forming one farm, planted with olive-trees." Bloomf. The reason why the Boeotians were thus invaded, was the assistance which they rendered the Lacedæmonians in the battle at Tanagra (cf. καὶ οἱ Ἕλληνες, § 1 supra). — τῆς Βοιωτίας except Thebes. Cf. III. 62. — περιέειλον, *demolished all around*, or rather, *demolished the wall which was around the city*. Cf. Liddell and Scott sub voce. Bloomf. adds the word, *dismantled*, viz. by removing the battlements of the wall and lowering it to a height practicable to be scaled by an invader.

ing force. — Λοκρῶν—Παρθεν. Afterwards Myronides, & Diodorus, penetrated into Thessaly to punish that people for their desertion in the battle of Tanagra, but failing in his attempt on the town of Pharsalia, he returned to Athens. But compare (on which see Note), where it appears that the Thessalian war was later, probably A. C. 454. — τὰ τε . . . ἐπετέλεσαν. For more attributives are joined to a substantive, each of peculiar force, the article is used with each. This is not the case when the attributives follow the substantive." Jelf's Kühn. § 1. The foundations of these walls were laid by Cimon, when the victory of the Eurymedon were applied by the Athenians to the improvement of the city, and as Cimon, after a banishment & was recalled (A. C. 456) the same year in which the walls were finished, Col. Leake (Athens, I. p. 425) thinks that the year is the latest to which the commencement of the walls can be referred, so, the words κατὰ τοὺς χρόνους τούτους (I. 107. § 1) must be taken with some latitude.

4. ὡμολόγησαν δὲ καὶ Αἰγινήται after they had stood nine months. Müller fixes the date of this event, A. C. 454, conforming with other chronologists to assign to it the date of A. C. 454. περιελόντες (see N. on περιείλον, § 3 supra), παραδόντες,

NOTES

πρῶτον, for in the first place. γὰρ is explanatory, explain πολλοὶ ἰδέειν πολέμιον in the preceding section. refers to the victory spoken of in I. 104. § 2. — *Σερξες* Longimanus. — *Μεγάβαζος.* Smith thinks the same person with the one of that name, who was in the fleet of Xerxes. Cf. Herod. VII. 97. — This is not to be considered as an appellation of rank, rather as serving to distinguish the person here spoken of as the son of Zopyrus, a Persian, who was sent as a spy into the army in Egypt (cf. § 3 infra). This is rendered probable by the fact that *Μεγάβαζος* and *Μεγάβυζος* are so intermingled by Ctesias, and other writers, that it is quite certain that they are different forms of the same name. The use of this epithet is seen in a form of expression like the following: *ἄλλος τις ἐκ τοῦ ὀνόματος of Megabazus—another Persian also of the same name.* The same name as the preceding although slightly different, *he son of Zopyrus* (cf. § 3). — *ὅπως* is used here in the sense of *how*. N. on I. 65. § 1. — *πιστεύοντων τῶν Περσέων* means.

ἐχόμενοι, but when he met with no success; literally, following. supplied from the context. K. § 238. R. 3. c) *ὡς ἔδεικεν* well for him. — *ἄλλως, otherwise* (than to advance). — *ἀναλοῦτο.* For the omission of the augment, see *Μεγάβυζον*. As this general was one of the commanders of the forces of Xerxes, when he invaded Greece, and the army which was defeated by Cimon on the Eurymedon have been at this time somewhat advanced in years and in military experience. — *Ζωπύρου, Zopyrus.* He was a Persian whose self-devotion Babylon was taken by Darius. Cf. Herod. VI. 10. — *στρατιᾶς πολλῆς.* Diodorus says that the number of Persian soldiers was 200,000. The latter author, however, adds that 10,000 remained in Egypt, thus making a total of 500,000 according to Diodorus, a fleet of 800 ships accompanied them. *ἱπποὶ, i. e. the Athenians.* — *Προσαντίτιδα.* The canal was formed probably by two branches of the Nile, or rather by the Nile and a wide and deep canal. Smith thinks that it is the same as that called Nicion. — *ῥήματα* — *μέχρι οὗ, until.* — *τὴν διώρυγα* in which lay the ships. — *ἄλλῃ, another way, in another direction.* — *ποίησε, he caused the ships to ground.* — *περὶ* is to be taken with *διαβάς*.

CHAPTER CX.

A small remnant only of the Greeks escape from Egypt, which country is the dominion of the Persians (§§ 1, 2); Inarus is treacherously taken and fifty Athenian triremes having come to the relief of the fleet in Egypt, the Persians and most of them destroyed (§ 4), and thus terminates the action (§ 5).

1. *πολεμήσαντα* belongs in sense to *Ἑλλήνων*, but in form to *πράγματα*, which is the principal word in the phrase *τῶν Ἑλλήνων πράγματα*. — *ὀλίγοι . . . ἐσώθησαν*. Did the Persians, through admiration of the valor of the Greeks, allowed them to evacuate Egypt and return home unmolested? this is hardly reconcilable with the closing words of the chapter (*εἶλε τὴν νῆσον*), and then, as Bloomfield inquires, 'not leave Egypt by the way of the Nile, if they were so far from part in peace?' — *Κυρήνην, Cyrene*. This was a flourishing city in Libya Cyrenaica, situated a few miles from the Mediterranean directly opposite Greece. In making this retreat (which is the archetype of the Anabasis), the Greeks unquestionably followed the route by Parretonium, and so along the sea-coast, where were the principal Greek settlements.

2 ληφθεῖς. According to Ctesias (c. 84), he made an
th Megabyzus to surrender ἐφ' ᾧ μηδὲν κακὸν παρὰ βασι-
But after five years' residence at the court, whither he
prisoner, at the instigation of Amytis, the mother of the
Achaemenes, he was put to death by Artaxerxes, who
ie promise given by Megabyzus and confirmed by his
— ἀνεστανρώση. Herodotus and Ctesias say that he
ἐπὶ τρισὶ σταυροῖς, which Bloomf. says might be more
ed impalement.

ὡν Ἀθηναίων. Poppo, Haack, and Goeller read Ἀθηναίων,
t. § 429. 2, where it is said that Ἀθηναίων, the reading of
thout MS. authority. — κατὰ τὸ Μενδήσιον κίρας, at
mouth (of the Nile), i. e. the arm or branch of the river
situated Mendes, and which was the fifth mouth of the
ing from the west. There are so many aspects in which
s might be applied to the disemboing branches of a
ppears to me unnecessary and useless to inquire why it
d to this branch of the Nile. — οὐκ εἰδότες—οἰδέν,
ignorant of. εἰδότες refers grammatically to τριήρεις,
the persons who navigated them. — τῶν γεγενημένων,
of the Greeks and Egyptians. — περὶοὶ of the Per-
lian to Greece.

κατὰ τὴν μεγάλην στρατείαν = ἡ μεγάλη στρατεία. Mt.
οὕτως ἐτελείετο. The position of these words at the
ory of this disastrous expedition, is highly emphatic. No
ter than Thucydides where to place important words, so
dd stand out with prominence and emphasis. In this,
ther respects, he is a model worthy of repeated study.

CHAPTER CXI.

undertaking at his solicitation to restore the Thessalian prince Orestes to
which he had been exiled, advance for that purpose as far as Pharsalus,
to retire without accomplishing their object (§ 1): after this a fleet under
sion, and disembarking, defeat the Sicyonians who assemble to oppose
then taking some Achaeans on board cross over and lay siege to (Eniadae,
cessful return home (§ 3).

ισσαίων βασιλείῳς. It does not appear that Echekratides
ie whole of Thessaly, but only of the region about Phar-
were three of these noble families in Thessaly, the gens

Antiochi at Pharsalus, the gens Alenadæ at Larissa, and the gens Scopadæ at Cranno. To the former of these families Echecriades belonged, being the son of Antiochus, and grandson of Echecriades Major who was celebrated by Simonides. But little is known of these personages. — *φεύγων*, *being an exile*. The reason of this is unknown, as the history of the Thessalians is very obscure. — *επιλαβόντες . . . ἐστράτευσαν*. Diod. connects this expedition with those which were made against the Phocians and Locrians, after the battle of Cenophyta (I. 108. § 8), A. C. 456, or as Poppo prefers, 467. It is evident that the historian here resumes the regular series of events which had been interrupted by the account of the issue of the Egyptian expedition, but I prefer with Arnold to assign to the invasion of Thessaly the date, A. C. 454. Olymp. 81. 3. — *τῆς Θεσσαλίας* depends on *Φάρσαλον*. Cf. Mt. § 321. 6. — *τῆς μὲν γῆς . . . ὅπλων*, *they took possession of as much of the country as extended but a short distance from the encampment*; literally, *they conquered as much of the country as they could conquer* (*ὅσα μὴ = ὅσα κρατεῖν τῆς γῆς εἶδοντο* *not advancing far from their camp*. — *πόλιν*, i. e. Pharsalus. — *οὐδ' . . . ἐστράτευσαν*, *nor did they succeed* (see N. on I. 109. § 3) *is any one of the other objects of their expedition*; literally, *in any other of those things on account of which* (*ὅν — ἐκείνων ὅν*) *they made the*

see, III. p. 556) identifies it with the ruins of a large city, to which he gives the name Trikardho, or Trigardhókastro. The reason why he assaulted this city, was because it was the only one in which was opposed to the alliance then contemplated, afterwards formed, between Athens and Acarnania. It was in the eighth year of the Peloponnesian war that, by superior force, it joined the Athenian alliance. — *μήντοι* *καὶ* *καὶ*. Between these particles Thucydides often interposes *καὶ*.

CHAPTER CXII.

After this, a five years' truce is concluded between the Peloponnesians and the Athenians, during which time a fleet of two hundred ships under the command of Alcibiades is sent out by the Athenians against Cyprus (§ 2); of these ships sixty are sent to Egypt at the instance of Amyrtæus, and the rest blockade Citium, not dying and a famine having arisen, they leave Citium, and sailing away encounter and Cilicians both by sea and by land, after which being joined by Amyrtæus they return home (§ 4); the *truce* follows (§ 5).

πρὸς. This fixes the date of the commencement of the truce at A. C. 450. Olymp. 82. 3. — *σπονδαί*. This truce is chiefly through the agency of Cimon.

ἐν ἔσχατον, desisted from war. Cf. K. §§ 249. 1; 271. 2; S. — *εἰς Κύπρον ἐστρατεύοντο*. The object of this expedition was to subvert the power of Cimon, c. 18 (init.).

Κίτιον. Cf. I. 110. § 2. — *Κίτιον, Citium*. This town was in the north-eastern part of Cyprus, and was celebrated for being the birth-place of Zeno, Apollodorus, Apollonius, and other distinguished persons.

ὅς δὲ ἀποθανόντος (A. C. 449) through illness or the effects of old age.

To this circumstance, together with the scarcity of provisions, is to be attributed the failure of the expedition, since a place so small could scarcely have resisted the attack of so large a force and so able a commander. — *ἐπὶ Σαλαμῖνος*, off *Salamis*; literally *Salamis*, because, as Arnold says, the horizon line of the island is to be elevated above the shore. Salamis lay north-east of Athens in the middle part of the eastern side of the island. — *καὶ* *καὶ* the verbs which precede it = *they conquered in a sea engagement*, i. e. they fought the one battle after the other. Some may prefer to construe *ἅμα* with *φείνεται* and *Κίτιον* with *καὶ* *καὶ* the Phœnicians and Cilicians. Diod. says that Artabazus

barns commanded the naval, and Megabyzus the land forces of the Persians. — ἐξ Αἰγύπτου ἤγετο—ἐλθοῦσαι = αἱ ἐκ Αἰγύπτου ἐλθοῦσαι. See N. on I. 18. § 1 (init.).

5. τὸν... πόλεμον, called *the* (= the so-called) *sacred war*, ποτ follows ἐστράτευσας, as denoting its abstract idea. See *ταῖτα*, I. 70. § 7. — ἱεροῦ. S. § 189. — *παρίδοσαν Δελφοῖσι* cause the noble families of the Delphians, in whose hands was the sole management of the temple and oracle, were of Dorian extraction. — ἴστερον. "Tertio demum anno factum dicit Schol. toph., quem refutat Clinton." Poppo. — Ἀθηναῖοι. According to Plutarch, Pericles was their leader. — *παρίδοσαν Φωκίσι*. Phocians were always putting in claims for the custody of this temple, and hence as allies they were assisted by the Athenians. (Dorians, I. p. 112) says that the management of this temple was given to the Phocians against all ancient right. So Boeckh (*Mon. Athens*, p. 600. N.) says that the temple, according to the agreement of the Greeks, was an independent sacred possession, the oversight of which was vested exclusively in the council of the Amphictyons and the sacred assembly at Delphi. Cf. Grote's *Greece*, IV. p. 85.

ek and Arnold bracket with Bekker and Dindorf, are can-
 arppo and Goeller, but received as genuine by Bloomf. —
 es, after having left, when they had left. See N. on 1.

y, i. e. the Athenians. — Κορωνεία. This Boeotian city
 Chaeronea, and directly in the homeward route of the
 — ἐπιτίθενται οἱ τε....Βοιωτῶν. "Ductu et auspiciis
 Vid. Plut. in Ages. t. III. 657." Gottl. — Λοκροὶ Opun-
 thol, rightly understands it, for these had doubtless rebelled
 motians, as they had been subjugated at the same time.
 3. — Εὐβοίων—φυγίδες. Pausanias says, that Tolmidea
 sly led Athenian settlers into Eubœa, at which time proba-
 iles left their country. — αὐτῆς γνώμης ἦσαν, were of the
 of K. § 273. 2; S. § 190). γνώμης refers to the feeling of
 wards the Athenians. — τοὺς μὲν διέφθειραν. Among
 re Tolmides the leader of the expedition, and Clinias the
 leibiades. — τοὺς δὲ ζώοντας ἐλαβον. The desire to re-
 prisoners, may have had some influence in disposing the
 o withdraw from Boeotia, and make no further attempts
 it.

. See N. on I. 103. § 1. — τοὺς ἄνδρας refers to the
 who had been taken captive as above related.
 τοὶ πάντες refers to the Locrians and Eubœan exiles.

CHAPTER CXIV.

having revolted, Pericles comes over to their island, where he receives intel-
 revolt of the Megareans, and of an invasion with which the Peloponnesians
 ning Attica, whereupon he returns with his army (§ 1); the Peloponnesians
 ption into Attica and devastate the country, but having proceeded as far as
 a homeward (§ 2); Pericles with his army then returns to Eubœa, which he
 to subjugation (§ 3)

...Ἀθηναίων. This took place A. c. 445. Olymp. 83. 3.
 ηκοτος ᾗδῃ (having already passed over) Περικλέους—ἡγ-
 (i. e. Pericles). The genitive absolute is here employed,
 ore emphatic than the more usual construction Περικλεί
 with αὐτῷ. Cf. K. § 313. 2. — Μέγαρον. Cf. I. 103. § 4.
 ηκε. Cf. Müll. Dorians, II. p. 172, where this revolt is
 to the return of the nobles, who had been banished and

their property confiscated, at the time when the democratic party gained the ascendancy and formed the alliance with the Athenians. — *φρουροὶ Ἀθηναίων*. Cf. I. 103. § 4. — *διεφθαρμένοι εἰς αὐτὸν*. The Athenians were so highly incensed at this revolt and massacre, that they excluded the Megareans from the Attic ports and markets (cf. I. 139. § 1), which caused them great distress, as their country was mountainous and barren, and incapable of giving support to a large population. — *ἐς Νίσαιαν*. In this place also the Athenians had stationed a garrison. Cf. I. 103. § 4. — *ἐπαγαγόμενοι, by calling in to their aid*. — *Κορινθίους... Ἐπιδαυρίους*. These were the nearest states of the Peloponnesian confederacy.

2. *τῆς Ἀττικῆς... ἐσβαλόντες, invading Attica as far as Eleusis and Thria*. "Where place is designated by mentioning both the country and the town, the former as the whole may be put in the genitive and may precede the latter." Crosby, § 361. R. Cf. Mt. § 321. 2. It was on the Thrian plain that the Athenians proposed to the Lacedæmonians to fight the Persians, when, under Mardonius, they had possession of Athens the second time. Cf. Herod. IX. 7. Leake (Topog. Athens, II. p. 150) thinks that the site of Thria is indicated by some vestiges of antiquity on a height called Μαγὰ, on the Σαυδάφορ or *Eleusinian Cephissus* about three miles above Eleusis. —

CHAPTER CXV.

peace is concluded between the Athenians and Peloponnesians (§ 1); a war between the Samians and Milesians, in which the latter being worsted call Athenians for aid (§ 2); in obedience to which call the Athenians proceed to establish democracy, and having taken hostages sail away (§ 3); some of the clinging to the aristocracy cross over to the continent, and having concerted with their friends on the island, and with Pisistratus the governor of Sardinia, Samos by night (§ 4), and having overcome the democratical party, and got of their hostages in Lemnos, openly revolt from the Athenians (§ 5).

πόλις. The thirty years' truce was made A. C. 445. — τοὺς of the Lacedæmonians. — ἀποδόντες, restoring to independent or more probably, to the Peloponnesian confederacy. — There is some doubt whether this refers to the country of or to some town of the same name. Goeller adopts the latter opinion, on the ground that it stands connected with the towns, and that Cleon could never have asked as he did (IV. 1) the Lacedæmonians should give back to Athens the country over which the Lacedæmonians had no control. He therefore says that it was some town of which the Athenians had taken possession, and which they now stipulated to give back. This opinion is cited approvingly by Poppo (Suppl. Adnot. p. 142). Müller by Goeller as understanding by it some small town of Megara. Nothing in Müller's Hist. of the Dorians, on this point, except the following note (I. p. 212): "Achaia is the district on the Peloponnesus, which indeed did not belong to Athens, but was inserted in the lists of the contending parties as belonging to the Athenian side, and at this time passed over to that of the Lacedæmonians." Arnold says that there can be no reasonable doubt, that πόλις refers here to the country of Achaia in Peloponnesus. This is the opinion of Haack and Bloomf., and seems to be the correct one. — Πελοποννησίων depends on ταῦτα. φ δὲ ἔρει of the thirty years' truce, i. e. A. C. 440. Olymp. 85. Chronologists fix the date of the event here mentioned at A. C. 440, and this computation Poppo follows, who affixes A. C. 440 (i. e. the year following the revolt) to the expedition as narrated in I. 116. — Πρίην, Priene, a town of Ionia, west of Samos and not far from Miletus. It was in the vicinity of an Ionic temple, the sacred rites of which it administered,

and hence acquired considerable importance. — κατεβόων τῶν Σαμίων, *inveighed against the Samians*. — ξυνεπλαμβάνοντο, *took part with the Milesians*. — ἄνδρες ἰδιῶται, *private persons*, i. e. individuals of the Samians, who had no hand in the government which was aristocratical. This will account for their intrigues in favor of the Milesians, whose government was democratical. — νεωτέρους βουλόμενοι τὴν πολιτείαν, *wishing to revolutionize the government*, i. e. to introduce the democratical form of government. Cf. δημοκρατίαν κατέστησαν, in the next section.

3. πλεύσαντες οὖν Ἀθηναῖοι εἰς Σάμον. Plutarch says that the Samians, being commanded by the Athenians to cease from hostilities, refused to obey, whereupon a descent was made upon their island by Pericles. There is no need of attributing this war in behalf of the Milesians to the influence of Aspasia, inasmuch as it was the policy of Athens to side with democratical governments in their contests with such as were aristocratical. — ὀμήρους . . . ἄνδρας. Diod. says that eighty talents were also exacted from the Samians. — εἰς Ἀθήνας. This island was subject to the Athenians. — φρουρὰν ἐγκαταλείψαντες in Samos. Cf. § 6 infra.

4. τῶν δὲ Σαμίων, ἦσαν γὰρ τινες = οἱ δὲ Σάμιοι, ἦσαν γὰρ τινες

CHAPTER CXVI.

Athenians sail to Samos with 60 ships, sixteen of which being detached from the fleet, the remainder they obtain a victory over the Samian fleet consisting of 70 ships (1); afterwards being reinforced by 40 ships from Athens, and 25 from Lesbos added, they make a descent upon Samos, and invest the city with a triple wall and blockade by sea (§ 2); Pericles taking 60 ships from the blockading fleet sails for the Carian sea, having received intelligence of the approach of the Phœnician fleet (§ 3).

1. ἐπὶ Σάμῳ. See N. on I. 30. § 2. — ἐς προσκοπήν. *for a meeting.* — περιγγέλλουσαι. Repeat ἐνυχον οἰχόμεναι from the preceding clause. The present participle instead of the future is sometimes put after verbs of motion, when the action of the participle is contemporaneous with that of the finite verb. Cf. Mt. § 568. 6; S. 225. 5. περιγγέλλουσαι corresponds to ἐς προσκοπήν in the first member. — Περικλέους δεκάτον στρατηγούστος (see N. on I. 46. § 2), among these was Sophocles the tragic poet. Cf. Mull. Lit. Anc. Greece, p. 338. — Τραγία, *Tragia*, an island near Lesbos, and probably so called from having once abounded in goats. — στρατιωτικές. *military transports*, employed solely for the purpose of conveying troops from one place to another, and from their inefficiency never used in battle, except in emergencies. Cf. Smith's Dict. Gr. and Rom. antiq. p. 878.

2. Χίων....εἴκοσι. See αἱ δ'....βοηθεῖν, § 1 supra. — τείχεσι. We are disposed to explain this, *fortifications, forts*, since it is hardly conceivable that the Athenians threw up these walls all around the city, when two would have answered all the purposes of circumvallation and contravallation. So the Schol. explains τείχεσι by τειχίσμασι.

3. ἀπὸ τῶν ἐφορμουσῶν, *from the blockading squadron*. The participial genitive is here defined more distinctly by ἀπὸ. Cf. Mt. § 322.

1. This use of the preposition is however quite rare. — ἐπὶ Κάριας, *towards Caunus and Caria*, "towards Cannus as the spot where he especially expected to fall in with the enemy; but also towards Caria generally, because he could not be certain at what particular place he might find them." Arnold. — ἐσαγγελίζεσθαι (ἐσαγγελμάτων), *information being received*. See N. on I. 74. § 1 (init.). Σητσαγόρου. This was a Samian, which fact furnishes a key to the sentence. — ἐπὶ τὰς Φοινίσσας, *for the Phœnician fleet*, i. e. to it to the assistance of the Samians. The preposition here designates purpose, design. Cf. K. § 296. III. 3. a.

CHAPTER CXVII.

In the absence of this part of the blockading fleet, the Samians make a successful sally, and remain masters of their own seas for fourteen days (§ 1); but Pericles returning with a fresh reinforcement arriving from Athens, they again suffer a blockade (§ 2), and in the ninth month are forced to surrender and give up their fleet to the Athenians (§ 3).

1. *ἐν τούτῳ*, at this time, i. e. during the absence of Pericles (L. 114. 3). — *ἐκπλουν* from their port. — *ἀφράκτῳ τῷ στρατοπέδῳ*, the unguarded camp, refers to the naval camp pitched on the shore in front of the ships which were drawn up on the land. This camp was usually fortified, but seems here to have been left unguarded. The consequence was, as Arnold justly remarks, that when the lookout-ships were taken, the enemy landed and attacked the ships drawn up on the shore, without being opposed by any artificial defence. — *τὰς τε προφυλακίδας ναῦς*, the guard-ships, i. e. vessels moored at a distance from the main fleet, and ready manned to check any sudden attack, until the other ships could be launched and prepared for action. It is to be observed that the Athenians, in the blockade of Samos, did not

ording to this account of Thucydides not less than 199 tri-
d Isocrates (de Antidosi, p. 69) and Nepos (Timoth. 1) say
talents were expended on this war. — *κατὰ χρόνους*, at
es. The plural is used with certain abstracts considered in
ity of their parts. K. § 248. 8 (8). *κατὰ* is here used dis-
K. § 292. II. 8. d.

CHAPTER CXVIII.

ower of the Athenians remained unchecked by the Lacedæmonians, partly on
f their natural slowness of action, and partly on account of their domestic dis-
§§ 1, 2); after they decide that the treaty is broken, they consult the Delphic
in which they receive a favorable response (§ 8).

ie thread of the history is now resumed from I. 88. οὐ πολ-
u (S. § 204). The thirty years' truce was entered upon A. C.
d the dispute between the Corinthians and Corcyræans arose
This would make it about four years after the reduction of
hat the events (τά τε Κερκυραϊκά) narrated in chaps. 24-55,
ice, and eight years before the Potidæan war (chaps. 56-66).
πρώτα. The Schol. says that reference is had to the pro-
Cylon (I. 126), and the treason of Pausanias (I. 128 et seq.).
ἴτα... Ἑλλήνων—ἐγένετο, but all these things which the
lul—took place. — ἐν οἷς, i. e. in the fifty years. — μά-
See N. on I. 54. § 2. — ἐγκρατεστέραν κατεστήσαντο, had es-
more firmly. — αὐτοὶ... δυνάμει, they themselves had
a high degree of power = had become very powerful. For the
tion of ἐπὶ μέγα—δυνάμει, see N. on ἐς τοῦτο ἀνάγκης, I. 49.
αἰσθόμενοι, although they perceived (see N. on I. 7. § 1) the
of Athenian power. — οὔτε—τε, neque—et, not—and. K.
d. — εἰ μὴ ἐπὶ βραχύ, except for a short time, "for short
Bloomf. — τὸ πλεον τοῦ χρόνου. "Magis Thucydideum
ὄν πλείονα seu πλείω τοῦ χρόνου. Nostrum tamen non fulsum."
Cf. Mt. § 442. 3. — πρὸ τοῦ. See N. on I. 32. § 4. —
s (cf. Mt. § 608. 5. e) is defined by εἶναι ἐς τοὺς πολέμους, not
go, etc. — ὄντες takes the time of ἡσύχαζον (S. § 211. 1).
so is followed by ἀναγκάζονται in the optative (S. § 212. 3),
ere denotes indefinite frequency (see N. on I. 49. § 3), excepti
y were compelled by necessity. — τὸ... ἐξαιρηγόμενοι, and in

... the word
μαχίας = τῶν

§ 429. 1. —

*though it is no
pected the sin
aitois referring
should go to
their power in
derstood, which
monians.*

3. διέγνωστο
ei (sc. aitōis) π
advantage to go
certain expression
ble, good, etc., all
correctness. Cf. I
of the positive.
all their might. —
the god fulfilled hi

CHAPTERS CXX.—CXXIV.

a oration of the Corinthians, which is given to us in these chapters, or general divisions; 1, the justice of the proposed war (chaps. 120, 121); 2, the probability of a successful issue (chaps. 121. § 2—122 § 1); 3, utility and consentaneousness with the previous customs and habits of the Peloponnesians (chap. 122. §§ 2-4); 4, the necessity of speedy and energetic action (chaps. 123, 124). In the manner of the Greek rhetoricians, we may be said that the *τὸ δίκαιον*, *τὸ δυνατόν*, and *τὸ συμφέρον* are proved, and then is added the *παρρησία*. The oration has strong points of resemblance to the preceding one spoken by the Corinthians (I. 68-71), being as fervent, exciting, full of hostility to the Athenians, and breathing the spirit of war.

CHAPTER CXX.

The Corinthians praise the Lacedæmonians for their determination to go to war, and thus they became the ruling state in the confederacy (§ 1); the necessity of going to war, which presses upon the maritime states, bears with equal force upon the inland districts, since the interchange of commodities will suffer interruption, and the war itself will reach those states (§ 2); wherefore war ought to be declared, since it is the part of prudent men to remain at peace, unless when wronged, and of brave men suffering wrong to go to war (§ 3); indolence in repelling injury and insolence on account of success are alike injurious (§ 4); for many things turn out different from what was expected, inasmuch as the confidence and energy with which plans are formed, are not equalled by their execution (§ 5).

οὐκ ἂν ἔτι αἰτιασάμεθα. This they had done in their first oration (cf. I. 68, et seq.). — ὥς . . . ξυνήγαγον, as if (= as we should have them if) *they had not decreed the war, and contented us for this purpose* (viz. that we should declare war). This use of ὥς οὐ, though unusual, is quite natural, and disencumbers the sentence of difficulty. — χρεὶ γάρ. The ellipsis may be supplied: had they otherwise we could rightly have blamed them, *for it is the duty*, etc. — τὰ νέμοντας, *conducting their private affairs on an equality* (with their inferiors), i. e. in the administration of their private affairs, being on an equal footing with others, and showing their eminence by providing for the public welfare (τὰ κοινὰ προσκοπεῖν). ὥσπερ . . . προτιμῶνται. In addition to the parallel sentiment, which Abresch finds in the words of Sarpedon (Hom. II. 12. 315), cf. very aptly citos Xen. Anab. III. 1. § 87. — ἐν ἄλλοις, in

—

and ἀδικεῖσθαι have the same construction as παλεῖν and the subject, however, as it appears from ἡδέμενον, being to the singular. — τῷ ἡσυχίᾳ denotes the ground or reason of the state expressed in ἡδέμενον (*by being pleased*). See N. on O. K. § 285. 1 (1). — ἀδικεῖσθαι, “i. e. as *offendi pati*.”

ἐκείνῳ = ἐαυτῷ ὡς ἐαυτῷ. — τάχιστα ἐν ἀφαιρέσει, *will be deprived*. For the use of the optative, see N. on I. 71. § 5. This may be found in εἰ ἡσυχάζει. — ῥεστώμε, “*otii, inopporo*.” — τὸ τεταμένον depends on ἀφαιρέσει, which in the text is followed by two accusatives (S. § 184. 1), and sometimes the accusative and genitive. — ὁ τε....πλεονάζων in contrast of its opposition to ὁ τε....ἐκείνῳ, Poppo translates, *qui in se successum frequentius utitur*. But the sense, required by context (cf. μέγα....ἐπαίρεσθαι, § 3 supra) as well as by the antithesis preserved in the translation, *he who is overbearing on account of his success in war*, or *he who presumes on his good fortune in his translation* harmonizes also with ἐπαυρόμενος, which is a varied repetition of the idea contained in πλεονάζων. Without any good reason constructs πλεονάζων with ἐν πολέμῳ. Σύμψασι (present in signification)—ἐπαυρόμενος (Mt. § 549. 8) μέγα ὅτι ἐπαίρεται. K. § 810. 3. 4. a.

ἡ introduces a reason why no one should be elated by that may prove disastrous in the end. The success which attends war is no certain evidence that it was well planned, nor want it, that the plans were not well laid, since these plans often led favorably or otherwise by the counter operations of the To rely, therefore, on past successes is to be buoyed up by confidence. — κακῶς γνωσθέντα, *badly planned*. — ἀβουλοῦντες ἐπὶ ἐναντίῳ, *have turned out successful by being formed against, meeting with) enemies more ill-advised*. Haack, Bothe, Iller retain the vulgar reading τυχόντα, but Bekker, Poppo, and Bloomf. (in his last edition) adopt τυχόντων as the genuine. The MS. authority is divided equally, but the Schol. γόντα. With τυχόντων as the reading, it will be necessary to read. See N. on I. 32. § 3. — καὶ....ἔτι, *and there are still more*. Supply ἔστι after πλείω. “Si ἄ ἀβασετ, concinnior sitio.” Haack. — ἐς τοῦναντίον—περίστη, “*in contrariam conversae sunt*.” Gottl. cited by Poppo. — ἐνδυμῖναι....ται, *for the activity with which plans are carried into execution equal to the confidence with which they are formed* = *for confidence in one's plans and their actual execution are very dis-*

other things. The Schol. says *ἐν προεδρίᾳ καὶ τοῖς τοσούτοις πάντων* = *ὑπὲρ πάντας*. Schol.

2. *ἡμῶν....αὐτοῦς*, now such of us as have had intercourse (i. e. have trafficked with) the Athenians, have no need of instigation to be on our guard against them. *ὄσοι* = *τοσούτοι ὄσοι*. The *ἐνηλλάγησαν* has the middle signification. — *τὴν μεσόγειον δὲ οὐ κατὰ κρημνισμένην* = *κατὰ κρημνισμένην*, those who inhabit (Mt. § 496. 6). *ἢ πόρῳ κατὰ κρημνισμένην* the passive signification is to be resumed, who are settled in, who dwell in. *τὴν μεσόγειον* is opposed to *κάτω*, and refers to those states in the interior of Peloponnesus. *μᾶλλον καὶ μὴ*. See N. on *καὶ....πλέον*, I. 74. § 8. — *ἐν πύρῳ* the passage-way, i. e. on the sea-coast (*ἐν τῇ παράλῳ*. Schol.) & call the sea, the high way of commerce. The orator has especial reference to Corinth. Cf. I. 7. § 18. — *ἢ μὴ*, unless. — *τὴν πρὸς μὲν*, the conveying down to the sea-shore for the purpose of execution. It is opposed to *ἀντιληψίν*. — *τῶν ἑραίων*, sc. *τῶν καὶ* — *ὧν* = *ἐκείνων* &, of which the relative depends on *δίδωσι*. — *ἢ περὶ* refers here to the inland region as opposed to the sea-coast. The word has a similar use in I. 142. § 5; IV. 102. § 4. *κακοὺς κριτάς*, careless judges, as are those who feel no personal interest in the object of consideration.

εσθαι and ἀδικεῖσθαι have the same construction as πολεμεῖν and ἦναι, the subject, however, as it appears from ἡδόμενον, being agreed to the singular. — τῷ ἡσυχίῳ denotes the ground or reason of the mental state expressed in ἡδόμενον (*by being pleased*. See N. on I. § 1). Cf. K. § 285. 1 (1). — ἀδικεῖσθαι, “i. e. *se offendi pati*.” Poppo.

4. ὁ τε—ὀκνῶν = ἐκεῖνος ὃς ὀκνεῖ. — τάχιστα ἂν ἀφαιρεθείη, *will quickly be deprived*. For the use of the optative, see N. on I. 71. § 5. The protasis may be found in εἰ ἡσυχάζοι. — ῥαστώνης, “*otii, inertiæ*.” Poppo. — τὸ τερπνὸν depends on ἀφαιρεθείη, which in the optative voice is followed by two accusatives (S. § 184. 1), and sometimes by the accusative and genitive. — ὁ τε... πλεονάζων in consequence of its opposition to ὁ τε... ὀκνῶν, Poppo translates, *qui in illo felici successu frequentius ulitur*. But the sense, required by the context (cf. μήτε... ἐπαίρεσθαι, § 3 supra) as well as by the antithesis, is best preserved in the translation, *he who is overbearing on account of his success in war, or he who presumes on his good fortune in war*. This translation harmonizes also with ἐπαυρόμενος, which is evidently a varied repetition of the idea contained in πλεονάζων.

Haack without any good reason constructs πλεονάζων with ἐν πολέμῳ. — ἐντεθύμηται (present in signification)—ἐπαυρόμενος (Mt. § 549. 3) ἐπιδύμηται ὅτι ἐπαίρεται. K. § 810. 3. 4. a.

ἡ γὰρ introduces a reason why no one should be elated by that which may prove disastrous in the end. The success which attends the enterprise is no certain evidence that it was well planned, nor want of success, that the plans were not well laid, since these plans often succeeded favorably or otherwise by the counter operations of the enemy.

To rely, therefore, on past successes is to be buoyed up by confidence. — κακῶς γνωσθέντα, *badly planned*. — ἀβουλοτί-

κατεργάσθη, *have turned out successful by being formed against*

ly, *meeting with*) enemies more ill-advised. Haack, Bothe, and Oeller retain the vulgar reading τυχόντα, but Bekker, Poppo, and Bloomf. (in his last edition) adopt τυχόντων as the genuine reading. The MS. authority is divided equally, but the Schol.

τυχόντα. With τυχόντων as the reading, it will be necessary to supply ὄντων. See N. on I. 82. § 3. — καὶ... ἔτι, *and there are still*

whēich. Supply ἐστὶ after πλείω. “Si ā abesset, concinnior oratio.” Haack. — ἐς τοῦναντίον—περίεστη, “*in contrariam*

“*conversa sunt*.” Gottl. cited by Poppo. — ἐνθυμείται....

χεται, *for the activity with which plans are carried into execution*

is not equal to the confidence with which they are formed = *for confidence in one's plans and their actual execution are very dis-*

similar; literally, *for no one plans with evajience in like manner as he in fact executes*. The antithesis of this difficult and much discussed clause, lies evidently in ἐνθυμεῖται τῇ πίστει and ἔργῳ ἐκτελεῖται, and not as Poppo and Goeller suppose, in ἐνθυμεῖται and ἔργῳ ἐκτελεῖται, the words τῇ πίστει pertaining to both members. The order of the words hardly admits of this, nor is any argument furnished, as they suppose, from the following context, ἀλλὰ . . . ἐλλείπομεν, but the very contrary. The comparison lies between the confidence of success with which plans are formed, and their realization. ἀλλὰ . . . ἐλλείπομεν denotes the reason or ground of the dissimilarity spoken of, viz. that plans are devised in a state of security (μετ' ἀσφαλείας), but in a measure fail in their execution through the influence of fear (μετὰ δέους). — ὁμοῖα (= ὁμοίως) and καὶ are to be joined in construction = *pariter ac*. Poppo and Goel. read ὁμοίᾳ on the authority of Reiske, but there is no substantial reason for this. — δοξάζομεν is a varied repetition of ἐνθυμεῖται. — μετὰ δέους stands opposed to μετ' ἀσφαλείας, and as the latter signifies *a state of security*, I am inclined with Bloomf. to take μετὰ δέους in the general sense of, *in a situation calculated to inspire terror*. — ἐλλείπομεν, sc. ὡς ἐνθυμοῖμεθα from the context.

CHAPTER CXXI.

The Corinthians express their readiness to lay down their arms, after having avenged their wrongs (§ 1); the prospects of success on the part of the allies are highly encouraging (§ 2): a navy can be raised from their private resources, and the public treasures, &c.

which attributes the τὸ δίκαιον. See remarks on the general divisions of the oration. κατὰ πολλά, *for many reasons, on counts*. Some of these reasons are given in what follows. ἦσαν....πολεμικῇ. We are told by Archidamus (I. 81. § 1) Peloponnesians relied upon these things. προέχοντας, *because* (see N. on I. 9. § 4), conforms in case with ἡμᾶς. — ἑμοίους *us, because us shall all alike render obedience to orders*. Of 9. The translations of this passage are very diverse, and some translators have taken no notice of it. The translation here given satisfies the verbal demands, and how characteristic in the times was the obedience spoken of, is known to all.

πικρὸν depends on ἐξαπυσσόμεθα, and constitutes the third of success advanced by the speaker. The order is πρῶτον μὲν — τε. — ισχύουσιν refers to the Athenians. — ἐπίστοις on ὑπαρχούσης. S. § 201. 3. In respect to the resources here spoken of, cf. I. 80. § 4, where Archidamus asserts that Peloponnesians were even more deficient in treasures than in ships. Δελφοῖς. Bloomf. thinks that in consequence of the thirty years' truce, Delphi was again brought under the Lacedæmonian influence — δάνεισμα. Money could be borrowed from these sacred places, but only in cases of urgency, and on condition of their faithfully repaid. — μείζον than was paid by the Athenians. — ἐξ ἑστέρας — ναύβατας refers not, as Bloomfield thinks, to seamen from the Euxine, Thrace, Asia Minor, Syria, Egypt, Africa, &c., as no mention is made of these barbarians in the Athenian oration; but to those drawn by superior pay from the maritime states friendly to the Athenians. — γὰρ implies an ellipsis: *it is practicable, for the Athenian (naval) forces are mercenary and not native*. — ἡ δὲ...πάσαι, *but ours would be subject in a measure to this*, i. e. the Peloponnesians having comparatively few mercenaries in their service, would be less liable to the mischiefs resulting from the employment of such forces, such as defection in the battle, treacherous intercourse with the enemy, and desertion on the slightest bidder. This appears from the next sentence, where it is stated that the Peloponnesian strength consisted in *persons* (τοῖς ἀνθρώποις) rather than in *money* (τοῖς χρήμασι), i. e. in native troops rather than in the wealth which would enable them to employ foreign mercenaries. δύναμις is to be supplied with ἡμέτερα. Having thus shown how a naval force could be created, the speaker proceeds to show the comparative effect on the parties of the naval engagement. — μᾶλλον...ἀλίσκονται, *in a single victory gained by sea, they most likely will be conquered*, i. e. unable to

prosecute the war any further. The Schol. assigns as the reason for this, that the Athenians had no land forces adequate to repair a defeat by sea, while the Peloponnesian forces, if conquered in a naval engagement, were still strong on land. *ἀλίσκονται* is used for the future to designate certainty of event. S. § 211. N. 4; K. § 255. R. 4. — *ἀντίσχοιεν*, *should they hold out against us*, i. e. be able to carry on the war after a defeat. There is such a marked antithesis, that I am almost inclined to regard *ἀντίσχοιεν*, as euphemistically used for *should they defeat us*. This would give more point and energy to the argument. Notice that the indicative in the apodosis (*μελετήσομεν*) follows *εἰ* with the optative in the protasis. Emphasis is thereby given to the certainty designated in the apodosis. Cf. K. § 339. 3. b; B. § 215. 1. — *μελετήσομεν... ναυτικά*. Their ability to prolong the war, would give time to the Peloponnesians to attain by practice a skill in nautical affairs equal to that of the Athenians. "Hoc ipsum argumento detertere suos a bello studuit Archidamus, I. 80. § 4. et spem Corinthiorum vanam esse arguit Pericles, I. 142. §§ 6-8." Poppo. — *ὅταν... καταστήσωμεν*, *when we have attained to equal skill* (with the enemy); literally, *when we shall have placed our skill on an equality*. — *εὐψυχία*. "In every action in the open field, up to the battle of Leuctra, Sparta had nearly a certainty of success, since the consciousness of skill in the use of arms was added to the national feeling of the Doric race, that victory over the Ionians was not a matter of doubt." Mull. Dorians, II. p. 260. The remarks of Mallet, however, must receive some abatement from his evident partiality to the Dorians. — *ἀγάζον* refers to *τῇ εὐψυχίᾳ* employed in the sense

by attraction with *ἡμεῖς* is put for *τιμωρομένους*. The same of *αὐτοί*. — *καὶ...πάσχειν*, and in order that we may not, be deprived of this very property (*αὐτὰ*) by them, suffer by means of it, i. e. that our possessions being wrested from us by the enemy, may become the means and instrument of our ruin. After repeated examinations of this passage, I am quite satisfied that this is the true meaning. Arnold translates *αὐτοῖς τούτοις κακῶς πάσχειν*, to suffer in part in which we are the most sensitive, namely, in our property; this seems to me to be less forcible, as well as less harmonious to the scope of the argument. The allies of the Athenians are said in the previous context, to be forward in making contributions even *δουλείᾳ τῇ αὐτῶν*. Now the orator says, that it would be *δεινὸν* if the Peloponnesians should grudge to contribute in order to save themselves from suffering—not the loss of property (for then the thesis would be destroyed)—but the same catastrophe for which the Athenian allies were said to be laboring, viz. *slavery*, and which could be effected by the means which the possession of their property wrested from them in war, would give their victorious enemy. *ἐν μὴ*, therefore, belongs to *πάσχειν*, and *ὑπ' ἐκείνων αὐτὰ ἀφαιρέσεις* is a participial clause denoting the means (see N. on I. 9. § 1).

CHAPTER CXXII.

The orator proceeds to show other ways of annoying and reducing the power of the enemy to which will be suggested many expedients in the prosecution of the war (§ 1); if the controversy was between equally matched states about territorial limits, that were to be borne, but the Athenians were a match for their united forces, and unless they wished to become slaves, they must engage in the war with all their strength (§ 2); that so many states should be oppressed by one was highly disgraceful, since evidence was there furnished that they suffered deservedly, or that their spirit was degenerated from that of their ancestors, who gave liberty to Greece (§ 3); such conduct in suffering a single state to play the tyrant among them, was referable to stupidity, cowardice, or indifference, three most pernicious faults (§ 4).

1. *ἄλλαι* than the ways just mentioned. — *ὁδοί*, ways, expedients — *πολέμου* = for carrying on war. — *ἀπόστασις* is in apposition with *ὁδοί*, and is to be taken actively = *τὸ ἀφιστάναί*, the exciting to revolt. In respect to the feasibility of causing the Athenian allies to revolt, Archidamus thought otherwise. Cf. I. 61. § 3. — *οὕσα*, which is. See N. on I. 8. § 1. — *ισχύουσι* refers to the Athenians. — *ἐπιτειχισμὸς τῇ χώρᾳ*. Some think that this is put into the mouth of the Corinthian orator by the historian, since Alcibiades suggested it to the Lacedæmonians when he revolted from his country. But the

by the occasion, which
 mined. *πρὸς* denotes fit-
ἐν ᾧ = *διὸ* (*wherefore*). Sc-
 able, *qua in re, unter die*
εἰσαργήτως, literally, *in go*
coolly, with deliberate rea
 avoid the imputation of u-
 ate war, in a state of unduc
 as in the former part of his
 the influence of passion. —
 the expression responds to
εἰλάσσω = *μᾶλλον*. Bloomf.
 with Bekker (2d edit.) edits

2. *ἡμῶν ἐκάστοις*, i. e. to
οἷστον ἂν ἦν, *it would be ene*
 would be such, that the indi
 the struggle, and perhaps mai
τε ἡμᾶς depends on *ἱκανοὶ* (*a n*
 in dependence on *δυνατώτερο*
ἀξρόοι . . . γνώμη. This grou
 vigorous action, is exceedingly
 gested by the previous antith
 and individually. — *μὴ γνώ*
 — *τὴν ἦσαν—ἴστω οὐκ ἄλλ*
φέρουσιν οὐκ ἄλλο τι. For *

τὴν ἦσαν φέρουσιν δουλείαν. Arnold paraphrases: it is as if Peloponnesus, that the very name of slavery should be proposed as within possibility applicable to it; much more, when it is the name but the actual evil itself, which is directly falling. Bloomf. refers ὁ to ἦσαν. It appears to me that Arnold has more truly the idea in his explanation. — καὶ πόλεις.... is added as an aggravating circumstance, and is therefore connected with αἰσχρόν. — δοκοῖμεν ἂν—φαίνεσθαι. Goel. says we should expect δοκοῖμεν ἂν—καὶ φαίνομεθα. A similar conjunction of these verbs is found, I believe, nowhere else in Thucydides, (ad Xen. Mem. II. 1. § 22), taking φαίνεσθαι in the sense of not regard it as an unusual construction. — ἡλευθέρωσαν. Lacedæmonii. Vide supra, c. 18." Haack. — αὐτὸ in gen. *ad sensum* to τὴν ἡλευθέρωσιν implied in ἡλευθέρωσαν. Of this, § 373. Obs. 1. — τύραννον is employed as an adjective. Θεστάται, *to be constituted, to establish itself* (amongst us). ἡ, sc. πόλει. — μονάρχους = τυράνους. — ἀξιούμεν κατὰ τὸν αἶμα, from the former conduct of Sparta in ridding the Grecian tyrants (cf. I. 18. § 1), is shown the inconsistency of now a single state to lord it over the rest, as did the Athenians. The consequences of such an abject submission to a single state, further descanted upon in this section. οὐκ.... ἀπὸ τῶν μεγίστων, *know how such conduct can be cleared of three of the greatest* (for the construction of the genitive, cf. S. § 197. 2. — οὐ.... εἰ, *for you have not avoided these faults when you have come for not having avoided these faults you have come) to a contempt of the enemy, which has already (δὴ) proved injurious to many.* φέρει γὰρ τοὺς μεγίστους συμφορὰς as introducing the proof being the greatest evils, viz. because they beget a contempt of γ, which is productive of the most fatal consequences. But make γὰρ explicative of the general thought in the preceding. The argument would then be: our conduct shows that we run into three very great faults—and from this imputation we are screened by the contempt for the enemy into which we fall, since that, by its ruinous tendency, is itself folly. — ἐκ πολλῶν, *from its having ruined many.* — ἀφροσύνη. In the use of a name the nominative is used with ὄνομα, although the accusative is found in apposition. Cf. K. § 269. R. 3; Mt. end). There is a sort of play on the words καταφρόνησιν and γ, which Arnold has hit in a measure in his paraphrase: "A contempt of your adversary's inferiority is so fatal a feeling to those who feel it, that it more fitly deserves to be called nonsense."

CHAPTER CX XIII.

Regret for the past is of no avail, only as it lends assistance to the affairs in hand; business is to take care of the present, provide for the future, and forsake not its customs; the oracle promises success, and the sympathies of Greece are with them; they are not violators of the treaty, but the avengers of its infraction (§§ 1, 2).

1. μακρότερον . . . ξυμφέρει, *further than* (literally, *further far as*) *it may conduce to the service of present affairs.* — βοηθούντας, *by a watchful defence of* (literally, *by bringing aid present*. “Cum e presentibus futura gignantur, illis operi oportet, ut bene comparata sint.” Paack. — πατριον γὰρ: *it is hereditary with us.* πατριον qualifies κτᾶσθαι the subject sentence. γὰρ is explicative of χρὴ ἐπιταλασπερεῖν, since it is the reason why the labor spoken of was not to be shunned. ἀρεάς, *the reputation for glory.* — μεταβάλλειν. Repeat τὸ ἔθος refers to ἐκ . . . κτᾶσθαι. — προφέρετε, sc. τῶν πατρίδων = ἐκεῖνα δ. — ἐκτίθη has the passive signification, *were* K. § 252. R. — ἰέναι has the same construction as μεταβάλλειν κατὰ πολλά, *on many accounts*, refers to θαρσύνουσιν. — τι χρίσαντος. Cf. I. 118. § 3 (end). — καὶ τῆς ἄλλης Ἑλλας oratorical exaggeration, unless, as Bloomf. suggests, the s

dicat. See N. on παρατυχόν, I. 76. § 2. — *ταδε* refers to πολεμῆν after the analogy of adjectives in the neuter plural, although referring only to one thing. Cf. Mt. § 482. 5. — *κοινῇ*, in common, unitedly. — *εἴπερ....εἶναι*, if indeed (as is the fact). Cf. Hoog. Gr. Part. p. II.) that cities and individuals should be alike profited by these things, is the most stable of all grounds of reliance. *ἐστὶ* is to be supplied as the copula (S. § 150. 4), the subject of which is τὸ—εἶναι. The pronoun ταῦτα may be referred to πολεμῆν as was ταδε, or with *ἐπεὶ*, we may perhaps better refer it prospectively to ποιῆσαι τιμωρ and μετελθεῖν τὴν ἐλευθερίαν. The clause εἴπερ....εἶναι denotes the reason why the speaker exhorts to these things. For the construction of πόλεσι and ιδιώταις, cf. S. § 201. 1. — *μὴ μέλλετε* (S. § 218. 2). The protasis is contained in ὑπάρχον....παραινούντων. — *ἀπριεῦσι* because they were a Corinthian colony (cf. I. 56. § 2) — *ἰὼ Ἴώνων* to which race the Athenians belonged. Nothing more common than for the Dorians to reproach the Ionians with animosity. Cf. VI. 77. § 1; VII. 5. § 3; VIII. 25. § 5. — *πολιόρμητοις*. Cf. I. 64. § 1. — *τῶν ἄλλων* states. — *μετελθεῖν*, to ascend, "reindicate." Bloomf.

2. *ὥς....βλάπτεσθαι*, for (ὥς) it is not befitting (ἐνδέχεται, it may, it is lawful), that while waiting (for our aid) some should be suffering injury at the present time (ἤδη). *περιμένοντας* denotes time (see N. on I. 13. § 6) and refers to the whole, τοὺς μὲν and τοὺς δὲ being put in partitive apposition. See N. on I. 80. § 3 end. — *τοὺς μὲν* refers to the Potidæans, and *τοὺς δὲ* to the Peloponnesians and their other allies. — *γνωσθησόμεθα συνελθόντες* (cf. I. 69. § 3, end), *shall be known to have come together*. See N. on I. 25. § 1 (init.). — *τὸ αὐτὸ* as that which the Potidæans were suffering. — *ἀλλὰ* stands opposed to *μὴ μέλλετε*, § 1, and introduces the course which the speaker advises the assembly to adopt. — *ἐπ' ἀνάγκην*. The only edition which thus reads besides Dindorf's is Haack's. All the rest which are before me have *ἐς*. — *ἀφίχθαι*, sc. τὰ πράγματα. — *καὶ ἅμα ταδε* (sc. ἃ εἶπομεν) ἄριστα λέγεσθαι, and that the counsel we have given is the best; more literally, *what we have said is spoken as the best*. See N. on I. 42. § 1. — *τὸ αὐτίκα δεινόν*, the immediate evil which is of short duration. With this is contrasted διὰ πλείονος in the following sentence, which serves to heighten the value of the peace resulting from bold and vigorous measures. — *ἀφ' ἡσυχίας*, on account of ease, or perhaps for the sake of peace, to correspond with *εἰρήνῃ* in the preceding member. — *οὐχ ὁμοίως ἀκίνδυνον*, is not in like manner removed from danger, i. e. is more dangerous than to obtain peace by a vigorous and well conducted war.

3. πάλιν λέγουσιν. Notice the repetition of this (cf. I. 122. § 3), which must have tingled in the ears of of the Lacedæmonians who were the avowed enemies of ὑπεράμενοι refers to ἡμεῖς the omitted subject of παρὲν ἐνὶ πάντων, i. e. to the injury of all. See N. on ἐνὶ τῷ Μί — δεῖτε . . . ἄρχων defines ἐνὶ . . . καθεστάναι. — τὸν sc. τὸ ἄρχων from the preceding context. — παρὰσθοντες, let us go forth and overcome it. There is great a words. — καί, and thus.

CHAPTER CXXV.

After this speech of the Corinthians, the Lacedæmonians put the question vote for war (§ 1); whereupon they commence preparations for its p

1. ἐφ' ἀπάντων—γνώμην, an opinion from all = the Cf. Mt. § 378. 3. — ψῆφον ἐπήγαγον, put the question assembly to give its vote. This was done by the presidi

of Cylon (chap. 126, 127); then follow the affair of Tænarus and the death of Pausanias (128. §§ 1, 2), the treason and death of Pausanias (128. § 3—1), the flight, exile, and death of Themistocles (135. § 2—chap. 138) conclusion, other charges and demands of the Lacedæmonians (chap.

These stories and sketches should by no means be regarded as undigressions, inasmuch as they show the ostensible ground of the commencement of the hostilities. They are drawn with great life and spirit, and are deservedly celebrated as models of their kind. The story of Cylon has an air of playfulness, that it was said by the ancients that *here the author laughed*, referring to the departure of Thucydides from his usually serious and sober mood. But it might better have been said that *the lion of the story smiled*, as there is only a gleam of pleasantry now and then discernible in the story, a slight relaxation of the rigid and sober features, which elsewhere in the history look sternly upon us.

The account of the closing fortunes of Pausanias and Themistocles, is to the highest degree graphic and interesting. No superfluity remains to be pared off—no incident wanting to give completeness to the narration. In the most concise and artless manner the story proceeds, nor are we conscious, at its close, of the mighty power which it has to stir up the deepest emotions of the soul. We rise from its perusal with a feeling of sadness at the fall of the heroes and ambition, which brought one of these heroes to die the miserable death of a traitor; and at the envy and ingratitude, which drove the other into exile, far away from the land he had so nobly defended.

CHAPTER CXXVI.

The Lacedæmonians make various charges against the Athenians, in order to obtain the strongest pretext for going to war (§ 1); they demand that the Athenians shall drive away "the pollution of the goddess," which had happened after this sort (§ 2); Cylon, a noble Athenian of former days, at the advice of the oracle at Delphi to seize upon the citadel on the greatest festival of Jupiter (§§ 3, 4), did this by the aid of his friends, on the day when the Olympic games commenced (§ 5), not thinking to what great festival of Jupiter the oracle had reference (§ 6); the Athenians run together and besiege him in the citadel (§ 7); but the siege being protracted, the most of them depart and leave the business of guarding the place to the nine archons (§ 8); the besieged suffering from the want of water and food, Cylon and his brother secretly escape, and the rest dying with hunger seat themselves as suppliants by the altar of the citadel (§§ 9, 10); by false promises the Athenians on guard induce them to come forth, after which they slay them, some even at the altars of the goddesses where they had seated themselves (§ 11); for which impiety they are expelled from their country (§ 12).

1. ἐν τούτῳ—τῷ χρόνῳ, i. e. A. C. 482. Olymp. 87. 1. — ὥπως is here employed τελικῶς. See N. on I. 65. § 1. — ὅτι μεγίστη, as *great as possible*.

2. καὶ πρῶτον μὲν. Their next demand is given in I. 139, et seq. — τὸ ἄγος ἐλαύνειν τῆς Ζεοῦ, *to drive away the pollution of the goddess = to expel those* (i. e. the descendants of those) *who had polluted the temple of Minerva.* ἄγος ἐλαύνειν = ἀγχεῖν, *to drive out an ἄγος*, i. e. one who is guilty of polluting a sacred place, or of sacrilege. What this ἄγος was is told in the sequel.

3. Ὀλυμπιονίκης, *a conqueror in the Olympic games.* He won the prize for the double course (διὰυλος. Cf. Smith's Dict. Antiq. p. 835) A. C. 640. — τῶν πάλαι depends upon ἀνὴρ.

4. χρωμένῳ δὲ τῷ Κύλῳ κ. τ. λ. His ambitious designs were engendered most likely by his success in the Olympic games, his advantages of birth and fortune, and his alliance with Theagenes; and he consulted the oracle to ascertain his probabilities of success and the way to secure it. — ἐν τῇ . . . ἑορτῇ is put for ἐν τῇ τοῦ Διὸς ἑορτῇ τῇ μεγίστῃ. For the repetition of the article, cf. K. § 245. R. 7; M. § 277. a.

5. ὁ δὲ παρά τε κ. τ. λ. This took place, as Corsini conjectures, A. C. 612. Cf. Müller's Chron. Tab. (Hist. Dorians, II. p. 453). Others fix the date at A. C. 620. — ἐπειδὴ ἐπῆλθεν Ὀλύμπια, *when the Olympic games came on.* Kühn. (Jelf's edit. § 385. b) reads ἐπῆλθεν, and cites this passage as illustrative of his rule, that the idea of plurality is signified by plural verbs. The same reading is adopted by Poppo and Goeller. But Arnold has pretty conclusively shown that ἀπῆλθεν is the best reading. — ἐν Πελοποννήσῳ is added, says the Schol., because there were other games of the same name both in Attica and in Macedonia. — ὥς ἐπὶ τυραννίδι = *in order to become a*

a epithet given to Jupiter, because he protected those who in-
him with propitiatory sacrifices. Hence *παλίνχρη ἱερά*, *propitiat-*
ifings. — πολλοὶ . . . ἐπιχέρια, *many* [offered] *not victims but*
as peculiar to the country. This passage has caused much
to the commentators. πολλοὶ evidently refers to the poorer
who were unable to offer *ἱερεῖα* (i. e. bloody sacrifices). Hence,
the best editors, I have placed a comma after *δύουσι*. It is also
it by the antithesis, that *δύματα ἐπιχέρια* denotes a less costly
of sacrifices than *ἱερεῖα*, viz. such as were bloodless, i. e. the
of the earth. Arnold and Bloomf. concur with the Schol., who
as it, *cakes made in the shape of animals*. Schmitz (Smith's
Antiq. p. 333) says that this explanation of the Schol. is errone-
and refers it to the incense which the poorer class furnished. But
unable to see on what argument he bases this idea, and certainly
ld be very natural for those, whose means did not enable them
ng an animal, to bring of the fruits of the earth, either in a raw
prepared state, such as cakes, fruit, wine, etc. Arnold cites He-
II. 47, where it is said, that on a certain festival in Egypt, in
swine were necessarily sacrificed, the poorer people offered
figures of dough or paste, made into the shape of swine and
— *γενώσκειν* the oracle. — *τῇ ἔργῳ*, i. e. the taking pos-
of the acropolis.

χρόνου δὲ ἐπιγεγενημένου, *but after some time had elapsed* = *in*
of time. — *τρυχόμενοι τῇ προσεδρείῳ*, *being worn down by*
s. *προσεδρείῳ* refers to the labors, watchings, and anxieties of
who were conducting the siege. — *ἀντραπέροισι*, *with full*

Cf. V. 27. § 2; 45. § 1; VI. 8. § 2, where this word is used
ilar sense. — *τότε δέ*, *for then*. The power of the archons
ch abridged after the time of Solon.

δὲ μετὰ τοῦ Κῦλωνος, i. e. Oylon and his party. — *φθασότες*
ere in a bad condition.

ἰκιδιδράσκουσιν, *escaped by stealth*. Cf. VI. 7. § 2. See N. on
(end). — *καὶ τινες καί*, *and some even*. — *ἐπὶ τὸν βωμόν*,
altar of Minerva. — *ἰκέται*, *as suppliants*.

ἵναστήσαντες δὲ αὐτοὺς, "*having raised them*, i. e. induced
rise." Bloomf. — *οἱ τῶν . . . φυλακῆν*, *those of the Atheni-*
titive genitive) who had been intrusted with the guard. *τῇ*

is the accusative of the thing after *ἐντετραμμένους*, according
formula *τρέπω τινί τι*. Cf. K. § 281. 3; 8. § 184. 3. — *ὡς*

i. They thought the sacred ground would be polluted by the
of the dead, and hence, by false promises of protection, they
1 on the suppliants to quit the place. — *ἐφ' ᾧ* (on condition

that) *παρὲν καὶ ποιεῖσθαι* (sc. *αὐτοῖς*) is to be construed *ἀναστρέφοντες δὲ αὐτοὺς*. — *ἀνέκρευναν*. The subject is construed *οἱ ἐντετραμμμένοι*. — *ἐπὶ . . . βεβαιοῖς*, "ad aras in conspectu nigrum." Abresch. whom Goel. follows in his last edition. *Ἰσμερὶν θεῶν* is euphemistically put for *the Erianyes*. The temple of these goddesses was between the citadel and the Areopagus illustrates the use of *ἐν τῇ παρόδῳ*. — *ἐναγυῖς*—*τῆς θεῆς*, *sanctuary of the goddess*. — *τὸ γένος* of the Alcmaeonidae.

12. *σπασσάμενον*, *divided into factions*. This was when Isagoras was leader of the oligarchy in Athens, in opposition to Cleomenes. Between Isagoras and Cleomenes there had been previously a connection of friendship and hospitality, and hence the Spartans came to the aid of his friend. Cf. Herodot. V. 70, et seq. — *σοὶ* refers to those who had been driven out. — *ἔτι*, i. e. at the time of Thucydides.

CHAPTER CXXVII.

The object of the Lacedæmonians in requiring the Athenians to remove the statues of the Alcmaeonidae was to excite odium against Pericles who belonged to the family of the Alcmaeonidae.

all respects. — ἔργα τοῖς Ἀθηναίοις. This opposition of the Lacedæmonians, is ascribed by the Athenian comic to the influence of Aspasia. But the bitterness of spirit with charge was made, shows its falsehood, or at least its grossness. The reasons which Pericles himself assigns for persuading the Athenians to go to war with the Lacedæmonians, may be seen in his speech (I. 140 144).

CHAPTER CXXVIII.

as retort upon the Lacedæmonians, that they shall put away the pollution of having been guilty in profaning the sanctuary of Tænarus (§§ 1, 2), and also that by the death of Pausanias. This leads the historian to narrate the circumstances of the treason and death of Pausanias, who, when he had been recalled from the Hellespont and brought to trial, was acquitted, and returned to the king in a private capacity (§ 3); the first step in his treasonable career had been to bring back some of the king's relations who had been taken prisoners (§§ 4, 5), and he had effected by the aid of Gongylus an Eretrian, who had also carried Pausanias to the king (§ 6), in which an offer was made to betray to Xerxes the Hellespont (§ 7).

τήσαντες. See N. on I. 126. § 11. — πότε, formerly. — ἱερὸν, from the temple of Neptune at Tænarus. — ἀπαγέλειαν. It was probably the memory of this outrage, which led to in part the third Messenian war. — καὶ before σφίσι, to the whole sentence. Krüg. — νομίζουσι refers to the king. — τὸν μέγαν σεισμόν. Cf. I. 101. § 2. If the opinion is correct, that this earthquake was sent as a judgment for the impiety here spoken of, it will readily be seen how this apparent anger of the gods in their behalf, must have excited the Helots all the more for freedom.

κιοίκου, dwelling in a brazen house, was an epithet of Minerva.

πεμφθεῖς. . . Ἑλλησπόντῳ. Cf. I. 95. § 3. This event took place in 478. Olymp. 75. 3. — ἀπελύθη μὴ ἀδικεῖν. "Accuratus [I. 95. § 5 relata." Poppo. — δημοσίᾳ, by public authority, or ἰδίᾳ in the next member. — Ἑρμιονίδα. Some with regard to this as the name of the ship, but it is better to refer it to the trireme to which the trireme belonged. — ἄνευ, i. e. without the aid of. — τῷ μὲν λόγῳ, in pretence, is opposed to τῷ δὲ ἐν τῇ πράξει in the next clause. — πράσσειν (to transact) depends on ἀφαιρῶν. § 222. 5. — τὸ πρῶτον ἐπεχείρησεν, i. e. before his recall to

Sparta from his command at the Hellespont. The historian now goes back, and furnishes us with the reason of this recall. This explanatory parenthesis extends to the end of chap. 130, where the history is resumed from his return to the Hellespont as a private person — *ἐφίμενος ἀρχῆς*. S. § 192. 1.

4. *ἐνέργησιν—εἰς βασιλεία κατέθετο*, he laid the king under obligation; literally, he laid up a favor with the king (see N. on I. 129. 1), the metaphor being taken from a deposit of money or any valuable, in safe-keeping in the hands of another. — *ἀπὸ τοῦδε* relates to the circumstance about to be mentioned. — *πράγματος*, i. e. the treasure.

5. *Βυζάντιον γὰρ ἔλθων κ. τ. λ.* Cf. I. 94. — *τῇ πρώτῃ παρουσίᾳ*, on his first arrival. Bloomf. renders, *on his first approach*, but for what reason it does not appear. The dative denotes time when (§ 204). — *βασιλείᾳ προσήκοντες*, relations of the king. The participle here has the force of a substantive. Cf. Mt. § 570. — *ξυγγενῶ* refers to relationship by consanguinity, as opposed to *προσηκόντες*, which denotes relationship by affinity. Poppo suggests that the words are placed together here with no difference of signification, in order that the idea of relationship may be more forcibly expressed. — *ἐάλωσαν*. S. § 207. N. 2. — *αὐτῷ*, i. e. Byzantium. — *ἄλλας*

rm for *δόρατι*, and is retained by the Attic prose writers
 , *δορὶ εἰλεῖν*, to take a prisoner of war. Cf. K. § 68. 8;
γνώμην ποιῶμαι, I have it in mind = it is my intention.
 unge from the third to the first person. — *σε—ἀρίσκει*.
 nstruction is the more common. Cf. K. § 279. 1. —
 st in *Asiam Minorem*. Goel. — *τοὺς λόγους ποιησό-*
ν future correspond.

CHAPTER CXXIX.

seives the proposal of Pausanias, and sends Artabazus to him with a letter
 the king expresses his obligations to him for the return of the captives,
 proposals, and exhorts him to spare no pains to bring the affair to a pro-
 2, 3).

ζον. *Artabazus*. He was the son of Pharnaces, and one
 ithful and distinguished of the generals of Xerxes. He
 he king in his retreat, as far as the Hellespont, and then
 Alene, took Olynthus, and laid siege to Potidæa. Being
 his attempt to take the place, he joined Mardonius,
 battle at Plataea, which was fought contrary to his
 with 40,000 men across the Hellespont into Asia. The
 have intrusted to better hands this important and deli-
 on with Pausanias. — *τὴν τε Δασκυλίτην σατραπείαν*, the
scylitis. "The satrapy of Dascylium comprehended the
 Hellespont, Bithynia, and Paphlagonia, extending along
 shore of the Hellespont, the Propontis, and the Euxine.
 ne from Dascylium, an inconsiderable town on the shore
 is, where the satrap resided and had a castle surrounded
 chase, such as was commonly possessed by the Persian
 his was the province of which Pharnabazus was after-
 " Arnold. — *Μεγαβάτην*, *Megabates* is thought by
 he same as the person of that name, belonging to the
 f the Achæmenidæ, and cousin of Darius and Artapher-
 e daughter Pausanias designed to marry. Cf. Smith's
 Rom. Biog. and Mythol. II. p. 1006. — *ἀπαλλάξαντα*,
ed from the government. — *ἐπιστολὴν ἀντιπερίζει*, gave
ly. — *αὐτῷ*, i. e. Artabazus. — *διαπέμψαι* depends on
 rich has in it the sense of *ἐκέλευε*. We might construct
 pendence on *διαπέμψαι*, as it belongs in sense to both
 ν *σφραγίδα* is here taken in the sense of *σφράγισμα*, the

impression of the signet, which was affixed to letters as a stamp of royal authority. Of course the king would not permit the signet to be carried to such a distance, and which would be to his purposes prejudicial to his interests. The Schol. on the Persian king had the image of the king, or of the empire, or of the horse of Darius by whose aid he had acquired the kingdom. — ἀποδείξαι to Pausanias. — ἀποδείξει is employed for the optative. See N. on I. 26. § 2. ἀποδείξει depends on ἀντιπαρατίθει.

2. τί τε ἄλλα ἐποίησεν, i. e. he dismissed Megasthenes from his government.

3. ὁδε... Πανσανίῳ. In respect to the simple ὁδε, Bloomf. remarks, that it is of the most remote antiquity and occurs not unfrequently in the Scriptures of the Old Testament. Herodot. III. 40. — τῶν ἀνδρῶν may depend on ὁδε, *whosoever of the men = the men whom*. Perhaps Poppo to regard it as the objective genitive after ὁδε, *your good deeds are laid up in our book*. Those who had done the king a service were called Orosangues, and their names were recorded in a book (cf. Esth.

CHAPTER CXXX.

receipt of the king's letter, Pausanias becomes vain and arrogant, and adopts the Persian dress (§ 1); his imitation of the Persian habits, and extreme haughtiness, betray ambitious purposes and alienate the allied forces (§ 2).

τὰ γράμματα. This letter is said to have been accompanied with presents of gold. — *ὧν...* Ἑλλήνων. The noun ἀξιώματι, being derived from the verb ἀξιώω, is taken in a passive sense, and is therefore followed by ὑπὸ with the genitive. The same construction occurs 15. Cf. Mt. § 496. 3. See also Xen. Cyr. III. 3. § 2, with my — πολλῶ τότε μᾶλλον ἤρτο shows that before this time Pausanias had begun to manifest his arrogance. — ἐν τῷ καζεστηκότι, i. e. in the Lacedæmonian manner. — σκευάς τε Μηδικὰς ἐνδύ-

The Median robe was much more splendid than the Persian. It is here made to the κάन्दυς. Cf. Xen. Cyr. I. 3. § 2, with my

See Also Xen. Anab. I. 5. § 8. Perhaps he put on the ἀναξυρίδ and other Median articles of dress, yet it is quite unlikely that he could have so far outraged the feelings of the Greeks, as to have proceeded in this stage of the proceedings the entire Persian dress. To have imitated the Persian manners in the least, at a time when he was about to have appeared plain in his dress and affable in his deportment, shows him to have been a weak-minded man, wholly unequal to the achievement of his ambitious designs. — ἐκ τοῦ Βυζαντίου. This story was probably undertaken to further his treasonable plans. αὐτῶν—ἐδορυφόρουν = δορυφόροι ἦσαν αὐτοῦ. Cf. Mt. § 412. 2.

παρετίζετο, he caused to be set for him. For the force of the verb, cf. K. 250. R. 2; S. § 209. 2. Bloomf. thinks that Pausanias regarded the Persian table as less luxurious than that of the Medes, and occupying a midway place between that and the Grecian. In respect to this, Poppo remarks, "temere conjecit. Bloomf." — τὴν διάνοιαν ἵνα ἐλθῇ to his purpose to betray his country. — ἐργοῖς βραχείσι, in important matters, such as his costume and mode of living. — ἀ...

ἔτι, what greater things he intended to accomplish hereafter. μείν is an adverb formed from the comparative adjective (S. § 134). and qualifies πράξειν. — δυσπρόσοδον, difficult of access. Nepos translates, "aditum patentibus non dabit." Pollux (1. 42) places κόσμος among the epithets of tyrants. — ὀργῇ—χαλεπῇ, bad temper, violent passion. — ὥστε responds to οὕτω. — διόπερ, on that account. — οὐχ ἥκιστα. The frequency of the litotes in the writings of Thucydides has been noticed in N. on I. 3. § 1. — ἡ ἰσχία μετέστη (see N. on I. 107. § 7). Cf. I. 95. § 4.

same time trusting

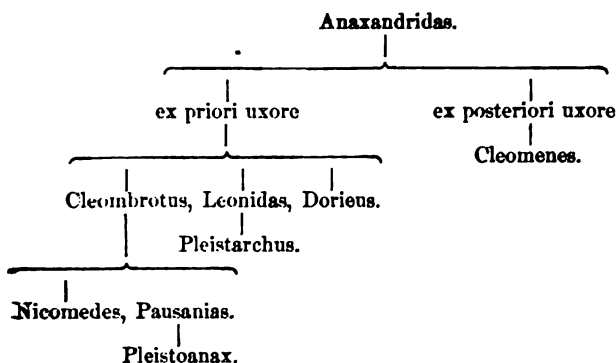
1. τὸ τε πρῶ-
now resumed fro
fra. — ταῦτα,
recall. — Σί-
that a scene took
and the Turks at
for Ἑλληνικός. (
ἀπαγγέλλεται, he w
ficle is used of tl
of the annunciat
§ 555. (Obs. 2 (end).
scrytale. " When a
a staff of a definit
another of precisel
tion to make to him
to write, into the sl
and then wrote up
When the strip of w
but single letters a
general, who after h
the communication."
τοῦ κήρυκος μὴ λείπει
to Sparta. — πόλεμ
an enemy

περὶ or read αὐτοῦ. But the correctness of the text as it now is, is proved from *περὶ Πανδανίαν ἐλέγχων*, I. 135. § 2. In respect of construction of this sentence, τοῖς βουλομένοις limits καὶ στήσιν limited by ἐλέγχειν.

CHAPTER CXXXII.

Lacedæmonians had not yet evidence sufficient to convict a person of such high dignity as but his imitation of the barbarian customs, and his arrogance, especially as evinced by inscription which he caused to be made upon the tripod at Delphi, excited suspicion that he would not remain quiet (§ 2); the Lacedæmonians had effaced the inscription but yet it was remembered as a delinquency of Pausanias (§ 3); reports too were in circulation, that he was tampering with the Helots (§ 4); but even thus, the ephors thought it not proper to proceed to extreme severity against him, until one of his emissaries betrayed him, and presented to the ephors his last letter to the king (§ 5).

σημείον, *proof, evidence*. — I have followed Krüg. in connecting *βεβαίως* with πιστεύσαντες. — γένους τε τοῦ βασιλείου, *of royal family*. — Πλεισταρχον ἐπετρόπευεν, *was guardian to the archus*. Cf. K. § 279. 1. — εἴτε belongs to ὄντα-νίον. — εἴτε δὲ. For the following genealogical table I am indebted to Her.



μὴ.... παροῦσι, *he was unwilling to be an equal (as he was) in present state of things = he wished to be superior to all, i. e. to be king in his own right*. — εἴτε που, *if in any way whatever*. — ἀπὸ τοῦ... νομίζων, *he had departed in his manner of living from*

the customs of his country. The meaning of this verb will readily be seen in its composition. — ἀνέθεσαν, consecrated, dedicated. See B on I. 13. § 6. — ἀποθίσιναι, as the first fruits. — ἰδία, of his own authority. — τὸ ἐλεγίον τόδε, this distich. It contains an hexameter and a pentameter, which is the metre of elegy.

3. ἐξεκόλασαν, erased. According to Demosthenes (κατὰ Νέμω 1378), the Lacedæmonians were compelled to do this, being called before the Amphictyons by the Platæans. In addition, they were fined 1000 talents, and ordered to engrave in the place of the old inscription, the names of the states taking part in the battle. — τοῦτε, i. e. immediately after it was written. — ὅσαι... πόλεις as many as having united in the defeat of the barbarians, from the offering. — τοῖς refers to the inscription of the ἄσθια Pausanias. — ἐν τοῦτῳ = in the present situation. — παρὰ corresponding with, is limited by διαοίᾳ. — The subject of ἔφη is τοῖς.

4. καὶ—δέ, and also, and even. Cf. Herm. ad Vig. p. 847. — οὕτως, thus in reality. — ἐλευθέρωσιν, enfranchisement.

5. τῶν... πιστεύσαντες, on any testimony of the Helots; literally, having believed.

not know that the letter had been opened. For the subjunctive, on I. 20. § 2; 52. § 3. — ἦν...δόξης, if he was deceived in opinion respecting the reason, why none of the former messengers Artabazus had returned. — ἐκεῖνος, i. e. Pausanias. — τι τοιοῦτε πεπράσθαι, that some such thing had been enjoined. — αὐτὸν κτείνειν, he found himself written therein to be put to death. M. p. 511) says that the construction is Ἀργίλιος ἐνεγέγραπτο κτείνειν Ἀργίλιον. So Bloomf. explains the construction: εὔρεν ἐγγεγραμμένον (αὐτόν, i. e. Ἀρτάβαζον) καὶ αὐτὸν κτείνειν at Artabazus should put to death him also.

CHAPTER CXXXIII.

that Pausanias may be convicted from his own mouth, the ephors contrive an interview between the accuser and the accused at Tanarus, where the former had been forbidden to take sanctuary. In this interview Pausanias acknowledges the truth of the accusation in the hearing of the ephors, who had concealed themselves in an adjoining apartment (§ 11).

αἰτήκοι, ear-witnesses. — ἔτι, yet, in addition. Against such a man, nothing short of a confession made in the hearing of the ephors seemed to justify them in proceeding. — ἀπὸ παρασκευῆς, by contrivance, a contrivance. — σκηνησαμένον...καλύβην, having provided for himself a hut double by a partition wall. Suppliants, instead of taking up their abode in the temple, oftentimes chose to construct for themselves a hut in the τέμενος or sacred precincts, which surrounded the temple and which was included in the *jus asyli*. See Confield's note. καλύβην is what Kühn. (see Jelf's edit. §§ 548. b; all the accusative of cognate notion, defining the particular nature of the production. — ἐς ἣν—ἔκρυψε, into which he brought concealed. For the construction pregnans, see N. on I. 18. § 2. The particle τε in τῶν τε ἐφόρων has caused much trouble. Poppo, and Goeller have bracketed it, and Hart. (de part. I. p. 10) would expunge it, but it is said to be found in every MS. The clause certainly requires its omission, unless with Arnold we supposed a fused construction, and that after τῶν τε ἐφόρων τινὰς ἔκρυψε should be added the words, καὶ Πανσανίας ὡς αὐτὸν ἦλθεν, τὴν ἑκείνου τῆς ἰκετείας ἐρωτήσων, or else that τε may be rendered, also, or, and the clause be considered an interjectional one. In that ἔσαν can be joined, as it should be, with αἰτήκοι...γενέσθαι — τὴν πρόφασιν, occasion, cause. — τὰ τε...γραφέντα. Cf.

L. 192. § 5. — γραφίερα is the 3 aor. of γράφω (Veris, p. 47) says the 1 aor. pass. ἐγρήφην good Greek. — καὶ ἔκαστος, severally, as μάχονται, *had never endangered him, risks* interpretation of Poppo, Goel., and Arnold, preferable to the usual rendering, *had never* of Persia. — ὑποτιμηθεῖς, is spoken ironically *like τὸς δαδῶτες, just like the men of Ai* depends on υποτιμηθεῖς as denoting the man to be honored. S. § 222. 6. — σκεῖνον πύργῳ . . . ἀποστήσεις. The order is: διδὼς ἀπώρεται ἐκ τοῦ βροτοῦ, *having pledged his fi* *be incurred by his removal from the altar.* *business in hand,*

CHAPTER CXX.

Having thus obtained ample evidence of his guilt, the epheboi, but at the private intimation of one of them, he tak

2. The account of the banishment of Themistocles, is here, because it has any immediate connection with the war, but from its close relation to what has just been said by Pausanias. The fate of so illustrious a personage as Themistocles is also worthy of a place in a history, which, though confined to the Peloponnesian war, had yet in its plan embraced the most important events that had transpired from the time of the Persians under Xerxes. — τοῦ—Μηδισμοῦ (cf. I. 95. § 5), the term was used to designate a leaning towards the Medes, a partiality for the manners, customs, and dress of the Persians. The charge made against Themistocles followed immediately his conviction and death of Pausanias. The Lacedæmonians were indebted to this, most likely, by a remembrance of the successful conduct of Themistocles in respect to the fortification of Athens (cf. I. 95. § 5) or by a selfish desire to involve the Athenians in the difficulties they had incurred in the defection of their most eminent statesman. — καὶ, also. — ἐκ τῶν...ἐλέγχων. "Ex epistolis apud Platonem." Ρορρη. — τοῖς αὐτοῖς, in the same manner, i. e. by the same means.

8. ἔτυχε γὰρ ὡστρακισμένος, for he happened to be banished by ostracism. — διατταν. residence, abode. — συνδέσσειν, connect with. — ἐτοίμων ὄντων ξυνδιώκειν, who were (see

πόμενος....χωροῖν, *being pursued by those who were appointed*
 (him) *for the purpose of inquiring where he might go*, i. e.
 tracked thither by those who were sent to find out his place of
 abode. Bloomf. renders *κατὰ πίστιν ἢ χωροῖν*, "(directed) *by inquiry*
he had gone." Similar to this is the sense given by Bauer:
iter pro πυζόμενοι, quum audissent." Goel. renders it *ex per-*
me, and this appears to be the sense which Haack by his
 translation attaches to the words. Against such eminent authorities
 I am slow to adopt an opinion, yet I cannot but think that the
 sense here given is the true one. Cf. Liddell and Scott sub voce.
 The optative is explained in N. on I. 49. § 3. — *κατὰ τὴν*
in his great strait. Jacobs explains it by *ἐν μεγάλῃ ἀπορίᾳ*
being in. — *Μολοσσῶν.* Along the sea-coast of Epirus lay in order,
 from north to south, the Chaones, Thesproti, Cassopæi, and Molossi,
 the boundaries of these respective tribes cannot well be defined.
 Strabo states that the sea-coast of the Molossi was 50 stadia in length,
 and that this narrow basis their country widened far into the interior.
 The boundaries of the state were greatly enlarged by its enterprising
 policy, so that it was quite powerful at the time here spoken of. Cf.
 North. Greece, IV. pp. 174-184. — *ὄντα αὐτῷ οὐ φίλον.*
 Some have by oversight says, "*cum quo ei hospitium fuerat.*" —
 ὄντα, literally, *to unloose or unbind the beasts of burden*, i. e. to
 set free or unload them. This verb is followed by *παρὰ Ἀδμήτην*,
 i. e. *in the case of to stop with Admetus.*
ἔτυχεν ἐπιδημῶν, happened not to be at home. — *τὸν παῖδα.*
 Strabo states, "*filium ejus parvulam arripuit.*" This deviation from
 the usage of Thucydides, would lead us to conjecture that he followed
 some other writer, unless he was grossly careless. — *καθίζεσθαι ἐπὶ*
τῷ ἔργῳ. The domestic fireplace, as the shrine of the household
 gods, was always regarded by the ancients with veneration and reli-
 gious attachment. Hence, to sit down by the hearth was regarded as
 making the strongest appeal for mercy and favor. Cf.
 Diet. Gr. and Rom. Antiq. p. 427. — *δηλοῖ τε ὅς ἐστι,* *he dis-*
tinguishes; literally, *he makes known who he is.* For this use of the
 verb cf. Mt. § 485; S. § 174. 1. — *οὐκ ἀξιοί = ἀνάξιόν φησιν εἶναι*
(S. 1). — *εἴ τι ἄρα αὐτὸς ἀντίειπεν,* *if perhaps he had op-*
posed. The extenuating force of *εἰ—ἄρα* is here beautifully seen. —
καὶ γὰρ referring to Admetus depends upon *ἀξιοί*. — *καὶ γὰρ....*
for that he could be ill treated, at the present time, by one far
more powerful than him (i. e. Admetus). Most of the editors and crit-
 ics have read *ἀσθενέστερος* (conforming to *αὐτὸς* both before
 and after), although against almost all MS. authority. This would

give the sense: *for he would receive injury* (from Admetus) *who was far his inferior in power*. Both readings imply the same general idea, viz. the abject condition of Themistocles. — γέννησις belongs to τιμωρεῖσθαι the subject of εἶναι. — ἀπὸ τοῦ ἴσου = τοῖς ἴσους ἀπὸ τοῦ ἴσου, *who are on equal terms*. — καὶ ὅμα, *and at the same time*. — αὐτὸς . . . ἐναντιωθῆναι, *he had opposed him* (i. e. Admetus) *in a matter of interest (only), and not in that which pertained to the saving of his life*. χρείας τινὸς depends on ἐναντιωθῆναι (= εἶπα) in the genitive of separation. Cf. K. § 271. 2. Some commentators supply περὶ or ἐνεκα. Cf. Mt. § 368. 5. Bloomf. cites Xen. Anab. VII. 6. § 5. ἐναντιώσεται τῆς ἀπαγωγῆς, *will be opposed to the leading away*. At σῶμα Bloomf. unnecessarily supplies κατὰ. Poppo and Goel. consider the article to be taken twice with σῶμα and σώματα, and refer to Vig. p. 720. 20. — ἂν in ἐκείνον δ' ἂν belongs to ἀντιρῆσαι, the second being a repetition in consequence of the parenthesis εἰπὼν . . . διώκεται. Cf. Mt. § 600. — ἐφ' ᾧ, *for what reason*. — σωτηρίας, "*means of preserving*." Bloomf. — ὁ δὲ ἀκούσας. Poppo and some others make this the beginning of chap. 137. — ἄρα . . . τοῦτο is enclosed by Poppo, Goeller, and Arnold, in the margin in parenthesis, and thus they connect ἀνίστησι τε and καὶ—οὐκ ἐχθίζονται — ὥσπερ . . . ἐκαστέζετο, "*in the way that he had sat himself down*, i. e. with hands joined." Bloomf. "Nos sic intelligimus: ut puerum tenens sederat, ita cum puero surgere eum jussit." Poppo (Schol. Adnot. p. 151). — καὶ μέγιστον with the Molossians.

1. — ἐπολιόρκει Νάξον. Cf. I. 98. § 4. — ὅστις ἰστί-
ς ἔστι, I. 136. § 3, which would have been more in point for
have cited than this passage. — χρήμασι πεισθεῖς = *being*
τὴν...εἶναι, and that it would be for his safety, or his
safety would consist in. The subject of εἶναι is μηδέν...
μέχρι πλοῦς γίνηται, *until there should be a fair wind for*
Xen. Anab. VI. 1. § 22. Some erroneously translate, *as*
voyage should last. The object of this direction was to
of the crew, who might happen to recognize him, from
ing with his enemies. — περὶ αὐτῷ, *to him being*
if he consented to the proposal. — ἀπομῆσισαι. Re-
— ἀποσαλεύσας, *having rode at anchor in the open sea.*
off, probably as far to the windward as possible, in order
should board the vessel from the Athenian fleet. Nepos
ἐρ. *procul.* In reading this account of the perilous posi-
tistocles, in full sight of his enemies, we are reminded of
ul lines of Sir Walter Scott, in his *Lord of the Isles*:

No bore they on with mirth and pride,
And if that laboring bark they spied,
'Twas with such idle eye
As nobles cast on lowly boor,
When, toiling in his task obscure,
They pass him careless by.
Let them sweep on with heedless eyes!
But had they known what mighty prize
In that frail vessel lay,
The famished wolf that prowls the wold
Had scathless passed the unguarded fold,
Ere, drifting by these galleys bold,
Unchallenged were her way!

εἶπε, *rewarded.* Port. renders *liberaliter prosequi.* —
how it was that Themistocles had money to reward the
— ἃ = τὰ χρήματα ἃ, of which the antecedent is, the
i.e. — ὑπεξέκειτο, *he had put safely away.* Perhaps ὑπό-
idea of *privately* or *secretly* to the verb. After his con-
Athens, his property to the amount of 100 talents was
onfiscated. — μετὰ...τινος, *with one of the Persians*
he consl. According to Diod. his name was Lysithides,
calls him Nicogenes. — εἰς, i. e. into the interior. —
αμματα. He probably sent the letter by Nicogenes.
ves here as a mark of quotation. S. § 213. 1. "This brief

letter to Artaxerxes is as evidently the composition himself, as the celebrated oration which he puts in Pericles. Each has the hard, rigid, grasping style so historian, and to which no other Greek writer bears semblance. But the matter may be more genuine than Bulwer (Athens, II. p. 167. N). — Θεμιστοκλῆς is in ἐγὼ understood. — Ἑλλήνων limits ὅς taken partitive *τερον οἶκον*, "in domum tuam." Xerxes. — ἐμοί (= limits ἐπώνυμα, and ἀνάγκη is to be taken with ἡμεῖς ἀγαθόν. Repeat εἰργασμαι. — ἐν... ἐμοί. The *πράγματα ἦσαν*, but why may we not draw to this class the next member, to be taken impersonally (= ἀσφαλ — Bothe refers ἀποκομιδῇ to both members, giving *return*, when applied to Themistocles, and *retreat* Xerxes. But this dilogia is harsh and unnecessary. *διατίσιν* is parenthetically introduced, being the writer, who briefly adverts to the reasons urged by Themistocles of his being hospitably received by the king. γράψα back to εἰδήλου δ' ἡ γραφή = ἔγραψε δὲ ὁ Θεμιστοκλῆς in an absolute sense for ἔγραψε αὐτῷ.

on account of him (i. e. for the sake of Xerxes). — *καὶ τὴν* (being able) recommences the direct words of Themistocles. *τὸν ἐπισχών*, having tarried a year. S. § 156. 2. — *περὶ αὐτὸν ὧν*, of which the antecedent is governed by *δηλώσαι*.

CHAPTER CXXXVIII.

rowing of what he said, Themistocles applies himself to the study of the language and customs (§ 1); after which, proceeding to the court he soon gained influence over the king (§ 2), which was the result of his talents (§ 3); his monument is erected for him at Magnesia (§ 5), but his relations say that he privately conveyed to Athens (§ 6); thus ended the fortunes of Panamias (§ 7).

διάνοιαν, understanding, prudence. Some render, *spirit*, and others, *plans, intentions*. — *οὕτως* as he had said. See (end). — *ὃν ἐπέσχε*. Cf. *ἐνιαυτὸν ἐπισχών* supra. — *κατενόησε*. The order and construction is: *κατενόησε πολλὰ ὅσα ἠδύνατο κατανοεῖν*, he learned as much of the language as he could. The proficiency in the Persian language attributed Cor. Nepos, is highly exaggerated.

αὐτῷ, i. e. with Artaxerxes. — *ὅσος* . . . 'Ελλήνων explains emphatically the preceding *μέγας*, and therefore *καὶ* is *etiam*. *καὶ τὴν*, dignity. Cf. II. 34. § 6. — *δουλώσειν*, sc. *αὐτὸ* (i. e. τὸ *κατενόησε*), which is wanting here because by attraction it has already appeared in the previous proposition (*τοῦ Ἑλληνικοῦ ἐλπίδα*), to which *δουλώσειν* is added by way of explanation. Cf. K. § 347. 2; Mt. *αὐτῷ* limits *ὑπετίθει* and not *δουλώσειν* as Bloomf. asserts. *δουλώσειν* depend on *ἐλπίδα*, as though it were written *τῷ τοῦ Ἑλληνικοῦ ἐλπίδα δουλώσειν*. — *ἀπὸ τοῦ* and *ξυνητὸς* are to be joined, and so Jacob explains, *καὶ μάλιστα ὅτι αἰνετο, οὐ πείραν ἐδίδου*. But *διδούς* is *quum daret* and not *dedit*; Porpo and Haack, after Kistern., rightly remark.

Thucydides in this section sketches with a masterly hand the characteristics of this eminent man, of whom Bulwer says (I. p. 170), "after him the light of the heroic age seems to end to fade, and even Pericles himself appears dwarfed and beside that masculine and colossal intellect, which broke into the might of Persia, and baffled with a vigorous ease the sagacity of Sparta." — *ἦν—δηλώσας* = *was a man who showed*. Gives emphasis to *βεβαίωτατα*. K. § 315. 2. — *διαφερόντως*

τε somewhat remarkably. Cf. Mt. § 487. 4. — ἐς αὐτὸν ἰσχυρὸν τῆς οὐρανοῦ. Schol. "Accuratus Schol. ἐς τὸ φέρειν τὸν οὐρανόν." Pogg. — ὁ ἕως καταμασεύει. *worthy to be* Mt. § 487. 10. — οἰκειὰ (= ὅμαιμη) — ἐπὶ ἐπαύξει. "*with at the side of* or *after*." Bloomf. The idea is, that he had no further to study, after he entered upon public duties, but only study for their proper discharge. αὐτὸν προεὐχόμενα ζήτει. — τὰν τε παραχρῆμα, *of present necessity* to τὰν μελλόντων, *of future necessity*. — τὰν τε παραχρῆμα the idea of measures, which are taken at a moment of little time for deliberation. Σημ. — ἐπὶ τῇ ἐπαύξει. — γράμαι = κρίσις, *judge*. — ἐπὶ εἰκασίαι. There are four methods of construction either τὰ μελλόντα γινόμενα depend on ἐπὶ πλείοσι λήσαισι or ἐπὶ εἰκασίαι or τοῖ γινόμενον upon εἰκασίαι λήσαισι or ἐπὶ γινόμενοι or τὰν μελλόντων upon τὰν γινόμενων or ἐπὶ εἰκασίαι (Krazer's construction); γινόμενον or γινόμενον in apposition with τὰν μελλόντων. This is adopted by the best critics, and is the

Bloomfield, "*and of the future even far forward he is*"

- l. § 223. 2. — *κράτιστος δὴ*. See N. on *βεβαίωται δὴ* supra. — *ῥαδίῳ*, to plan off-hand, "*ex tempore agere*." Betant.
 l. *ποῖσας*, by sickness, opposed to a violent death. This account Thucydides is far more rational and worthy of credit, than that which attributes his death to poison administered by himself. — *καὶ* belongs to the whole sentence and not to *ἐκούσιον* alone. — *αὐτὸν* is the subject of *εἶναι*.
 b. *ὅν*, therefore, i. e. in consequence of his having died at Magnesia (Μαγνησία—τῇ Ἀσιστῇ, i. e. *Magnesia* on the river *Mæander*). — *Μαγνησίαν μὲν ἄρτον* (= *εἰς ἄρτον*. Cf. *εἰς ζώνην*, Xen. Anab. I. 4. *Magnesia* for bread. The last of these substantives shows the origin of the former. Cf. Mt. § 433. Obs. 3. — *προσέφερε* to Thucydides. — *Λάμψαχον*. Repeat mentally *δόντος βασιλείῳς αὐτῷ*. — *τῶν τότε*, of the cities of that time. S. § 169. 1.
 6. *τὰ δὲ . . . οἶκαδε*. The order is: *οἱ προσήκοντές φασι τὰ ὅσα οὐ νομισθῆναι οἶκαδε*. — *γὰρ* explains why his bones were conveyed to Attica unbeknown to the Athenians (*κρύφα Ἀθηναίων*).
 7. *τὰ μὲν κατὰ Πανσανίαν*, "*res Pausania*." Mt. § 272. 4. b. — *ὡς* as has been described in chaps. 128–138.

CHAPTER CXXXIX.

demand for the expulsion of the sacrilegious having been made, the Lacedæmonians require the Athenians to retire from Potidaea, restore Ægina to independence, and rescind the decree concerning Megara (§ 1); to none of which demands the Athenians accede, but retaliate the Megareans (§ 2); the Lacedæmonians then send an embassy of three persons to Athens, requiring the Athenians to permit every Greek state to be governed by its own laws (§ 3); an assembly of the Athenians having been convened on this subject, some give their opinion in favor of war, and others against it, upon which Pericles delivers a speech in which he strongly urges the necessity of war (§ 4).

Λακεδαιμόνιοι δὲ κ. τ. λ. The narration is now resumed from §. 2. — *ἐπὶ*, by. — *περὶ . . . ἐλάσεως*, concerning the expulsion of the accursed. See N. on I. 126. §§ 2, 11. — *Ποτιδαίας τε ὤτασθαι*. See N. on I. 61. § 2. Cf. I. 64–67. § 1. — *Αἴγιον ἄρμον ἀφίεναι*. See N. on I. 67. § 2. — *τὸ . . . πόλεμον*, if they revoke the decree concerning the Megareans (cf. I. 67. § 4), there shall be no war; literally, to them revoking—there should be no war. In respect to the protasis, see N. on I. 71. § 6 (init.). *μὴ ἂν γινίσκῃ γυνήσεσθαι*. See N. on I. 71. § 5.

τάλλα in respect to the decree against the Megareans especially

referred to in the next clause. — *ἐπεργασία* is the act wherein the blame consists (cf. Jelf's Kühn. § 568; M). In respect to the charge here brought against the land that was *ἀόριστος* (*without boundaries*) might be used but could not be fenced off and applied to purposes common in the case of private property. On the boundaries of common lands, strips of land were thus left as a common, in disputes about boundary lines. That this common might be regarded as a sacrilegious act. The *καὶ* before *τῆς ἀγῆτης*, *even*. Goeller without reason, thinks that the *ἐπεργασίαι* are referred to, viz. the land dedicated to the Eleusinian gods (Ceres and Proserpine), and that on the confines of *ἀνδραπόδων*. The slaves of Aspasia are supposed to be referred to. Cf. Athen. 570, and Aristoph. Acharn. v. 525, cited by Jelf.

3. *λεγόντων . . . εἰώθεσαν*, *repeating nothing else of*, *they were wont to speak of*, i. e. they waved all the other requisitions, and confined themselves to one requisition, which was as broad as to cover the whole ground. *ὧν* = *ἐκείνων*.

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ters contain the oration of Pericles, which has for its lead-war should be preferred to making any concessions to the . After a brief exordium (140. § 1), he enters upon his ar- has two divisions: the cause of the war, or the τὸ δίκαιον (p. 142). This second division is opposed to the words of the nap. 121, et seq.), and is subdivided into two parts, in the (141. § 2—143. § 2) the resources of the Peloponnesians and carrying on war are considered and in the second (143. §§ 3 in advantageous contrast, the circumstances and condition of Then follows the response which the orator would have them Lacedæmonians (144. §§ 1, 2), and to this is subjoined a short L. §§ 3—5). This is one of the most finished and elaborate whole history, and in dignity and loftiness of sentiment, is or to the celebrated funeral discourse of the same orator and 35—46). It seems to have carried all before it, and so brok- ation, that a decree was forthwith made conformable to the n the speech.

CHAPTER CXL.

by advising the Athenians to make no concessions to the Peloponnesians, e same time, that the ardor with which a war is commenced, is abated the increase of difficulties which may attend its prosecution, and hence ve on war should vigorously support it even in the event of disastrous); the Lacedæmonians are charged with endeavoring to do the Atheni- of of which is their refusal to submit the differences to fair arbitration, mode of adjusting difficulties stipulated in the treaty (§ 2); their desire ed in their dictation concerning Potidæa, Ægina, and Megara, and es- last imperious demand (§ 3); no one should think that the rescinding of erning Megara was a small matter (§ 4), for if they yielded to this, greater be made upon them (§ 5).

ἔχομαι, *I still adhere to the same opinion.* For the gen- on γνώμης, I. 22. § 1. — μὴ εἴκειν Πελοποννησίοις ἐχ- ὄμης. — καίπερ . . . πρᾶσσοντας, *although I know (see .) that men carry on war not with the same ardor (ὄργη) rel when persuaded to engage in it; literally, that men ! to go to war with an ardor not the same as (= much that with which they carry it on. Cf. ἐνδυμείται . . .*

ίος, for a trifling matter. This is referred to in *τὸ τὴν τὴν τὴν* (τὴν), *this trifling affair* (i. e. what of small importance). — *ὅπερ* belongs to *προβήχονται* by natural construction being *ὅπερ εἰ καταρῆσθαι μάλιστα προβαλλονται*. Schol.) *μὴ—πόλεμον.* — *μηδ' . . . ἐπο-* emphatic repetition of *ὑμῶν . . . πολεμεῖν*, the course of interrupted by the intermediate clauses.

παν τῆς γνώμης, a trial of your spirit, a test of your οἷς. Arnold says that this relative has no regular anto to be resolved in English into the demonstrative *pro-* Bloomf. remarks, there is an antecedent to it in the *χονται*, i. e. *Λακεδαιμόνιοι* found in § 2. The remote- cedent, in such sentences as Thucydides constructs, one to stumble. — *ἄλλο τι μείζον* depends on *ἐπι-* the accusative of the thing, the dative of the person he subject in the passive construction. Cf. K. § 281. o the sentiment we are reminded of the remark of his celebrated speech at the commencement of the ation: “But the right to take ten pounds, implies the thousand, and what must be the wealth, that avarice, cannot exhaust.” — *καὶ τοῦτο* is referred by Poppo, eller, to *τὸ βραχὺ τοῦτο, as if you yielded this even through fear.* — *ἀπισχυρισάμενοι, by giving a firm λον* belongs to *προσφέρεισθαι* instead of *ἀπὸ τοῦ ἴσου:* *you on terms of equality than with an affected*

CHAPTER CXLI.

and make up their minds to submit at once to the Lacedæmonians, or session whatever to them (§ 1); in respect to the means and mode of ar, they are by no means inferior to the Peloponnesians (§ 2); for be- er have no wealth, they have little experience in long continued or (§ 3); they can neither man their fleets, nor be absent themselves from cerns on expeditions by land (§ 4); wars are sustained by wealth pos- undance, and not by forced contributions (§ 5); the Peloponnesian : of a kind favorable to speedy or decided measures, the states having d diverse interests (§ 6); for which reason but little attention to the e given in their as-semblies, called together at long intervals, and the being spent in promoting each his own interest (§ 7).

ἡ = ἐκ τούτων, ex his igitur. — *ὑπακούειν* the Iace- — *πρὶν τι βλαβῆναι, before you suffer any injury.* —

εἰ πολεμήσομεν—μὴ εἰζόντες. Regularity of construction would have required εἰζειν, in dependence upon διανοήζητε. After εἰζόντες Poppo supplies the infinitive πολεμεῖν from πολεμήσομεν. But Arnold and Goel. refer εἰζόντες to διανοήζητε, in the sense of παρασκευάζετε εἰ μὴ εἰζόντες, which Poppo (Suppl. Adnot.) says that he would approve of "si cogitandi verbum intelligi posset, et si οὐκ εἰζόντες αὐτοὶ—λεγεῖται legeretur." — ἐπὶ....προφάσει should be constructed, I think, with εἰ πολεμήσομεν, *if we determine to go to war for any cause great or small* (i. e. however it may be estimated). Pericles had just affirmed, that the demand of the Lacedæmonians in respect to the Megarean decree was no trifling one, inasmuch as it involved a great principle. Others, however, might think differently. But whatever estimate might be placed upon the cause of their taking up arms, such a course was determined on, no concessions were to be made to their enemies. Some, however, may prefer the more usual method of construction, by which these words are joined with μὴ εἰζόντες, *make no concession on any account great or small*. I am free to knowledge that this mode of construction harmonizes better with γὰρ....ἐπιτασσομένη. — ἃ = ἐκεῖνα ᾧ. — τὴν....δοῦλωσιν, *the same subjection, signifies a like subjection*. δοῦλωσιν is Kühn. (Jell's edit. § 578) calls the accusative of valuation, or which defines the notion of value contained in the verb. Cf. Kühn. § 548. c. — δικαίωσις, *postulatio*. — ἀπὸ τῶν ὁμοίων ἀνθρώπων. — πρὸ....ἐπιτασσομένη, *made upon their neighbors by a judicial decision*.

2. Here the orator enters upon the consideration of the means

οὐκ ἀπείροι. The adverb βραχίως refers to time and qualifies ἵππων. — αὐτοὶ conforms in case to ἀπείροι.

κ. ναὺς depends on ἐκπέμπειν, and πληροῦντες belongs to the subject of δύνανται, are not able having manned ships (= to man ships) to send them forth. — ἀπὸ τῶν αὐτῶν, from their private resources, or at their own expense. From the time of Pericles, the Athenians were paid for their military service (cf. Boeckh's Pub. Econ. Athens, p. 291), but not so the Lacedæmonians, which circumstance, in addition to the neglect of their own affairs, occasioned by absence on military expeditions, made war a grievous burden to them. — οὐκ ἐργάμενοι does not refer, as Bloomf. supposes, to οὐτε ναὺς οὐκ ἐργάμενοι, but to the exclusion of the Peloponnesians from the sea by the superior naval force of the Athenians.

δ. περιουσίαι, surplus treasures. — βίαιοι ἐσφοραί, forced (and therefore burdensome) contributions. Boeckh (Pub. Econ. Ath. p. 71) says that the property-tax (εἰσφορὰ) had not yet been imposed at Athens, since it appears from our author (III. 19), that it was first levied in consequence of the exhaustion of the public treasure at the siege of Mitylene (A. C. 428). But Tittmann thinks that all the passage cited by Boeckh means, is that the amount before collected had never been so great as 200 talents, which was raised at the time referred to. The latter writer cites the present passage in proof, that extraordinary property-taxes levied in war were general throughout Greece before the Peloponnesian war, particularly in Sparta and probably at Athens also. Cf. N. on Boeckh (l. c.) by the translator, J. Lewis. — χρήμασι, money contributed for the expenses of the

here opposed to σώμασι = personal services. — τὸ μὲν πιστὸν λ. contains the reasons why men prefer to expose their persons, rather than expend their substance in war. They hope to live through the contest (τῶν... περιγενέσθαι), but have faint expectation that money will not be exhausted, especially if the war is protracted. The words τὸ μὲν and τὸ δὲ represent *ad sensum*, the two things intended, viz. their bodies and their treasures. At οὐ βέβαιον repeatedly ἔχοντες. — ἄλλως τε κἂν, especially if. — ὕπερ εἰκός, as probable in the present case.

δυνατοὶ—ἀντισχεῖν. See N. on ἀντίσχοιεν, I. 121. § 4. — μὴ ὁμοίαν is put for πρὸς μὴ ὁμοίαν (cf. I. 91. § 7; Jelf's Kühn.

Oba. 3.). The disparity here spoken of consisted in the superior advantages which Athens derived from its ships, treasures, trans-
α territories, etc. — ὅταν... ἐπιτελῶσι, since (ὅταν. Cf. Mt. 2) by not using one general council, they can do nothing on the spot (παρὰρρήμα) with dispatch. μήτε is to be referred

to both the participle and the verb. Poppo translates *concilium perpetuum*, *Bundesrath*. Without such a continued sittings could provide for any sudden emergency nothing efficient could be done, and no advantageous chances of war which in its progress might turn up. — το μήτε, and introduces another defect in the internal of the Peloponnesian affairs, viz. that all the states suffrage (ἰσούψηφοι), but not of the same race (ὁμόφυλοι) for self-interest would be the predominating principle in their assemblies (τὸ ἐφ' ἑαυτὸν ἕκαστος σπεύδῃ). The resemblance in ἰσούψηφοι and ὁμόφυλοι. In respect of word Poppo remarks: "præter Dorienses plerisque populi Æolici, Achaici, Pelasgici federis Laconici et ἕκαστος is in partitive apposition with πάντες. In the verb as here sometimes follows in the singular. Cf. M. K. § 266. 3. — ἐξ . . . γίνεσθαι, for which reason no accomplished. φιλῇ γίνεσθαι, is wont to happen. See

7. καὶ γὰρ shows why no efficient and decided measure by a council of states which are ἰσούψηφοι and not of diversity of views and interests tending to distract a

CHAPTER CXLII.

the Peloponnesians will be retarded for the want of funds (§ 4); nor could be entertained of their occupying posts or building a navy, the former could hardly do in the time of peace (§§ 2, 3); and even if they succeeded in building a fortress in Attica, it would not prevent the Athenians from retaliation on the Peloponnesian coasts with a fleet (§ 4); the Athenians are better fitted for land service than the Lacedæmonians for naval warfare by their experience in the Persian war (§ 5); nautical skill they will not easily acquire, since the Athenians, even in the time of the Persian war, are by no means perfect in it, it being acquired by husbandmen, hindered from going to sea by a blockading fleet (§ 5); thus they can acquire no skill in nautical affairs by practice, being ignorant of that species of warfare, and to an equal degree without it (§ 9).

δέ, but what is greatest (cf. Xen. Anab. II. 5. § 7), is in connection with the proposition with which it is connected (cf. Mt. § 432). In such cases the article is rarely omitted. Cf. Jelf's Kühn. — *κωλύονται* has a passive signification. Cf. Soph. Ant. 7; K. § 251. R. 1. — *σχολῇ = βραδέως*. Schol. Pericles *aggre* which Portus gives would suit the passage if the cause given it by the Schol. would require to be followed by *πορίζονται*. Haack interprets *σχολῇ, in otio*, which is the case in the context, since it is no argument against a liberal and abundant use of funds to carry on a popular war, that they are slow and reluctantly in time of peace. — *αὐτὰ πορίζονται ἀπὸ τῆς ὑπαρχούσης τε ἐκάστοις οὐσίας* (quæ sunt ab eis, I. 141. § 5), *καὶ ἀπὸ τῶν ἐν Δελφοῖς καὶ Ὀλυμπίᾳ χρημάτων* (§ 3). Poppo. — *τοῦ . . . μενετοί, for the opportunities* (points of time) *of war will not wait*, i. e. in war things are in the very nick of time, or the favorable opportunity and be lost for ever. Cf. Xen. Cyr. VIII. 5. § 7. — *οὐκ ἐστι* (sc. *ἐστὶ*). Compare the threat of the Corinthians, — *φοβησῆναι* is to be taken passively. Cf. Mt. § 535.

τίπαλον. The following note of Arnold (abridged by Arnold) illustrates the use of this term in connection with *ἡ ἐπιτιμία*. The author is here distinguishing between two different kinds of fortification (*ἐπιτείχιαι*)—the one by founding a city (so *ἐποικισμένη*) in the neighborhood of Athens, strong enough to be equal to her power (*πόλιν ἀντίπαλον*, a city equal in power to Athens, III. 9)—the other by erecting forts in Attica, as strong-

holds for plundering parties to issue forth from and alarm the country. Of the former sort of ἐπιτείχισις, instances are in the case of Megara, founded by the Dorians as a check on the Thesians, and of Heraclea in Trachinia built to curb the Thebans (cf. III. 92; V. 31); of the latter, Decelea forms an example. Arnold also remarks that πόλιν ἀντίπαλον is the accusative after σκευάσασθαι, the construction being τὴν μὲν γὰρ (ἐπιτείχισιν) καὶ ἐν εἰρήνῃ παρασκευάσασθαι. — ἦπου δὲ, certainly, indeed more. Mt. § 604. — ἐκείνοις is the dat. incommodi. — ἀποχισμένων, “occupying ground with forts in return.” Liddell and The perf. pass. has here a middle signification. Cf. Mt. § 493. 6

4. φρούριον δ'. See Arnold's note on πόλιν ἀντίπαλον. limits μέρος. — καταδρομαῖς καὶ αὐτομολῆαις, by incursions (into the fort) and by desertions, i. e. by furnishing a refuge for slaves and deserters. This was fully verified in the case of — οὐ μόντοι ἱκανόν γε κ. τ. λ. Bloomf. makes ἐπιτειχίζειν subject of ἴσται, by removing the following τε (which he thought interpolated by editors, who wished to make the sentence double) and by prefixing τὸ to the infinitive. But it is better to make χίζειν depend on κωλύειν, and to supply φρούριον as the subject. — notwithstanding that fortresses would not be sufficient to

res, they might perhaps adventure an engagement, taking their ignorance from their number; literally, *emboldening* *res* by number. This is exceedingly beautiful as well as — *πολλαῖς* ships. — *εἰργόμενοι* (sc. *τῆς θαλάσσης*), *if they* *from the sea* — *ἐν τῷ μὴ μελετῶντι*, *by their want of* *erally, in their not practising*. See N. on τὸ δεδιός, I. on τὸ πιστόν, I. 68. § 1. — *δι' αὐτά*, i. e. their want of; from their want of practice.

καὶ ἄλλο τι, *as much as any other thing*. Cf. Mt. § 117. e. . . . *μελετᾶσθαι*, *and does not admit of being practised* (*ὅταν τύχη*) *as a subordinate affair, "as a bye-job."* Pick-
ὅταν τύχη supply from the context *μελετῶμενον* or *μελε-
 γίγνεσθαι* depends on *ἐνδέχεται* (in this place = *δεῖ*), and
 feet *παίρεργον*.

CHAPTER CXLIII.

ships should seize on the treasures at Delphi, and by outbidding attempt to draw seamen from the Athenian service, it would be fruitless, since Athens had more naval officers and seamen than all the rest of Greece put together. Seamen be induced by higher wages for a short period, to serve on a voyage must incur the greatest peril (§ 2); thus it appears that the Athenians had disadvantages of the Peloponnesians, and possess advantages far above possession of the Peloponnesian territory (which could be made by sea) are disastrous to the Peloponnesians, than an irruption into Attica would be, for Peloponnesus constitutes the whole of their territory, while the Athenian territory besides Athens (§ 4); therefore as though they were Athenians should be regardless of their country-possession, and hazarding by land, be intent only on fortifying their city and maintaining their naval

res . . . *χρημάτων*, *having removed* (literally, *having moved*, *) the treasures at Olympia and Delphi*. The genitive is in account of the partitive force of the verb. — *μισθῶ* *cles* here replies to what the Corinthians said, I. 121. § 3. *res* refers to the mercenaries drawn from other countries, distinguished from the *μέτοικοι* (*resident aliens*), their limited mostly to the fleet, although they were some-
 ed as garrison soldiers and in campaigns. Cf. Boeckh's
 th. p. 261. — *μὴ . . . ἦν*, *if we ourselves and the resident*
ring embarked were not a match for them, it would be a
ared. For the construction of *ὄντων*, see N. on I. 71. § 6.
 bers to what has just been said about being a match for

the Peloponnesians. — *ὅπερ* is in apposition with the sentence *αὐβερνήτας*. . . . Ἑλλάς which follows, *ἐστὶ* being understood. — *ἄλλη* is here employed as in *παῖδας καὶ γυναῖκας, καὶ τὴν ἄλλην κατασκήνῃ*, II. 14. § 1. This use of *ἄλλην* is merely distinctive. Cf. Xen. Anab. I. 5. § 5; VII. 3. § 48; Odyss. 6. 84. — *ἵπηρεσίαν* (abstract for the concrete) is used collectively, and therefore takes *πλείους* and *ἡμῶν* in the plural. Cf. Mt. § 434. 2; S. § 157. 3.

2. *καὶ ἐπὶ τῷ κινδύνῳ κ. τ. λ.* constitutes the second reason, why the attempt of the Peloponnesians to draw away the Athenian mercenaries would prove abortive. *ἐπὶ* is here used *τελικῶς* (see N. on I. 65. § 1), *for the sake of danger*, and belongs to *δέξαιτο—τὴν τε αὐτὴν φύγειν*. Cf. K. § 296. II. 3. c. The rendering *on account of danger*, would make *μετὰ . . . ἐλπίδος* a needless repetition. — *τὴν τε αὐτὴν φύγειν*. The Schol. supplies *κατοικίαν*, which Bloomf. pronounces to be harsh, and understands *γῆν*, not in the sense of *country*, but of the French *sejour* (Engl. *sojourn*, *temporary residence*). — *καὶ* responds to *τε*, and is strengthened by *ἅμα*. — *ἡμερῶν* depends on *μετὰ* and *δόσεως* (*a giving*) is governed by *ἐνεκα*. This succession of genitives is rather unusual in Thucydides. — *ἐκείνοις* refers to the Peloponnesians.

3. *τοιαῦτα καὶ παραπλήσια*. See N. on I. 140. § 1. — *τὰ δὲ ἡμέτερα*

σε δέ. "A formula requesting attention = *consider* (what omf. — ἀληπτότεροι, *more impregnable* than we. ἀλη-
e caught or laid hold of. — ὅτι ἐγγύτατα τούτου διανοη-
ny our plans as far as possible in reference to this (i. e.
f islanders); "entertaining views and feelings as near as
state of actual islanders." Arnold. — οἰκίας refers to
untry residences, as is evident from the next sentence,
enthetical. — αὐτῶν, i. e. τῆς γῆς καὶ τῶν οἰκιῶν. —
c. The Peloponnesians boasted of their numerical supe-
this Archidamus alluded, I. 81. § 1. — μὴ belongs in
έντας as well as to διαμάχεσθαι (see N. on I. 12. § 1), and
ηο remarks, that it properly should have been placed
fter καί. — κρατήσαντες, *if we should be victorious*. See
6. The participle so often contains the protasis, that
cial cases no allusion in these notes need be made to it.
σοσι, *not inferior* to our own. — τὰ . . . προσπαλλυ-
lerired from our allies, in which our strength consists, is
lost also; or, our allies (τὰ τῶν ξυμμάχων), whence we
ength, will at the same time (προσ-) be lost to us, i. e. will
ompare what is said by the Corinthians, I. 122. § 1. This
tle dependence Pericles placed upon the attachment of
the Athenian cause. The defection did not take place,
after the disastrous Sicilian expedition, although previ-
enians had been defeated in a land engagement at De-
). — ἡσυχάζουσιν refers to the allies and not to the
ns as the Schol. thinks. — μὴ . . . ὄντων, *unless we are*
οαρεύειν depends on ἰκανῶν. — οἰκιῶν. S. § 194. 1. —
for the persons, opposed to οἰκιῶν, and superior in value,
possessors of these houses and villas. — αὐτοὺς . . . δηῶ-
exhort you yourselves to go forth and lay them waste.

CHAPTER CXLIV.

It be mentioned which promise a successful termination of the war (§ 1),
of which things is promised at another time. The orator then dictates an
Lacedaemonians (§ 2); which answer he deems just and in accordance
ty of the state (§ 3), and also worthy of their ancestors, who with far less
ed the Median invasion, and advanced the prosperity of the state (§ 4);
ht to resist the encroachments of their enemies, and hand down their
mpaired to posterity (§ 5).

δε καὶ ἄλλα. The Schol. says that Pericles hints here at
n of Sicily and Italy. But how is this consistent with ἡν

....προστίθεσθαι which follows! — ἐς....περίεσθαι, *inspire hope of victory*. — ἀρχὴν τε μὴ ἐπικτῆσθαι, *not to acquire additional dominion = to enlarge dominion by making fresh acquisitions*. This prudent advice was lost sight of in the ill-fated expedition to Sicily. καὶ responds to τε. — κινδύνους....προστίθεσθαι, *self-incurred dangers* (to those which are necessary).

2. ἐκεῖνα refers to πολλὰ ἄλλα, § 1 (init.). — ἅμα τοῦ "dum res ipsæ geruntur, i. e. in ipso bello." Poppo. — ἐάσομεν. The order is, ἀποπέμψωμεν (αὐτοὺς) τοῖς ἀπὸ Μегαρίας μὲν ἐάσομεν. The position of Μегαρίας before ἐάσομεν gives it prominence = *as it respects Megara, that we will* — ξενηλασίας—ἡμῶν, *an expulsion of us as strangers = by which we are expelled*. The Spartans took this course that the pure Doric character and customs, handed down to their ancestors, might not be contaminated by the introduction of foreign novelties. The plural form (ξενηλασίαι) is employed in the various regulations attending its practice. Cf. Müll. l. p. 4. N. g. — ἐκεῖνο refers to the Megarean decree, and the alien act of the Lacedæmonians. — κωλύει is taken by the same sense of κωλύεται. Hermann governs the pronoun by κατὰ

ardor with which Pericles represents their Grecian an-
 nishing to battle. — γνώμη and the following datives de-
 — ἐς....αὐτὰ (sc. τὰ ὑπάρχοντα), *advanced the state to*
greatness.

e. τῶν πατέρων) depends on λείπεσθαι, *to be inferior to.*
 γεγονόμένοις, *to our posterity.* — μὴ ἰλάσσω, *not worse,*

CHAPTER CXLV.

approving of the advice of Pericles, reply to the Lacedæmonians that they
 ing at their command, but are ready to submit their differences to a fair
 1).

εἶναι γνώμη, *in conformity with his counsel.* — οὐδὲν
 ποιήσῃ, *that they would do nothing upon command.* —
 νόηκας, *according to treaty.* — οἱ μὲν, i. e. the Lacedæ-
 ambassadors. Cf. I. 189. § 3.

CHAPTER CXLVI.

mutual criminations and grounds of complaint, which preceded the war,
 which commenced with the affair of Epidamnus and Corcyra (§ 1).

....ἐγένοντο. Cf. I. 23. § 4. — ἀπὸ....Κερκύρα. Cf. I.
 — ἐπεμίγνυντο—ἐν αὐταῖς = *they had intercourse with one*
 — ἀκηρύκτως, *without a herald = without a flag of truce.*

BOOK II.

CHAPTER I.

After the return of the Lacedæmonian ambassadors, all intercourse is broken off
tiltles commence.

1. *ἐνθάδε*, i. e. from this time. The Schol. explains it: *ἐπὶ τῆς αἰτίας*, referring it to the Platæan affair which was about related. Haack approves of this. — *οὔτε—τε*. As the second of these connectives has its own verb, it has an affirmative meaning. Mt. § 609. p. 1080; S. § 229. N. 1. — *ἀκηρυκτί*. See N. on § 1. — *καταστάντες...ἐπολέμουν* is elliptically put for *κατὰ τὴν ἐπὶ τῆς αἰτίας*.

onths (accus. of time), i. e. two months remained before his office expired. — *μετὰ . . . ἔκρη*. Cf. I. 62. § 5. *ζομένῳ*, at the beginning of spring. "To define more of coincident time, *ἄμα* is added to the dat. absolute. § 699. *Obs.* 2. The affair at Plataea took place in A. c. 431. Olym. 87. 1). Cf. Dahlmann's Tab. Chron. 189. — *ἄνδρες . . . τριακοσίων*, 300 men and upward. *scilicet* touches upon this affair, *κατὰ Νεαίρας*, p. 1578. *στρες*. There were eleven of these officers elected independent cities and states of Bœotia. Some, however, IV. 91 as to make Thucydides speak of twelve, and Bœotarchs. If the last mentioned number is the true thinks it is, there must have been twelve states, since one Bœotarch, and Thebes two. According to Plutarch the return of the exiles with Pelopidas, there were officers at Thebes. Cf. Smith's Dict. Antiq. p. 151. *ὑπνον*, about the first sleep = the first watch. Thebes II. 5. § 2), i. e. about two hours' march from Plataea. Th. Greece, II. p. 359. — *ἐς Πλάταιαν τῆς Βοιωτίας, Bœotia*. See N. on I. 114. § 2. Cf. I. 108. § 1; III. *ἰων* = Ἀθηναίους. C. § 389. R.

scilicet, called in. — *Ναυκλείδης* and *οἱ μετ' αὐτοῦ* are in *ἄνδρες*. — *ἄνδρας* depends on *διαφθεῖραι*. — *τῶν* attributive genitive. — *σφίσιν*, i. e. Naucleides and his associates, to bring over (cf. Xen. Cyr. III. 3. § 26). *scilicet* belonged to the Bœotian confederacy, and now added to it.

scilicet. This was the Leontides who went over to Xerxes forces which he commanded at Thermopylae. —

K. § 324. 2. c. — *ὅτι ἔσοιτο*. The optative is here independent clause, because the statement is made not as by self, but as it passed in the mind of the Thebans. Cf. 385. *Obs.* 1; S. § 218; C. § 587. 2. — *ἡβούλοντο*. *scilicet* takes the temporal in addition to the syllabic. § 189. 1. — *ἀεὶ—οὔσαν*, which had always been. 1. — *ἔτι ἐν εἰρήνῃ*, while yet there was peace. — *preoccupy*. — *ἧ*, on this account (cf. I. 11. § 1; 25. *scilicet* hostilities had not yet actually commenced. — *βόντες*, they effected their secret entrance more easily way for them to enter unobserved. — *προκαβησθηκίας*, C. § 556. II.

ἔπλα, piling their arms in the market-place. Re-

on walls. — τῶν ὑποζυγίων, *the draught-animals*. — ἵ'.... *order that they* (i. e. the wagons) *might serve as a rampart*. The verb is here used for the plural, by way of accommodation to the positional phrase ἀντὶ τείχους (= τείχος), or τοῦτα, referring to τῶν ὑποζυγίων, may be supplied. Mt. (303. 1) refers this construction to what grammarians call the *schema Pindaricum et Boeotium* which, with plural subjects masculine and feminine, the verb in the singular as with neutrals.

ὡς (sc. ἐδύναντο) ἐκ τῶν δυνατῶν, *according to their ability*, or *power*, *according to their means* would better suit this passage. —

ἡμεῖς is here employed in an absolute sense. — φιλῶντες.... *waiting for just the beginning of dawn*; literally, *waiting for a time when it was yet night and the day was just dawning*. This was a time most favorable for surprise. — προσφύονται (see I. 13. § 5, and Poppo's Proleg. I. p. 282) refers to the Plataeans, ἔγνωσαν to the Thebans. — ἐκ τοῦ ἴσου = ἴσοι. C. 449. β. φοβερώτεροι, *in greater consternation*. The adjective φοβερός signifies *feeling fear* as well as *causing fear*. — ἐμπειρίας is the word of cause denoting *by reason of*, *on account of* (K. § 272; b 1), and does not depend upon the comparative ἥσσους.

CHAPTER IV.

Thebans seeing that they are deceived, form themselves in close order and at first the enemy, but the Plataeans with their women and servants, assisted by a sweep-pest and the darkness of the night, rush upon them and kill many, as ignorant of the streets of the city they attempt to flee from their pursuers (§§ 1, 2); at the same time the Plataean contrives to fasten the gate through which they had entered, so that they have no place of egress (§ 3); thus hunted up and down the city, some throw themselves over the wall, others by the compassion of a woman effect an escape through a house and others wandering up and down the city are butchered (§ 4); of those who remain the major part throw themselves into a large edifice (§ 5), and there being inter-rogated, the Plataeans debate whether they shall burn them in the building (§ 6); at last the Thebans give themselves up (§ 7).

οἱ δ' refers to the Thebans. — ἔγνωσαν ἡπατημένοι. See N. on I. 13. § 1. — ξυνοστρέφοντο.... αὐτοῖς, *formed themselves into a body*, as Bloomf. and Poppo think, in the form of the πλυσίον. ὡς προσβολὰς of the Plataeans. — προσπίπτουσι refers to the Thebans. — ἀπεωσόοντο, *attempted* (see N. on I. 57. § 4) *to repel*. ἀπὸ in ἀπὸ τῶν οἰκίων is employed in reference to the *standing* of the Thebans. — ἀλάλῃ refers to the shouts of the women

Antiq. p. 178) = *when*
φείγειν, "*well acquainted*
literally, skilful in or-
ders, those who pursue
 add τοῦ μὴ ἐκφείγειν,
 sued them for any other
 summed in a writer like
 65. § 1) is here followed
 is indicated as a fact.
many. As the captives
 300, not quite one-half 1
 3. τὰς πύλας is the ob-
lower end of the spear-sh-
 the diminutive στυράκιον
 bottom of the spear was
 ground, the spear was 1
 See Smith's Dict. Antiq.
 gate was fastened on the
 its proper position by a c-
 passing through the bar-
 gate, so that, unless it wa
 and the gate opened. To c
 to it and called βαλανάγρα (
 employed. Cf. Smith's Di
 rity in ἐς τὸν μολύβδον

ὃ δὲ πλείστον of those who were left. — ὅσον μάλιστα, *most by such as*. — ἐσπίντουσιν is put in the plural because τὸ is taken collectively. Mt. § 302; C. § 548; S. § 151. 2. — τείχους (see N. on I. 134. § 1). Bloomf. with Port. translates, *was contiguous to the wall*. But εἶχετο instead of ἦν would in us have been employed, and it seems unwarrantable to supply *is*. — αἱ πλησίον (to the Thebans) Σύραι. For this inter of the relative and the demonstrative, in the continuation of a tion, cf. Mt. § 472. 3. p. 782. In consequence of this change, encloses αἱ...αὐτοῦ in a parenthesis. The same critic re-
 “αἱ πλησίον Σύραι nihil amplius est, quam *propinqua janua* ane in adversa ædificii, quod ad murum pertinebat, parte — οἰόμενοι....εἶναι, *thinking that the doors of the edifice* : city gates (πύλας). — ἄντικρυς, *straight, plain*.

βουλεύοντο εἴτε κατακάυσωσιν ὥσπερ ἔχουσιν—εἴτε—χρήσονται. of the indicative instead of the optative in the dependent gives life and energy to the narrative, and makes the subordi-
 position emphatic. Cf. K. § 327. R. 2.

γρήσασθαι....βούλωνται, *to be treated as they* (the Platæans) *please*, i. e. they surrendered at discretion. For the passive ation of γρήσασθαι, cf. Mt. § 532. a.

CHAPTER V.

a reinforcement which should have reached Platæa in the night, now arrives (§ 1), consequence of the rain and the difficulty of crossing the Asopus, too late to assist companions (§§ 2, 3); the Thebans meditate retaliation upon such of the Platæans d in the country, but the Platæans in the city anticipating this, threaten to put the a prisoners to death, in case any injury is done to those without, but promise to the prisoners, if the Thebans will evacuate their territory (§§ 4, 5); which promise means deny that they ever made (§ 6); the Thebans retire from the territory, upon the Platæans remove their friends from the country into the city, and put all owners to death (§ 7).

ὅς ἔδει—παράγενέσθαι, *who were to come* according to previous ment. — τῆς νυκτός is the genitive of time, and πανστρατιῇ lative of accompaniment. — εἴτε ἄρα μὴ προχωροίη (sc. τὰ a), *if perchance success should not attend*. The apodosis takes ative (ἔδει) because the assertion is positive, but the protasis the optative to denote the possible occurrence of the thing d. Cf. Mt. § 524. 3. — ἐπεβοήθουν, *came to their aid*. The t is here employed *de conatu* (see N. on I. 57. § 4), as no ὡδ

was really furnished. Poppo however remarks, that βοηθῶ frequently has the signification *auxilio proficisci*, ἐπὶ τόσῳ τῷ being sometimes added.

2. τῶν Θηβῶν. S. § 197. 2. — τὸ ὕδωρ, the rain. Cf. II. 4. § 2. — ἐρρίγη μέγας, *flowed deep* = *was swollen*.

3. πορευόμενοι... παρεγένοντο, *by their marching in the rain, and the difficulty with which they crossed the river, they arrived too late*. — ἤδη, *already*. — ἀνδρῶν limits τῶν μὲν and τῶν δὲ taken paritively.

4. τοῖς... Πλαταιῶν, *against such of the Plataeans as were without the city* (i. e. living in the country). τῶν Πλαταιῶν depends on τοῖς ἔξω. — ἦσαν γὰρ κ. τ. λ. explains τοῖς ἔξω, and ἐβούλοντο γὰρ is epexegetical of ἐπεβούλευον at the beginning of the section. — οὐα... γενομένου, *inasmuch as the evil came upon them unexpectedly* (the being) *in a time of peace*. Cf. S. § 226. a; C. § 662. — εἰ τοῦ λόγου οἶον—ἦν ἄρα τύχῳσί τινες ἐξωγρημένοι, "*could they succeed in taking any prisoner—should any happen to have been taken alive*." Arnold. This translation is based on the distinction which he lays down in the use of the moods, that the optative expresses uncertainty, with no intimation on the part of the speaker or actor in respect to the probability or improbability of the event; whereas the subjunctive shows that an impression is entertained of its probability, although the thing is yet uncertain. See N. on I. 95. § 1 (end). But Mt. (§ 525. 6) seems to regard the moods as used together here in an equivalent sense. — ἰπάρχειν depends on ἐβούλοντο.

5. οἱ μὲν is opposed to οἱ δὲ in the next sentence. — ἔτι....

1. Of. K. § 318. R. 1. — εὐθὺς, *immediately*, qualifies ἀνταρ and is opposed to the time designated in λόγος πρῶτος γενομένος (προδιδόναι) which follows. — οὐ φασιν. See N. on οὐχ ἴσσι.

τὸ serves here as a particle of reference = *as for that matter*, (the truth may have lain with either party) *the Thebans*, etc. — ἐσκεπάζοντο refers to the Thebans. — ἀνέκτισαν τὸν εὐθὺς. That this atrocious deed was performed in violation of stipulations expressed and implied in the treaty, is very manifest as well as cruelty of the act so exasperated them, that they could be satisfied with nothing short of the utter ruin of the Plataeans. — Εὐρύμαχος. Of. II. 2. § 8. — πρὸς ὅλῃν. K. § 298. 3. b. — οἱ προδιδόντες, *preditores*.

CHAPTER VI.

They having sent a messenger to Athens, put their affairs on as good a footing as (§ 1); the Athenians on the receipt of the intelligence, apprehend such of the prisoners as were in Attica, and direct the Plataeans to make no disposition of the prisoners they had consulted with them (§ 2), for they had learnt nothing of the state of the country consequent to the defeat of the Thebans (§ 3); the herald finds on his arrival that the prisoners have been put to death. The Athenians place a garrison in Plataea, and send the women and children to Athens (§ 4).

τὸ refers to the slaughter of the captives, and the messenger who was the third one sent to Athens on this occasion (cf. § 2). ὅππο is disposed to refer τοῦτο to the whole transaction. — οὐκ οἶσιν. See N. on I. 68. § 3. — πρὸς τὰ παρόντα, *according to the present state of things*, belongs to ἡ ἰδέα.

γέλῃ has the force of the pluperfect. — εὐθὺς καὶ, *as soon as*, the Latins employ, *statim atque—simul atque*. — τὰ.... α = *the situation of the Plataeans*. This refers to the news brought to Athens by the first messenger, relating to the surprise of the city by the Thebans (II. 2. § 1). Upon this the Athenians apprehend all the Boeotians within their city. Before they had time, however, to reply to this first message, a second messenger reported the death of the Thebans, whereupon an answer was returned respecting the treatment of the prisoners, which did not reach Plataea until the first messenger had been slain. A third messenger was then despatched to inform the Athenians the course to be pursued in the existing state of affairs. I am indebted to Bloomf. for the substance of this note. α = τῶν δούλων, of which the antecedent is followed by Βου-

τῶν as genitive of the whole. — πρὶν—βουλεύσασθαι. The subjunctive is employed (as usual when substituted for the optative) for the sake of vivacity and emphasis. It is referred by some however to the verb of ποιεῖν. Cf. Jelf's Kühn. § 848. *Obs.* 3. For πρὶν ᾧ, see N. G. L. 91. § 3. — αὐτῶν, i. e. the captured Thebans.

3. γὰρ shows why the Athenians directed the captives to be put to death; viz. because they were ignorant that they had already been put to death; and the next γὰρ explains why they had not received intelligence of the death of the prisoners. — ἅμα... γιγνομένη, as the entrance (of the Thebans) took place. — ὁ δὲ δεύτερος, the second. — ἄρτι νενικημένων (sc. Θηβαίων), just after the Thebans had been conquered. ἄρτι is often used to denote that which takes place immediately after some other event. — τῶν ὑστερον (§. 1), i. e. the parley with the Thebans (I. 5. § 5), and the massacre of the prisoners. — οὕτω δὲ, thus then.

4. μετὰ ταῦτα. The interval could not have been very long, as it was necessary to put Plataea immediately in a posture of defence. ἐκτὸς γαγόν from the country of the Plataeans, and perhaps in part Attica. — τοὺς ἀρχιστράτους in respect to war.

romf. and others, and studying the passage itself, I have come to the conclusion that this translation is the least liable to serious error: *those states in Italy and Sicily, which had espoused their (Peloponnesian) cause, were commanded by the Lacedaemonians to supply, in addition to those already on hand there, according to the exigencies of the states.* In this translation *Λακεδαιμόνιοι* is put for the agent (= ἐπὶ Λακεδαιμονίων), and αὐτοῖς = ἐν Ἑλλάδι καὶ ἐν Σικελίᾳ elicited from ἐξ Ἑλλάδος καὶ Σικελίας, which words are to be supplied with τοῖς ναύκλειον ἐκτιμώμενοις. Supply ναῖσι with ἐπαισχυμένοι. The pronoun αὐτοῖς (in ἐκτιμώμενοις) = αὐτῶν referring to the Peloponnesians, and τοῖς—ἐκτιμώμενοις (to those—who had espoused) λιμνηστῶν (cf. Jelf's Kühn, § 589. 2). One of the most difficult points in the grammatical analysis of the passage, is to determine the subject of ἐπαισχυμένοι. Arnold supplies the subject from τοῖς ναύκλειον ἐκτιμώμενοις; Goel. from κατὰ μέγεθος τῶν πλοίων. Bloomf. with regard to ναῖσι as the subject (cf. Jelf's Kühn. § 589. Obs. 2). He supplies the subject in οἱ ξυμμαχοί, supplied from οἱ Λακεδαιμόνιοι ξυμμαχοί, or from πλοῖα τε ξυμμαχίδας (§ 1 supra), which on the whole I prefer as the most natural and simple. — τῶν πᾶν ἐπαισχυμένων the Italian and Sicilian ships, those on hand and those which were to be built. Bloomf. unnecessarily adds those of the home alliance in respect to the greatness of the number (περισσότητος), Bloomf. explains it by the *immense quantum*, the μέγα χάσμα, between the plans and their execution. — ἀργύριον ῥητόν. "The highest (among the Peloponnesians) which each state could be called upon to supply, was fixed once for all, and it was only on particular occasions to be determined what part was required. In like manner, the supplies in money and stores were regularly appointed, so that an armament with all its equipments, could be collected by a single summons." Or. I. p. 198. — ἐτοιμάζειν, sc. ἐπαισχύει. — τὰ δ' ἄλλα, in respect to the other matters. The participles ἡσυχάζοντας and δεχομένους conform to the active ἐτοιμάζειν. — μὴ νηί. With more than one ship, it is presumed that they came with a hostile intention. — ὁ δὲ ἐν Ἀθηναίοις δὲ responds to μὲν in the beginning of § 2. — ἐκτιμώμενοι = *diligentius*. Poppo. — Κέρκυραν. It will be seen by those who have read I. 24–55, why the Corcyraeans took part with the Athenians. — Κεφαλληνίαν. Cf. I. 80. — εἰ—εἴη. This is not the use of the *oratio obliqua*, but is used to designate uncertainty as contrasted with the certainty of the indicative. Cf. Jelf's Kühn. § 585. — καταπολεμήσαντες, is here equivalent to μάχασθαι with the active (Jelf's Kühn. § 681. Obs.), and depends on ὁρῶντες (*viden-intelligentes*. Bothe).

CHAPTER VIII.

Both sides prepare for war with the utmost ardor (§ 1); many predictions or oracle-mongers (§ 2), and the great earthquake which happened in Delos prognosticate the coming events (§ 3); the generality of Greece take no Lacedæmonians, and, on account of their great animosity towards the Athians, turn them to their utmost ability (§§ 4, 5).

1. *ἄλγουν*....*ἀμφότεροι*, both parties contemplated with i. e. they anticipated a severe struggle. — *ἐρρώσθη* is used with the signification of the imperf. Bloomf. finds in this *agonistic* metaphor, its signification being to string one's bow to an undertaking. — *ἀρχόμενοι*, in the beginning. — *γὰρ ἐκ ἀπειρίας* (see N. on I. 78. § 1). — *δὲ καὶ*, and also. — *ρίας*, from inexperience. The Schol. quotes the proverb: *γὰρ πόλεμος*. — *μετίωρος ἦν*, was aroused to the height of — *πρώτων* in power and influence.

2. *λόγια*, oracles. — *χρησμολόγοι*, fortune-tellers, or who sang their prophecies composed in verse, "oracle-mongers" Dell and Scott. Against this worthless class of impostors regarded as nuisances by the better portion of the commun-

ρὰ πολὺ, *by far*, belongs to μάλλον. — προσηκόντων (sc. ονίων). The genitive absolute is here put for the accusative with Λακεδαιμονίους. — ὅτι τὴν Ἑλλάδα ἐλευθεροῦσιν. Cf. to this war, Müll. (Dor. I. p. 215) says that it was the union of free Greeks against the evil ambition of one state. But see N. I. § 4. — αὐτοῖς refers to the Lacedæmonians. — φ. . . . παρ' ὧν οὐδεὶς ὅρῳ εἶχον, *were so enraged*. Cf. Mt. § 577. p. 1008. — and οἱ δὲ are in apposition with πλείους. — βουλόμενοι. See I. § 2. — παρασκευῇ denotes the manner.

CHAPTER IX.

It contains a list of the confederates of the two great and powerful states, which were about to engage in a struggle for the supremacy.

Ἀργεῖων. Next to the Lacedæmonians the Argives were the powerful people in Peloponnesus; and through rivalry and dissension in the form of government these states were at perpetual variance. This will account for the neutrality of the Argives in the first part of the war. — τοῖς, i. e. the Argives and Achæans. — the Achæans. Cf. VIII. 34. — Λοκροὶ Opuntii, not the Locrians. See N. on I. 103. § 3; 118. § 2. — Φωκῆς. "Aut erravit aut mox ad adversarios transierunt." Poppo, Proleg. I. 2. p.

Ἰωνῶν is the partitive genitive.

Ἰωνῶν, Δῖοι. These were the only islanders in the Ægean subject to the Athenians. Samos is not mentioned, because it rendered its fleet and became a tributary (cf. I. 117. § 3). — Ἰωνῶν οἱ πλείους. The Æniadæ are the ones particularly excepted. I. 102. § 2. It appears from this that the Arcarnanians were people joined closely together, but composed of separate districts — ἄλλαι . . . οὐσαι, *some other states which were tributary; and other tributary states*, which would imply that the states last mentioned were tributary. The position of the article does not forbid the latter translation. — Καρία, Δωριῆς, etc. are employed in specification, and hence are put in the nominative, the being regularly demanded by ἐν τῇσι τοσοῖσδε. Cf. C.

§ 844. 2. — Καρὶ πρόσκειται, *adjacent to the Carians*. In its extensive signification Caria included Doris, which refers here Schol. remarks, to the islands of Rhodes, Cos, and the peninsula of Cnidus. — πρὸς ἡλίον ἀνίσχοντα. The Cyclades and Sporades not directly between Peloponnesus and Crete, but in an eastern position. — πᾶσαι αἱ ἄλλαι Κυκλάδες, i. e. besides those lying between Peloponnesus and Crete, viz. Andros, Scyros, and the island of Thessalian coast. — Μήλου καὶ Θήρας. These belonged to Athenian interest.

CHAPTER X.

The Lacedæmonians send orders to the Peloponnesian states to get their forces in readiness, with a view to an expedition into Attica (§ 1); all things being ready, troops assemble at the Isthmus, where the officers and commanders of the army are addressed by king Archidamus (§§ 2, 3).

1. περιήγγελλον....ἐπιτήδεια. The order is: περιήγγελλον.

CHAPTER XI.

gter contains the speech of king Archidamus to the officers of the allied forces as-
ed at the Isthmus. He begins by reminding them of the strength of their forces
the field, admonishing them at the same time, that they are advancing against a
ful state (§ 1); their behavior should correspond therefore to their former glory,
ally as the eyes of all Greece were upon them (§ 2); they should by no means relax
igilance on account of their powerful and well-organized force, but be in a con-
tate of readiness to encounter danger (§ 3); for the events of war are doubtful, and
s are oftentimes suddenly made, and want of caution has resulted in the defeat of
far superior to those opposed to them (§ 4); in a hostile country, they should be
their plans and cautious in action, for thus their security from any attack would
them with courage (§ 5); they ought to expect from so powerful a state as Athens
et determined resistance, especially when they see their country invaded and rav-
§ 6); for all men are excited when they see themselves suffering injury, and espe-
will this be true of persons so impulsive as the Athenians (§ 7), who, while they
it right for them to ravage the territory of others, will not wish to see their own
leak with (§ 8); in a war with such a state, it behooves the invading army to be
nt to orders, and conform to discipline as the surest ground of success (§ 9).

οἱ ξύμμαχοι, sc. ὑμεῖς. Cf. Xen. Anab. II. 5. § 39. — τῆσδε
ls on *μειζονα*. — ἀλλὰ . . . ἐρχόμεθα, *but* [as we have a very
orce] *so also we are now marching against a most powerful state*.
στρατεύοντες. Poppo says, "in participio *στρατεύοντες* singulare
an temere querit Matth. § 556. N. 1." See N. on I. 7. § 1.

μήτε . . . ἐνδεεστέρους, *nor inferior to our own glory*. — ἐπὶ ἡρ-
μειώρος ἵστιν (II. 8. § 1). — Ἀθηναίων is the objective geni-
— *πράξαι ἡμᾶς*, *that we may accomplish*, depends upon *εὐνοίαν*
z, to be mentally repeated in the sense of *wishing, desiring*.
A dialogia is quite common in so compressed a style as that of
dides.

τῷ (i. e. τινι) belongs to *πλήθει*, and supplies the place of our
site article (S. § 165). In such a use it generally follows its sub-
ve. — *ἀσφάλεια πολλή εἶναι* = *to feel much certainty*. — *ἀν*
— *διὰ μάχης*, *will come to battle*. For *ἀν* with the infinitive, cf.
15. 5; for the use of *διὰ*, cf. K. § 291. I. 1. *b*. — *τούτου* refers
preceding clause *εἰ τῷ . . . μάχης*. — *ἀμελίστερόν τε*, *any the*
utious. Mt. § 457. — *τὸ κατ' αὐτόν*, *as far as pertains to*
lf, for his part. Matthiæ (§ 288) says that the article is redun-
n these phrases, which must be rendered as if they were paren-
ul.

ἐξ . . . *γίγνονται*, *oftentimes attacks are made suddenly (ἐξ ὀλίγου)*
rough passion. — *δεδιώς* = "*sibi cavens, prospiciens*." Poppo.
μεινον. Supply mentally *ἢ οἱ πλείους τὸ ἐλασσον πλήθος*. —

ο. ἀδύνατον
of resistance p
§ 206. 2. In 1
πάνυ (see N. or
See N. on § 3 s
Athenian coun
will be in moti

7. πᾶσι....
upon all) to see
ment suffering
σχοντας, cf. S. § 1
συμφ.... καλίστα
Bloomfield.

8. πλέον τι =
— εἰκός is the
of the sentence,
pend on ἀξιοῦσι.
δηουμένην elicited

9. ὥς οὖν, since
ἐπ' ἀμφοτέροι = as
adverse. This plur
the sense of good o
nate. ἐπὶ denotes
ἐκείσε ὕπη, into the
use of the subjuncti
Mt. 8. 20

CHAPTER XII.

Melesippus to see whether the Athenians are disposed to give way (§ 1); hit him into the city, and order his immediate departure, affirming that no message from the Lacedæmonians, until they first retire to their own the same time they take measures to prevent Melesippus from having any one (§ 3); upon his return, Archidamus breaks up his encampment, and into the Athenian territory (§ 4); the Boeotians ravage the Platæan

ει—εί τι. Supply *σκεψόμενον*, or some such word.

§ 1. τι depends on *ἐνδοίεν*. — *μᾶλλον* than at the last embassy was sent (I. 139. § 8). — *ἐνδοίεν*, *would* like our usage of the phrase. — *ἐν ὁδῷ ὄντας*. The were now at the Isthmus, on their way to Attica.

the Athenians. — *αὐτὸν* refers to Melesippus. — N. on I. 90. § 5. — *κήρυκα . . . προσδέχεσθαι* is *epex-μῆ*, or perhaps some would construct it as the subject case the sense would remain the same. — *ἀκοῦσαι — ἐκτὸς . . . αὐθημερόν*, *to withdraw from their bounda- lay* (as Arist. I. 250 explains it, *πρὸ ἡλίου δύοντος, δε- κτὸς ὁρῶν εἶναι* is something like our brief expression, *self*. The order here given was by no means an un- *αναχωρήσαντας* refers to the Lacedæmonians. — with the genitive implied in *σφέτερα*. O. § 454. 8. — *τι*. — *ὅπως* has the telic sense. See N. on I. 65. § 1. refers to *ἦδε . . . ἀρξεί* (*is the beginning of*). The pre- passage (of which many imitations exist) was most 1. *ὅτι* is here the sign of a direct quotation.

not yet (although threatened by so powerful an inva- δῆ, *so then, then indeed*. These particles are often incipal clause, when it is placed after the subordinate ts result. Cf. Jelf's Kühn. § 839. 4. — *ἀπὸς τοῦ στρα- with his army*. *αἶρω* is used both of armies and fleets. rs to the Athenians.

τὸ σφέτερον, *their quota*. Cf. II. 10. § 2. — *καὶ* not epexegetical of *μέρος*, for the reason that the Bæo- I. 9. § 3) to have furnished cavalry, and because of the article. For it is not said in the passage referred to, ans furnished only cavalry, a thing rendered very im-

ἔπερ καὶ πρότερον, *the same as before*. Cf. I. 143. § 5. — τὸ
 . . . ἐξαρτίεσθαι. Cf. I. 142. § 4 (end). — διὰ χειρὸς ἔχειν =
 'have', or (as it is expressed III. 46. § 5) σφόδρα φιλάσσειν. "T.
 watchful eye over them, and by no remissness encourage them
 t." Arnold. — λέγων belongs to the subject of παρῆναι, i. e.
 ε. — τὴν ἰσχὺν αὐτοῖς, *their* (i. e. the Athenian) *strength*. —
 των refers to the allies, and is to be constructed after τῶν . . .
 υ. — τῶν χρημάτων depends upon τῆς προσόδου, *the revenue*.
 γ. Krüg. governs τῆς προσόδου by ἀπό. — κρατεῖσθαι (ἐπι-
 ἵππο) has for its subject πράγματα understood to which παλλὰ

ποσιόντων . . . ταλάντων, *because* (see N. on I. 9. § 4) *there was*
600 talents. — ὡς ἐπὶ τὸ πολὺ. See N. on I. 12. § 2. —
 depends on ταλάντων, and denotes the material. — ἀπὸ, *from*.
 πᾶσι limits προσιόντων. — τῆς ἄλλης προσόδου *from the*
lands, mines, customs, alien taxes, fines, market tolls, etc. —
 ι, *coined*; literally, *bearing an inscription, stamped*. — τα
 πτο, *for the gross sum was 9700 talents*; literally, *10,000 tal-*
enting 300. See N. on II. 2. § 1. The γάρ in this sentence is
 tory of ἐτι τότε (*yet at that time*), which implies that *some of*
ls had been drawn out. The difference between the two sums
 mentioned (viz. 3700 talents) had been expended upon the public
 s and in the Potidæan war. — τὰ προκίλαια, *the προκίλαια*,
 ake (Athens, I. p. 465) says that the prominence given to this
 work, by thus designating it particularly, may have been in
 nce of its more recent construction and its comparative cost.
 s Ποτιδαίαν (cf. I. 56, et seq.). It appears from II. 70. § 2, that
 ole siege of Potidæa cost 2000 talents, but a part only of this
 ad been expended, when Pericles made his financial statement.
 (Athens, I. p. 470) estimates this portion to have been in round
 rs 750 talents, which leaves 2950 talents for the expense of the
 gs. — ἀπαηλώζη is without a subject, as many transitive
 are without an object. Krüg.

χωρίς, *independent of*. — ἦν ἦ. There is some obscurity in
 e of ἦν in this place. Poppo with several other critics is dis-
 to omit it altogether. In that case, the construction might be
 πτος (from § 3) χρυσοῦ—οὐκ ἐλάσσονος. If ἦν is the true read-
 : should have expected χρυσοῦ—οὐκ ἐλάσσον ἦν. — ταλάντων.
 8.

πὶ δέ, *but moreover*. — ἄλλων than the temple of Minerva in
 opolis, "the Parthenon, which was the treasury of Athens."
 — καὶ before ἦν connects οἷς and χρυσοῖς. — 2. . . .

case, if they should be wholly debarr'd from all, i. e. the revenue and income which have been previously mentioned is not had to the sacred utensils and offerings, for it to use these in emergencies, if their value was repaid (see X § 3). The case supposed refers to a cutting off of revenue in the contingency of a revolt of the allies. — *τάλαρα* is cate. — *σταθμών*, by weight. — *ἀπέφθου*, refined; littered. — *μὴ ἐλάσσω* = equal in value.

6. *χρήμασι* = "on the score of funds." Bloomf. — *ὅτι* a recapitulation of the financial resources. — *τρισχιλίους*. The 3000 hoplites employed in the siege of Potidæa are in this number. — *τῶν παρ' ἑπαλξιν*, of those who lined the So Arnold explains. On account of the continuous position *parapeta*, the singular is used collectively for the plural.

7. *οἱ πολέμοι*, i. e. the Peloponnesians. — *ἐσβαλοῖεν* § 521. — *μετοίκων* (see N. on I. 143. § 1) *ἔσσι*, i. e. the *ισσι* posed of the richest and most respectable class of *μέτοικοι*. — introduces the reason why so many men were employed in the fortifications, viz. their great extent. — *Φαληρικοῦ τείχους* some difficulty in reconciling the statement of Thucydides in

III.; Bloomfield's Hist. of Thucyd. I. p. 818; Goeller's note on this age, and Woolsey's Gorgias, p. 142. — κύκλον. The wall around Athens was circular in form. — ἔστι δὲ αὐτοῦ δ = *a part of it*; namely, *there is of it what*. — τὸ μεταξὺ....Φαληρικοῦ explains...δ. This portion of the city walls lying between the two walls is said by the Schol. to have been in length seventeen stadia. — τὸ ἔξωθεν, *the outer one*, so called in the relation in which both Long Walls stood to the Phaleric wall. For the same reason, Thucydides would have called the other wall τὸ ἑσώθεν, *the inner one*, and it would have responded to the τὸ διὰ μέσου τεῖχος of Plato. The reason why the southern leg of the Long Walls (i. e. the inner wall in reference to the three walls) was not guarded will readily appear, when it is borne in mind that it lay between the northern leg of the Long Walls and the Phaleric wall, both of which were guarded. It appears from what has been said, that the whole line of fortifications to be guarded was 148 stadia in length.

• ἵπποτοξοῖται, *horse-archers, mounted bowmen*. — ἑξακοσίου τοξόταις. As the orators make mention of only 1200 bowmen who fought on foot, Boeckh (Econ. Ath. p. 264) thinks that the difference may be accounted for by the fact, that the mercenary (Scythian) bowmen were at most 1200, but that the others were either citizens or of a poorer class, or resident aliens, who were light-armed, and were trained in archery.

• οὐκ....τούτων, *and not less in each particular*, i. e. no one of the estimates was overrated. — κατίσταντο refers to the Athenians. — ...πολίμῳ, *to show that they would carry on the war successfully*; namely, *for a demonstration that they would be superior in the war*.

CHAPTER XIV.

Athenians listen to the advice of Pericles, and bring their families and effects from the country into the city (§ 1); not however without extreme reluctance (§ 2).

1. ἀλλῶν. See N. on I. 143. § 1. — αὐτῶν....ξύλων, *taking down the very wood-work of their houses* (in order to remove them). The erroneous rendering *καταρπύοντες, pulling down* in the way of destroying. But why not set fire to their dwellings, if that was their object?

2. χαλεπῶς is equivalent to an adjective in agreement with ἡ ἀνάστασις. Cf. Mt. § 309. c. — τοὺς πολλοὺς, *the most of them*, is the best of εἰσέναι.

CHAPTER XV.

The design of this chapter is to show, that the Athenians from the earliest times had been accustomed to live in the country, for before the time of Theseus, Attica was composed of towns, having each its own government and quite independent of the king (§1); but Theseus united these towns into one political confederacy having Athens as its capital, and thus left the state to his successors (§2); before this period, the city consisted only of the citadel and the space at the foot of it towards the south (§3); a proof of which is the present situation of the principal temples and works of more ancient times, and the name *city* which is still given to the Acropolis (§§4-6).

1 *ἐτέρων* (nations) *μᾶλλον*. See N. on I. 85. § 1. — *τοῦτο*, i. e. *τὸ ἐν ἀγροῖς διαίταν ἔχειν*. — *ἐπὶ γὰρ Κέκροπος*, for in the time of Cecrops. K. § 296. I. 2. — *κατά*. See N. on *κατὰ κόμας*, I. 10. § 1. — *πόλεις*. There were twelve of these towns according to Strabo. — *ἔχουσα* = *each having*. The singular naturally proceeds from *κατὰ πόλεις*, which Bloomf. would repeat in the sense of *separatim*. — *ὥς* is to be constructed before *βουλευσόμενοι*, i. e. *in order to consult*. — *ἐπολέμησαν* with one another. "Male Bloomf. on βασιλεῖ supplet." Porpo.

2. *ἐβασίλευσε*, became king. — *τὰ τε ἄλλα*, in many other respects.

- ἡ ἀκρόπολις, with which ἡ νῦν οὖσα (see N. on τὴν νῦν § 2 supra) is to be taken, is the predicate. Stanley well ss. Mus. I. 51) that the original destination of the Greek not so much military as social and religious, and that it was not that of a fortress for the accommodation of it, but in early times the seat of the infant city, and in all time the seat of the ancestral gods of the people. Hence (the same reason) the traveller visiting Greece for the first time, and not before, would believe that the towering height of Lycabettus, the little square rock which nestles at its foot, was the

Athens. — καὶ τὸ . . . τετραμμένον, and the part most of which lies under it (i. e. the Acropolis) towards the south.

ἔστιν δὲ is a proposition by itself. The ellipsis may be supplied: ἔστιν τοῦτο. Cf. Butt. § 151. 6. — ἐν—ἔστι, are situated more than Minerva. — ἔξω the Acropolis. — πρὸς τοῦτο towards the south, inasmuch as πρὸς νότον is referred to. — τοῦ οὐρανοῦ, (as for example) the temple of the Olympian Jupiter. — the situation of the temples here referred to. I must, for convenience, be content to refer the reader to Col. Leake's Topog. 513. 485—498. — ᾧ, i. e. to Bacchus. — τῇ δωδεκάτῃ μηνὸς ἀνθεστηριῶν, Anthesterion, the eighth month of the Attic calendar, beginning the latter part of February and the former part of March, during which time the Anthesteria or *Feast of Flowers* was celebrated. — νῦν, i. e. in the time of the historian. — νομίζουσιν. I. 77. § 6.

ἐν τῇ κρήνῃ, in this quarter, here. — κρήνη depends on ἐχρῶντο, and not ἐκείνη, in consequence of its having been separated from the latter word by the intervening clauses. S. § 163. N. 3. — ἐκείνη, that which is now called *Enneacrunus* (i. e. having been so named on account of the tyrants (i. e. the Pisistratidæ. Schol.) who constructed it. — φανερῶν, visible to the eye. — καλλιπῶς, beautifully flowing. — ἄξια, sc. ἐς. See ἐς ἄλλα infra. Cf. K. § 278. 4. Or if it is thought preferable, τὰ—ἄξια may be the result or purpose of the verb ἐχρῶντο. Cf. C. § 432. 3. — Ἀθηναῖοι from Ἀθηναίων in the preceding context. — πρὸς νότον, it is customary to use. See N. on I. 77. § 6.

ἡ πόλις is the subject and πόλις is the predicate of this sentence.

CHAPTER XVI

This rural and unconstrained manner of living the Athenians with much grief they abandon their dwellings, being as if and quit their cities (§§ 1, 2).

1. *οὐ* resumes the train of thought from chapter, which was interrupted by the digression as far as *ἐννοεῖσθαι* is a repetition of two sections. The historian then shows the political metropolis, did not win the affection their country residences. At *οὐ* *ῥαδίως*.... *χολερῶς*.... *ἐγίνετο* (II. 14. § 2), which word is in chap. 15. — *περὶ* = *used*, "clung." For the dative after this verb instead of the Jelf's *Kahn*. §§ 636, II. a; 642. b. — *ἐς* *τοῖς* (*degentes*). — *πανταχοῦ*, with the whole for refer to the times immediately preceding. the translation, *soon after the Persian war*. *recovered*, with the additional idea of *repairing* their habitations had been injured or destroyed

n and uninhabited portion of the city. — τὸ τε Πελασγικόν. supplies τείχος, and says that it refers to a place adjacent to the Pelasgic wall, and deserted from the time that the Pelasgians conspired against the Athenians. Col. Leake (Topog. Ath. I. i. 25) says, "the word Pelasgicum was applied not only to a part of the wall of the Acropolis, but also to a space of ground below the wall of the Acropolis." He also refers to this passage in proof, that it was an enclosed space and not merely a wall. This is the opinion, as far as I am able to discover, of all the best commentators. — ὃ δὲ τὴν, and which it was forbidden even (καὶ) by a curse to inhabit; ; to inhabit which was laid even under a curse. For μὴ with the infinitive, see N. on I. 10. § 1. — τι—ἀκροτελεύτιον τοῦδε, a sentence-ending after this sort; some such jag-end (Bloomf.) of a this.

οὐναντίον....προσεδέχοντο, to have been fulfilled in a different manner from what they expected = to have had a different result than the one usually supposed. — οὐ γὰρ διὰ κ. τ. λ. In this Thucydides betrays his disbelief in the oracle. Calamities would result from inhabiting the Pelasgicum, not however from the oracle pronounced upon it, but from the great necessity, which compelled the Athenians in face of such a prohibitory oracle to inhabit, and which necessity, whenever it came, might be predicted without any great claim to foreknowledge. The ambiguities of the oracle are referred to in I. 126. §§ 4-6, in a way which shows that our author had little confidence in them. — αἱ αὖτε γενέσθαι. Supply δοκοῦσι from δοκεῖ in the preceding proposition. Mt. § 556. Obs. 1. — ὃν refers to πόλεμον, and αὐτὸ τοῦ λόγου. — τὸ μαρτεῖον with ὀνομάζον has the sense of the oracle, the one who uttered the oracle.

κατασκευάσαντο, made themselves huts, "settled, quartered, or lodged themselves." Arnold. Cf. Xen. Cyr. VII. 5. § 37. — κατανοήσαντες, dividing among themselves. The huts are said by the author to have been built on the walls, but it is more natural to suppose, with Bloomf., that they were built along the base of the walls so as to be supported by them. — τοῦ Πειραιῶς, of the Piræus, not of the city of the Piræus, as Bloomf. supposes.

ἡμεῖς δέ, but at the same time with the removal of these persons from the city. — τῶν ἡπτοντο. S. § 192. 1. — ἀγείροντες belongs to the verb ἡπτοντο as the participle of manner. See N. on I. 37. § 5. — τῇ νήσῳ, against Peloponnesus. Dat. incommodi.

ἐν τούτῳ παρασκευῆς, in this state of preparation. See N. on I. 6 (end).

CHAPTER XVIII.

The Peloponnesian army reaches Ænoë, and making preparations to take it by storm for some time delayed (§§ 1, 2); which delay and his tardiness in other respect much censure upon Archidamus, for during the siege of Ænoë the Athenians took refuge into the city (§§ 3, 4); the alleged reason for this slowness of movement was the expectation that the Athenians would make some concession (§ 5).

1. ἀφίκετο...πρώτον. "came upon Attica first at Ænoë" § 361. a. See N. on I. 114. § 2. Ænoë lay on the route from isthmus to Boeotia, under Cythæron, and on the Eleusinian Cephalon. — παρασκευάζοντο—τοιμαζόμενοι, *prepared to make*. *ὥς* is generally found in the construction before the participle. Cf. Mt. § 355. p. 961; K. § 319. 4. *b*. Archidamus probably assailed this place because he thought it unsafe to leave so strong a fortress in his rear on his flank; or he wished to give some color to the delay, which was making for the purpose referred to in § 5 infra.

2. αὐτῷ φρουρίῳ—ἔχρωτο, *used it for a fortress*. "With a second dative often stands by means of attraction, so as to the aim or design." K. § 285. 1. (2). αὐτῷ refers to Οἰνίῳ, which forms in gender to φρουρίῳ. Cf. Kr. § 61. 7. N. 1. — ἀνέρε

CHAPTER XIX.

the Peloponnesians not succeeding in taking Cnec, and receiving no proposals of peace from the Athenians, break up the siege, and marching forward into Attica, lay waste the country (§ 1); after defeating a detachment of Athenian cavalry at Rheiti, they proceed to Eleusis, and ravage the surrounding country (§ 2).

πασαν ἰδίαν depends on *πειράσαντες*. Porppo professes himself doubtful between this construction, and that of the explanatory accusative (cf. Mt. § 425. 5; K. § 279. 7). If the latter construction be the true one, *αὐτῆς* referring to Cnec must be supplied with *πειράσαντες*. — *οὕτω δὲ* (*then indeed*) responds to *ἐπειδὴ*. — *ἀρμήσαντες* *departing*. — *ἀπ' αὐτῆς*, i. e. from Cnec. — *μετὰ . . . γενόμενον* is to be construed after *ἡμέρα*. *τὰ—γενόμενα* has the sense of a substantive (= *the event*), and is therefore followed by the genitive *τοῦ*. Cf. Mt. § 375. Obs. 1. — *ἐν Πλαταίᾳ* depends upon *τὸν καιρὸν*, and not upon *τῶν ἐσελθόντων Θηβαίων*. — *τοῦ ξέροντος . . .* *καιροῦ*, *in midsummer and when the harvest was ripe*; literally, *in the month of summer and of harvest*. Arnold says that the commencement of this ravage of Attica could not be later than the end of June. He refers *τοῦ σίτου ἀκμάζοντος* to the time when the corn is in ear, and Leake says that the harvest in Peloponnesus begins about the 10th, and does not end before July 20th, or the beginning of August.

Ἐλευσίνα . . . πεδίων. Eleusis was situated on the bay of the same name, about midway between Megara and Athens. Its modern name is Lepsina. North of the town was the Eleusinian plain, in which was Thiria, about three miles north-east from Eleusis, which gave its name to the greater part of the plain. — *τροπήν—ἐποιήσαντες* *put to flight*. — *τινὰ—ἰππέων* = *a detachment of Athenian horse*.

It is not to be supposed that the whole of the invading army proceeded to Rheiti, for this repulse of the Athenians was doubtless effected by a detachment of the Peloponnesian horse. — *περὶ τοὺς ἑρμῶνας* *at Rheiti*. These were two salt lakes on the eastern margin of the

bay of Eleusis, at the entrance of the plain, and forming the boundary between the Athenians and Eleusinians. Cf. Leake's *Topogr. of Attica*, pp. 138–141. — *τὸ Αἰγάλεον . . . Ἀχαρνᾶς*. From the Thiriac plain the invading army passed on until they came to the mountain (‘‘*summit of the mountain*,’’ Arnold) Corydallus, where they were to have left the Sacred Way, and with the mountain on their right they pursued their march to Acharnæ, a town sixty stadia (cf. I. 31.) north of Athens. Dodwell, cited approvingly by Porppo (*Proleg.*

Aeschylus refrained from entering the Athenian plain
 since would only forth to prevent their country from
 they neither met him at Eleusis nor at the Thracian
 it being a place suitable for an army to encamp in,
 Achaeans to come forth and defend their lands
 should not do this, the plain might then be ravaged
 with the advantage, that the seal of the Achaeans to
 by the fact that their own lands were already ravaged

1. *de....ραγίζεσθαι*, with his army a
μάχη = on the supposition that there would
 R. 2. See N. on I. 73. § 5. — *πεδίον* of
 that the district of Achaean was so separate
 or at least was such a distinct portion of it
 alive position for an invading army (Topog
τῇ ἐσβολῇ denotes time (S. § 204), or per
 the dative of means (*by that irruption*), w
 omission of *ἐν*, which is usually joined wit
 expressive of time. The plain was ravag
 of the Peloponnesians (II. 55. § 1).

2. *γάρ* introduces the explanation of γ
 section. — *ἀκμάζοντας....πολλῶν*, *ἀβουκ*
οὐκ ἔτι πρότερον, as never before = better

see N. on I. 2. § 1). — μέγα.... πόλις, *who constituted* (see I. 8. § 1) *a considerable portion of the state*. — γὰρ in τρισ- γὰρ illustrates the size and importance of this *deinus*. See Topog. Ath. II. p. 35. — περιόψεσθαι. See N. on περιωρῶν, § 6. — διαφθαρέντα is put for the present participle, inasmuch as it refers to an action coincident with the time designated by the upon which it depends. — καὶ τοὺς πάντας, *the whole* (of the Athenians) *also*. — ἀδείστερον, *more fearlessly*. — τεμῖν, sc. from the preceding ἰδούκουν. — πρὸς.... πόλιν, *near to the city itself*, i. e. Athens. — γὰρ introduces the supposed apathy of the Athenians, as a reason why the invading army could approach Athens itself. — κινδυνεύειν depends on προθύμους. — στάσιν.... *dissension would be in their councils*.

CHAPTER XXI.

Athenians entertained hopes that the Peloponnesians would proceed no further than Attica and the Thracian plain, as was the case when Pleistoanax made an incursion into their country (§ 1); but when they see their invaders only sixty stadia from their city, they manifest, especially the younger portion of the citizens, great discontent at remaining inactive in the city (§ 2); prophecies and oracles are uttered which each interprets as suits his inclination; the Athenians also are urgent in their desire to sally forth, and thus the city is full of excitement and commotion, and all upbraid Pericles as the author of their calamities (§ 3).

1. Ἀθηναῖοι δὲ κ. τ. λ. The apodosis of μέχρι μὲν οὖ is commonly supposed to begin with the words καὶ τινα ἐλπίδα, but the presence of οὐκ seems to forbid this, and there can properly be no opposition found between these words and οὐκέτι ἀνασχετὸν ἐποιοῦντο (§ 2), the apodosis of ἐπειδὴ.... ἀπέχοντα, which is antithetic to μέχρι.... ὁ στρατὸς ἐστίν. I am inclined therefore to adopt the opinion of Poppo, that the apodosis ἀνασχετὸν ἐποιοῦντο is to be supplied after προείναι, from the antithetic apodosis οὐκ ἀνασχετὸν ἐποιοῦντο. Goel. and Arnold, however, regard καὶ τινα ἐλπίδι as forming the apodosis, καὶ corresponding to μέχρι, and οὐκέτι ἀνασχετὸν ἐποιοῦντο having the sense *non jam parabant*. — Πλειστοάνакта. See Notes on I. 107. § 2; 114. § 2. — ὅτι = ὅτι. Kühn. (Jelf's edit. § 804. 7) says that this change of substantival for the adverbial clause results from an ellipsis of τοῦ χρόνου: *I remember the time when I did thus and so* = *I remember that I did, etc.* Cf. also Liddell and Scott, *sub voce*. — Ἀττικῆς.... *Attica*. See N. on I. 114. § 2. — στρατῶ. S. § 206. 5. — ἐς...

προελθών, *having advanced no further*. πλείον is here used by way of accommodation with προελθών. — δόξαν λαβεῖν (see N. on I. 9. § 4) *he seemed to have been induced to treat by bribery*. πεισθῆναι in the active is followed byatives. The more usual construction, however, would be τὴν ἀνεχώρησιν. Cf. K. § 278. 4.

2. αἰτοῖς depends on ἐμφανῇ as an adnominal genitive N. 4. — ὡς εἰκός refers not to γῆς...ἐμφανῇ, but to ποτο. — οἱ πρεσβύτεροι. Repeat mentally ἐωράκεσθαι Μηδικά, *except in the Median wars*. — κατὰ ξυστάσεις See N. on III. 27. § 3. — ἐόντες, sc. ἐξίοναι.

3. χρησμοδίου. See N. on II. 8. § 2. — ὧν.... of the critics supply the ellipsis which is evidently here the last verb. So Arnold translates: "*which they were to as each was eager; which they were eagerly to*" K. § 344. Prof. Crosby is disposed to govern ἀκροᾶσθαι it being placed before ὧν, in order to avoid the awkward ὧν ὧν. He would then supply ἠκροῶντο or ἠκροῶτο *which to listen to according as each one was eager, so that which they listened to, each according to the excitement*

.

8

4

CHAPTER XXIV.

re of the Peloponnesians, the Athenians establish permanent guards both at and set apart out of the treasures in the citadel 1000 talents, to be doing else than the defence of the city, in case it should be attacked by a ; 100 triremes are also decreed to be reserved yearly for the same emer-

... φυλάξειν, = *just as they were to continue through the winter, were to keep guard.* — ἐξαίρετα ποιησαμένοις, *put.* — χωρὶς θέσσαι, *to set apart.* — ἐς ἄλλο τι, *for purpose* than what is mentioned in the following sentence. *etio* pragnans gives to κινεῖν the sense of *to apply as* *etc.* See N. on I. 18. § 2. — Σάνκτον is in apposition

αὐτῶν, *with them*, i. e. as being embraced in the same resolution in emergency. The idea is that from the ships ready were yearly to select 100 of the best, which were to be the purpose here specified. — ὧν depends on μηδεμιᾶ, χρημάτων is to be constructed after περὶ τοῦ αὐτοῦ κινησθῆναι supply ἔδοξεν αὐτοῖς from the preceding section.

CHAPTER XXV.

et, reinforced by 50 ships of the Corcyreans, ravage the Peloponnesian Methone (§ 1); but Brasidas, who happens to be in that quarter, forces the place and prevents its capture (§ 2); the Athenians then sailing along the country around Phia, and defeat a body of troops who come to relieve the town arising they embark in their ships and put in at the port of Phia, the Athenians and others proceeding across by land have taken (§ 4); these are taken on board, and the ships weigh anchor, a superior force having recovered the place (§ 5).

ἐκατὸν ναυσί. Cf. II. 23. § 2. ἄλλοι τινες, i. e. the Naupactus (cf. I. 103. § 3), Acarnanians, and the Zancle (§ 1). — ἐκεῖ, i. e. in the parts around Corcyra. ἰσχυροὶ. "*Alias castationes faciebant.*" Portus. ἄλλα τε following καὶ the sense of *and particularly, and especially.* Methone, a Lacedæmonian town on the south-western coast of Laconia. — ἀνδρῶπων οὐκ ἐνότων, *no men* (i. e. soldiers)

be taken with *ἐν*
says that he only
the Athenians who
surrounding count
power them. —

χὸς τετραμμεν.
but their minds we
Jugur. LX. — *ἀν*
says that he even
What this praise co
himself unable to d

3. *σχόντες, τοῦ*
Φειάν, Φίλ. This
ernmost part of that
which was formed b
which constituted El
Proleg. II. p. 175).
ants of the older peo
formed the subordina
given it, according to
ous portion on the eas
guish it from Pisatis
most extensive sense.
but he opposes to the
περιοικίδος Ἡλείους, wh

his cape is now called *Caticolo*. — ἐν τῇ Φειᾷ, at *Phia*. Cf. — Μεσσήνιοι, viz. those who had been colonized at Nau- l. 103. § 3). — ἐν τούτῳ, sc. καιρῷ. — τὴν Φειὰν αἰροῖσι. some obscurity in relation to the movements of the Athenians

For they appear to have been first at this place, after which compels them to embark, double the cape, and put in to the *Phia*. This last circumstance indicates clearly, that they t at the port of *Phia* when the storm began. This difficulty ion has been overlooked or passed by without remark, by all umentators except Bloomf. and Poppo, the latter of whom II. 177) supposes the port and the town of *Phia* to have l different sides of the promontory. But ἐς τὸν ἐν τῇ Φειᾷ learly shows that the town and the harbor were in the same I know of no better way of clearing up the obscurity, than se ἐς Φειὰν in § 3 to be taken in a general sense for *near the vicinity of Phia*, and to denote a position on the land on hern side of the promontory, where they landed and spent s in plundering the country. But when the storm came on, ed around the cape to the port of *Phia*, the Messenians hav- sed over by land and taken the town, which may have been some distance from the port, in the direction of the place he Athenians first landed (cf. Pape's Wort. Griech. Eigen.

CHAPTER XXVI.

ne time with the preceding expedition, the Athenians send out 80 ships to cruise Locris (§ 1); which squadron ravage the coast, storm Thronium, and at Alope e united forces of the Locrians (§ 3).

πρὶ τὴν Λοκρίδα, i. e. to the country of the Locri (the Opuntii cnemidii). — ἅμα φυλακὴν, at the same time as a guard. n is not dependent on περί, nor is ἐς to be supplied as some , but by a change of construction is put in apposition with ; will be remembered that the Athenians had conveyed their to Eubœa (cf. II. 14. § 1), which made them more solicitous ecurity. Cf. II. 32. § 1.

ς παραβασσίου depends on ἔστιν ἃ (= ἔνια. See N. on I. — — Θρονίον, Thronium, was the chief town of the Locri

Επίσκιον, on the Boagrius, a stream flowing into the Siza Mallon, now called the Gulf of Zituni. — Ἀλόπη, *Alope*, lay about 80 stadia east of Thronium on the coast about midway between Diaphros and Cyrene.

CHAPTER XXVII.

The Athenians expelled the Eginetes from that island, and place colonists in their stead (§ 1). Thence is given by the Lacedæmonians to the expatriated Eginetes to dwell in, partly through courtesy to the Athenians, and partly in return for services rendered them by the Eginetes in the prosecution of the Helots (§ 2).

1. ἀποβαλόντες... αὐτοὺς, charging them with being in no small degree the authors (literally, cause) of the war (C. § 398. γ). In respect to the truth of this charge, cf. I. 67. § 2. — Αἴγων deposit or loan, which is the subject of ἐφαίετο. — αὐτῶν πέμψαντες ἐκστρώσαντες, by sending out their own colonists. The Athenians were afraid the Lacedæmonians would get possession of the island, and make it a military point in the war, and therefore they determined to send

CHAPTER XXVIII.

time summer an eclipse of the sun takes place.

σελήνην, *the first day of the lunar month*. κατὰ because the beginning of the natural lunar month respond with the beginning of the civil month. the day, on the evening of which the new moon & full moon was in the middle of the month, on is called διχόμησις, *the month-divider*. Cf. Smith's Antiq. p. 175. This eclipse took place A. C. 481. εἶναι γίνεσθαι δυνατόν = δοκεῖ δύνασθαι γίνεσθαι. of eclipses began to be noticed, yet their cause lay men of those days, for as Bred. remarks, they are § 3, with such fortuitous calamities as earthquakes, same thing is seen in the prominence here given that historian of our times would mention, as a te, an eclipse of the sun? — ἀνεπληρώθη, *became* resumed its full-orbed brightness. — γινόμενος,

CHAPTER XXIX.

of obtaining the alliance of Sitalces king of Odrysæ, make his rel public guest, and invite him to Athens (§ 1); Teres the father of ho advanced the Odrysian kingdom to power (§ 2); and is not to ens, who espoused Procne the daughter of Pandion (§ 3); Nym- liens, brings about the desired alliance with the Thracian king, ersnaded to send an army to the aid of the Athenians (§§ 4, 5); he ion between the Athenians and Perdiccas, and thus secures him s (§ 6).

ie son of Pythos. In some proper names the At- ic genitive. Cf. K. § 44. R. 3; C. § 96. 7. β. — on II. 97. § 1. — παρ' αὐτῷ. See N. on I. 88. . refers to Sitalces. — πρότερον... νομίζοντες, al- 7. § 1) *they had formerly regarded him as a pub- ξενον*. The office of a *proxenus* corresponded in at of our consuls. It was his duty to watch over citizens of the state whose pro- was,

whether they happened to visit the city in which he did any one performed this office of his own choice, without consent of the state whose interests he would serve, he was *λοπρόξενος*, but when authorized thus to do, he became — *περεπίμψαντο*, *invited him* (to Athens); literally, *αἰνέσαντο*. — *Τήρεω*. See N. on *Πύρρῳ*. — *ξύμμαχον* is limited to the king of Odrysæ.
2. *ὁ δὲ Τήρης*. Goeller has thus given the genealogy of

Teres king of Odrysæ.

Sitalces.	Spardacus.	a daughter,	a daughter
		wife of	
Sadocus.	Seuthes.	Nymphodorus.	Oedipus
			king of

The third column I have taken from Bloomf. — *Ὀδρυσῶν* the adnominal genitive after *βασιλείαν*. — *τὴν μεγάλην* *he made the kingdom much greater* (*ἐπὶ πλείον*). See N. on *ἐπὶ πλείον*. — *ἐπὶ πλείον* *than the rest of Thrace*, i. e. than the other Thracian states. — *ἐπὶ πλείον* *terprets, over a large portion of the rest of Thrace*. But the

ry told by Thucydides in his whole history, but Haack finds in II. 102. Poppo, Arnold, and some others enclose καὶ τὸ ..Ὀδρύσεως ὁδοῦ in the marks of a parenthesis. — Δαυλιᾶς the *Daulian bird*. — εἰκὸς δὲ καὶ κ. τ. λ. is introduced to the position, that the husband of Procne was not the Thracian who reigned over Odrysæ. — κῆδος, *marriage connectivity by marriage*. — διὰ τοσούτου (with which μᾶλλον is ken) = *at so much nearer a distance*, is opposed to διὰ πολλῶν ὁδοῦ in the next member. — ἔχων should have been a verb, after βασιλεὺς omitted to make the construction regular. — *u* = *of any power*.

Ἕ—ἕστα, *being his son*. — σφίσι—ξυνηλεῖν, *would help them*. — αὐτὸν is the subject of ξυνηλεῖν.

αἱ... Ἀθηναίων, *and caused (repeat ἐποίησε) that his son should be an Athenian citizen* (S. § 207. 2). αὐτοῦ refers to Sitalces. παλίσσειν, *would bring to a close*. The next clause is confirmatory, and is therefore introduced by γάρ. — πείσειν depends λέχεται to be supplied from the preceding clause.

ὑπὸ refers to Perdiccas. — ἀποδοῦναι. The Athenians had Therme. Cf. I. 64. § 2. — ἐπὶ Χαλκιδικῆς... Φορμίωνος. Cf. 3.

CHAPTER XXX.

Athenian fleet continuing their cruise around Peloponnesus, take Solium and Astacus they then sail to Cephallenia, which they bring over to the Athenian alliance with-
out employing force, after which they return to Athens (§ 3).

Σόλιον. Col. Leake (who adopts the orthography Σόλλιον, *Sol-* fixes the situation of this town on the western coast of Acarnania between Leucas and the Cœniadæ. On the same coast further west was also Palærus (cf. North. Greece, IV. p. 18). But Kiepert places Solium on his map opposite the northern extremity of Leucas, Palærus south of it. It will be seen by this, that the Athenian fleet sailed northward from Phia (cf. II. 25. § 5 end). — παραδιδόμενοι. See N. on ἔδωσαν—οἰκεῖν, II. 27. § 2. — Ἀστακὸν was the chief maritime city northward of the Cœniadæ and the Echinades." Leake's North. Greece, IV. p. 4. As this place lay south of Solium, the fleet was probably on its homeward way when it was taken. From this place they sailed directly across Cephallenia. — αἰὲν, *i. e. Evarchus*.

- In the autumn
expedition t
of 10; the ar
field for the
numbers of
home of 31.

1. *περι δ*
the time at
who had bee
ετυχον . . . *ἀν*
their voyage
in a parenthe
edition the pe
ἦσαν οὖτο—ὅντα
ἐννέμξαν. *Κι*

2. *ἀπὸ* . . .
to the times p
have taken th
Pelium, the Ati
in number to th
have been 17,000
combined mea 1.

CHAPTER XXXII.

Atalante is fortified by the Athenians, as a post for the defence of Euboea against privateers from Opus and other Locrian ports (§§ 1, 2).

Ἀτάντη, *Atalante* was a small island near the Locrian coast, Opus. — φρούριον = ὥστε εἶναι φρούριον. Steph. — ὀργεῖν. See N. on τοῦ.... ἐξαμαρτεῖν, II. 22. § 1.

CHAPTER XXXIII.

of Evarchus, the Corinthians fit out a fleet of 40 sail with 1500 hoplites, and in the possession of Astacus (§ 1); the expedition, however, is unsuccessful; attempt to reduce other maritime towns in Acarnania and sail homeward (§ 2); Cephalonia, they disembark on the territory of the Cranians, and while in a truce, are suddenly attacked, lose some of their men, and are obliged to retreat to their ships, after which they resume their voyage homewards (§ 3).

ἰσχυρός. Cf. II. 30. § 1. — καὶ αὐτοὺς.... προσεμισθώσατο, *he himself hired some auxiliaries*. In the active voice προσμίσθιος *hires to let out for hire*.

ἐπαγοῦν Evarchus. — τῆς ἄλλης Ἀκαρνανίας depends on the N. on II. 26. § 2) χωρία.

ἐπεί. See N. on II. 25. § 3. — ἐς τὴν Κρανίων γῆν. Cf. II. 25. — αὐτῶν, i. e. the Cranians. — ἐξ ὁμολογίας, "per neminem quum se in deditionem venturos esse simulassent." — σφῶν αὐτῶν (= ἐαυτῶν. S. § 69), *themselves*, i. e. the men who had assembled to arrange the terms of the pretender. These words are in apposition with τῶν Κρανίων. — τοῖς has an active sense, *not expecting*. Cf. II. 93. § 4; IV. — βιαιότερον ἀναγαγόμενοι, *being forced to put out to sea*, better, *embarking in great precipitation*, βιαίωτερον (compare βιαίως. Cf. Betant's Lex. Thucyd.) having the sense of *in compulsory manner*.

CHAPTER XXXIV.

In the following winter the Athenians perform funeral obsequies, to those who have first fallen in the war (§ 1); three days the bones are exposed to view, offerings are brought as each one chooses for his own dead (§ 2); the bones are placed in casks, one being left empty for such of the fallen as had not been removed (§ 3); the procession is then accompanied by those who please, and relatives follow it with lamentations for the dead (§ 4); the bones are then placed in the public sepulchre in the most beautiful suburb of the city, where lie all except the heroes of Marathon, who are especially honored by a sepulchre where they fell (§ 5); when covered with earth, a person eminent for his station pronounces a funeral oration, which closes the ceremonies (§ 6); as observed on the present occasion, and Pericles was chosen orator, who on an elevated platform, pronounces the funeral oration which follows (§§ 7, 8).

1. δημοσίᾳ ταφὰς ἐποιήσαντο, *solemnized the funeral in public manner*. The plural ταφὰς is used, because the rites pertain to all of the slain. — πρῶτον, i. e. in the first year of the war.

2. τὰ μὲν ὄσθια. The flesh had been previously removed. — ἐκτεθειναι, *they exposed to view*. — τῶν ἀπογενομένων, *the departed*. This word is employed in the same sense, in

— τριτὴν τὴν ἡμέραν, *the third day before*. — ἐκτεθειναι, *they exposed*.

λου depends on ἐπὶ πλείστον.

adequate justice can be done in a brief abstract to this noble effort of the greatest minds which Greece or any other country ever produced, is commended, therefore, without further remark to the student, as worthy of his careful and frequent perusal. The more it is read and the more prominent will be its grand and towering dimensions, the more impressive the noble sentiments with which it abounds. Let no one who would put himself under its full influence, cease his efforts to master it. He can read it fluently at a sitting without the aid of grammar or annotations. Then as he reads, he will find his sympathies

and the occasion awakened, his emotion
 with high and generous sentiments, and
 in a more ardent love of country, more lib-
 eral of what constitutes the true glory of a
 the part of a good citizen in whatever sphere

In the following

have first
 offerings as
 placed in
 moral (5)
 relative
 the pub-
 erty
 where

CHAPTER XXXV.

legislator begins by remarking, that those who have preceded
 have ennobled the legislator who appointed this service, but
 of the departed together with the public funeral are a sufficient
 honoring their praise by intrusting it to the keeping of a pane-
 ularist in the execution of his task (§ 1); for in an oration,
 give general satisfaction, since different judgments will be
 those personally acquainted with the transactions alluded to, &
 of the affairs spoken of, will consider every thing beyond the
 tion (§ 2); yet as law and custom so demand, he will endeavor
 to perform the service assigned him (§ 3).

1. *ὁ προσέειπεν*... *τόνδε*, the one who addres-

both if having spoken well and if worse). What *of life*, when this figure of the honor of so many brave men bests from the chances of one man's oratory, as upon a singe-ucted with
 Crosby. πιστευθῆναι is epexegetical of κινδυνεύουσιν αὐταρκε-
 of Hadley (Bibliotheca Sacra, V. p. 782) prefers to τῷ πολέμον
 n the sense of *believing*, and would also treat it as thi
 ἰσθαι, which meaning as it does *to be endangered* =ically to
langer, may be followed by the danger as its object. ides the
 μετρίως εἰπεῖν, i. e. to observe in speaking the proper m Athens
 to be too prodigal nor sparing of praise. — ἐν φῶ and to
 on a subject) *where (ἐν φῶ) the firm belief of the truth* (cially
 alker says) *even is hard to be established*. This sentence i (§ 1),
 by γάρ, because it shows why there is danger that one t pos-
 l (κακῶς) on such an occasion. The γάρ in ὁ τε γάρ illu po
 i advanced in ἐν φῶ... βεβαιούται. — τάχ' ἀν-νομίσεις, *woul*
 s *think*. — τι is the subject of δηλοῦσθαι. — πρὸς δ (= ἐκείνι
 σημαρison of those things which. βούλεται, sc. δηλοῦσθαι. —
 ιρος. The Schol. supplies καὶ μὴ εὖρους from the preceding sen-
 — ἔστιν δ. See N. on I. 65. § 3. — πλεονάζεσθαι. Repeat
 of which ὁ ἄπειρος is the subject. — ὑπὲρ... φύσιν, *above*
 i *nature*, i. e. beyond the reach of his own attainments. —
 ἄρ τοῦδε, *for thus far*. The carping spirit of envy just spoken
 ere referred to a very common principle in the human mind,
 re the recital of deeds which one thinks himself able to per-
 out to be filled with envy and unbelief at whatever appears
 the reach of his own powers. — λεγόμενοι, *when spoken*.
 mma, after this word, which is wanting in Dindorf's edition,
 to be demanded by the long sentence. — ὧν = ἐκείνων δ.
 ὃ ὑπερβάλλοντι (see N. on τὸ πιστόν, I. 68. § 1) depends on φσο-
 — αὐτῶν is referred by Poppo, if taken as a neuter, to δ ἀν-
 κ. τ. λ. (supplied from the preceding context), *but whatever*
that which each one thinks himself able to perform. If αὐτῶν
 rded as a masculine, then it may be rendered *whatever exceeds*
en powers. There is no conceivable difference in the sense, but
 er mode of interpretation would seem to require αὐτῶν, and so
 has edited it. I prefer to take αὐτῶν as a neuter.
 πειδῇ δὲ κ. τ. λ. The extreme beauty and gracefulness with
 the peroration is closed cannot fail to strike the mind of every
 ng reader. — βουλήσεως... τυχεῖν. S. § 191. 2.

CHAPTER XXXVI.

It affords an opportunity to comment on, according to the obvious proprieties of (1) the *ἡμετέροις* and *ἐκ τῶν πατέρων* (§ 1); especially are their immediate ancestors of the preceding generation, being added to their demand with very close ties for every exigency of war or peace (§§ 2-4); of the *ἐκ τῶν πατέρων* with which every transaction was regarded he will not be prepared to consent the internal policy and constitution by which an ancient prosperity have been acquired, such a tactic being appropriate to the on the other hand (§ 4).

πρὸς τοὺς πατέρας (to which *πατέρων* gives emphasis). In § 2 infra, *πατέρων* is employed to designate their immediate ancestors, and (3) *ἐκ τῶν πατέρων* the Athenians then living (*αὐτοὶ...ἔσαν*). The *ἐκ τῶν πατέρων* in their history is referred to. — *καὶ—δὲ*. Poppo (1854) the *ἐκ τῶν πατέρων* connective and translates *καὶ, the* but Kühn (1855) (1857) § 322. R. 7) gives *δὲ* an adverbial force, and translate *and on the other hand, and also*. — *ἐν τῷ τοιούτῳ*, *on-such an occasion as this*. C. § 480. γ. — *τιμὴν...μνήμης*, “*this honor of mention*” literally, *the being so mentioned*.” Bloomf. — *ἀεὶ οἱ αὐτοὶ αἰσχροὶ*

rigor of life. Literally, *in the settled or set time of life*, when system has in a manner reached its perfection, and rests from the : of growth." Arnold. — τοῖς πᾶσι is to be constructed with παύσαμεν, although it may be mentally repeated with αὐταρκε- (= *so that it is independent in its resources*). — ἐς πόλεμον ἐς εἰρήνην depend on παρσκευάσαμεν.

ὧν limits ἔργα (the object of εἰσώ), and refers grammatically to ἱεῖρας in the preceding section, although it virtually includes the : of their immediate forefathers (οἱ πατέρες, § 2), to whom Athens principally indebted for the enlargement of its empire, and to whom, therefore, οἷς ἕκαστα ἐκτίθη (used as a passive) is especially applicable. It cannot be referred, however, to the οἱ πρόγονοι (§ 1), they did not acquire territory, but only bequeathed to their country free and independent what they already had. There is no mention in ὧν and αὐτοὶ ἢ οἱ πατέρες ἡμῶν, but οἷς ἕκαστα ἐκτίθη is over against ἡμυνάμεθα. — βάρβαρον ἢ Ἕλληνα = *whether waged barbarians or Greeks*. Arnold remarks that the use of Ἕλληνα, as masculine adjective, is very rare. Cf. S. § 156. N. 4. — εἰδούσιν, ἡν. — ἀπὸ δὲ οἷας κ. τ. λ. The subject is here announced upon which the orator intends to enlarge. — ἐπιτηδεύσεως = *civil and national institutions*. — ἐπ' αὐτὰ = ἐπὶ τὴν ἀρχήν. Cf. ὅσῃν ἐχο- ῖρχήν, § 2. — Hauck is doubtful whether μεθ' οἷας πολιτείας is to be constructed with ἡλθομεν or μεγάλη ἐγένετο (= *μεγάλη ἐγένετο* Goel.).

The sense is not materially changed by either con- dition, yet I prefer the latter. — τρόπων is more emphatic than which the collocation had been ἐξ οἷων τρόπων. — ταῦτα δηλώσας ἡν. As Poppo remarks, the topics ἐπιτήδευσις, πολιτεία, and ἡν (to which words ταῦτα refers) are neither discussed in order nor separately, for the πολιτεία is briefly touched upon (I. 37. § 1), and the ἐπιτηδεύματα (37. § 2), and soon with both these is blended ῥόποι. — εἶμι, *I am going* = *I will proceed*. C. § 231. a; S. . N. 1. — τῶνδε refers to the dead whose funeral was then mentioned, the orator probably pointing with his finger to the place where their bones were deposited. Cf. S. § 163. 1. — λεχθῆναι has ἡν for its subject. "The construction may be represented tolerably by rendering, *thinking that on the present occasion they would do so without inappropriateness*." Prof. Hadley. — τὸν πάντα κ. τ. λ. Order is: καὶ ξύμφορον εἶναι, τὸν πάντα ὁμιλον—ἐπακοῦσαι αὐτῶν.

Schol. says that τὸν πάντα ὁμιλον is constructed for παντὶ τῷ ῥῳ. Cf. Jelf's Kühn. § 674.

CHAPTER XXXVII.

The government of the Athenians is not modeled after other governments, but is a model, and because established for the benefit of the mass, is called democracy; alike the protection of its laws, and in its administration all may share, the qualification for office being personal merit and not rank (§ 1); in regard to their social habits, kind, courteous, not censuring others for diversity of taste, nor giving pain by manifestations of displeasure (§ 2); yet in all this freedom from restraint, there is the most firm regard for established laws and customs, especially for those designed to benefit the injured, and for such as being violated would bring disgrace on the offender (§ 3).

1. οὐ ζηλοῦσθ, *not imitating*. The following παράδειγμα (*a pattern or model*) shows that the rendering *not envying* is incorrect. — αἱ δυνεῖς (sc. ἡμεῖς). The construction is carried on as though αἱ (ῥ)αῖναι instead of οὐ ζηλοῦσθ had preceded, which required παράδειγμα οὐσθ—μιμουμένη. — τι. See N. on III. 46. § 5. — ὅνομα—καλεῖται (= *it is named*). See N. on I. 122. § 4. Cf. Mt. § 420. 2. 5. — οἰκεῖν does not seem to admit of any interpretation wholly free from objections. The two which appear most plausible are, 1. *because the government is not administered for the benefit of the few but of the mass* (οἰκεῖν = οἰκεῖσθαι): 2. *because the administration of government is*

managed by a privileged few. ἀπ' αὐτῆς ἥς is antithetic of ἀπὸ μέρους. Price in a brief criticism on this passage in the *Class. Mus.* III. p. 1, translates: *not on the ground of mere individuality but of (relative) merit.* But I see no good reason to depart from the usual and obvious interpretation. — δι' ἐχὼν δι' is employed as though οὐδ' ἔχων μὲν ὦν had preceded. — ἐχὼν = *being able*. — ἀξιώματος ὡς, *by the obscurity of his condition or rank.* The student will easily see how ἀξίωμα obtains this sense from its more usual one, *reputation, honor*, the effect being put for the cause. — κεκάλυται, *is covered*.

2. ἐλευθέρως, *liberally*. — ἐς, *in respect to*. — πρὸς ἀλλήλους opposed to πρὸς τὸ κοινόν, as the speaker now passes from a consideration of the liberality and impartiality with which the government is administered, to the unrestrained and cheerful intercourse of the citizens in their private capacity. — τῶν... ἐπιτηδεύματων, *in their daily intercourse*. This genitive depends on ὑποψίαν. — ἐχόντες and προστιθέμενοι are erroneously translated by some as verbs. Oppo suggests the repetition of πολιτεύομεν after ὑποψίαν, and would, some analogous verb as διατρώμεθα. — οὐδὲ is to be taken with προστιθέμενοι, and ἀζημίους translated actively, *not inflicting, inflicting no injury* (= harmless). Liddell and Scott give as its meaning here, *not amounting to punishment*. — τῇ ὀψει—προστιθέμενοι, *displaying in our looks, wearing a countenance of*. Krüg. refers τῇ ὀψει to λυπηράς, *acerbos risu*. But it is better to take λυπηράς in an absolute sense. Reference is undoubtedly had to the austerity, moroseness, and jealousy of the Spartans, in contrast with the cheerfulness, good-nature, and affability of the Athenians. This will account for the apparent abruptness with which καὶ ἐς... ὑποψίαν was introduced. The drift of such keen side-thrusts at their unrefined neighbors would be readily seen by the Athenians, and in their present hostile attitude to the Lacedæmonians must have been highly grateful and inspiring.

3. ἀναχθῶς... προσομιλοῦντες, *but while without molestation* (from the source just mentioned) *we mingle in private intercourse*. τὰ ἴδια is opposed to τὰ δημόσια. — διὰ δέος, *through reverence* = customary respect for law and authority. — αἶψι, *for the time being*. — ἐν ἀρχῇ, *in office*. — μάλιστα αὐτῶν ὅσοι (sc. τούτων) = *et ex his maxime earum*. Cf. Mt. § 469. 8. — ἄγραφοι, *unwritten*. The Schol. explains this by τὰ ἐθῆ. These usages and customs, in every well-regulated community, are scarcely less potent than the formal enactments of government. — αἰσχύνειν... φέρουσι, *bring acknowledged disgrace upon those who violate them*. Here lies the secret of the power of custom and usage.

CHAPTER XXXVIII.

The Athenians recreate the public mind by games and social entertainments (§ 1), & their city flow all the luxuries and delicacies of other regions (§ 2).

1. καὶ μὲν, and furthermore. — πόνων depends on ἀντιπαισέμεναι, recreations, reliefs. — τῇ γνῶμῃ is to be taken as a dat. com. for the mind (τῇ ψυχῇ, for the spirits. Schol.). — διετηροῖεν the year around, through the whole year. — νομίζοντες. See I. 77. § 6. — κατ' ἡμέραν ἢ τέρψις for ἢ κατ' ἡμέραν τέρψις. Hadley well remarks, however, that "κατ' ἡμέραν standing as it is in the text, is not a mere adjunct of the noun, but qualifies the sentence, *whence day by day the enjoyment drives away vexation.*"

2. ἐκείθεν ἔρχονται, "are imported." Bkxmf. — ἐκ πάσης γῆς, hyperbole results from a very common use of the words all, in the sense of many. — The subject of ξυμβαίνει is τὰ ἀγαθὰ αὐτοῦ, here (in Athens), as is clearly shown by the antithesis ἄνθρωπων. — ἥ follows the comparative οἰκιστέρα. In respect the abundance and variety of foreign commodities to be for Athens, cf. Boeckh's Pub. Econ. Ath. pp. 46-48.

instrumental dative. — κοινὴν to all persons. — οὐκ ἔστιν ὕτε, *not at any time*. — ξηνηλασθῆαι ἀπειρόμεν κ. τ. λ. Grote says in Greece, IV. p. 94) that "Sparta seems to have formed an exception to the remaining states, in keeping her festivals for herself alone, and in her general rudeness towards other Greeks, which was materially softened even at the Karneia, and Hyakinthia, or Gymnadia." — μαζήματος. S. § 197. 2. — δ—κρυφθέν depends on πρὸς, and δὲ is to be referred to ὠφεληθείη. Cf. Mt. § 528. 2. — τῷ ἀνθρώπῳ. The genitive here takes ἀπό, because the quality of courage is considered as proceeding from the one in whom it is found.

Mt. § 316. d. Obs. — οἱ μὲν refers to the Lacedæmonians and is opposed to ἡμῖς δέ. — εὐθὺς νῖοι ὄντες, *as soon as they are youth in their earliest youth*. — ἀνείμῃως διατῶμενοι, *notwithstanding that we live without restraint*. See N. on I. 6. § 3. — ἰσοπαλεῖς, *equal to dangers which the Lacedæmonians are ready to encounter*.

1. τεκμήριον δέ. See N. on II. 15. § 4. — γὰρ introduces the proof of what was asserted in οὐδὲν ἦσσαν (= μᾶλλον. Krüg.) χωροῦν § 1. — καθ' ἑκάστους, *singly*, i. e. by single states of the alliance, since Λακεδαιμόνιοι is here put as the leading state for the whole Peloponnesian confederacy. — αὐτοί, *we alone* (S. § 160. a) by ourselves. — οὐ χαλεπῶς qualifies κρατοῦμεν. — μαχόμενοι, *although fight*. See N. on I. 7. § 1. — τὰ πλείω, *for the most part*.

2. ἐν τῇ γῇ is opposed to τοῦ ναυτικοῦ. — τὴν—ἐπίπεμψιν depends on διά. — ἐπὶ πολλά, *upon many* (enterprises). The general idea is that the Athenians could form no union of their forces like the Lacedæmonians, because some were detached to man the navy, and land forces were necessarily divided in the various expeditions which were undertaken. — μορίῳ τινὶ of the Athenian forces. Cf. τῶν ἡμῶν in the next clause. — ἀπεώσθαι is to be taken actively, construction appearing to demand the same subject for ἀπεώσθαι ἡσσησθαι.

3. καίτοι εἰ ῥαθυμία κ. τ. λ. The subject is resumed from the end of § 1, the two following sentences being parenthetic. — μὴ . . . ἀνδρείας, "*with a courage arising from disposition and not from laws and institutions*." Arnold. — περιγίγνεται ἡμῖν, *there accords to us* (see N. on I. 44. § 3). The subject is μὴ προκάμνουν. — ἔσονται (future, in prospect) ἀλγεινοῖς is the dative of means and means to προκάμνουν. — ἐς αὐτά, sc. ἀλγεινά. — ἔλθουσι referred to, and ἀτολμοτέρους conforms in case to the omitted subject of εἶναι. — τῶν αἰὲ μοχλοῦντων refers to the Lacedæmonians.

CHAPTER XL.

The Athenians combine elegance with frugality, cultivate philosophy without e
 apply wealth to purposes of utility rather than of ostentation, and esteem pove
 grave, provided that efforts are made to avoid it (§ 1); the same persons attend
 and public affairs, and political knowledge is found in those engaged in the busi
 suits of life, a free and full discussion of measures being in no wise prejudicial to th
 (§ 2); courage in the Athenians results from a cautious prudence, and foreign
 others are made bold by ignorance, who upon reflection become cowards (§ 3);
 states make friends by conferring not by receiving benefits (§ 4); and their b
 is not the result of selfishness but of true liberality (§ 5).

1. *ἐν τε τοῖτοις*, i. e. in the respects just mentioned. *ἔ*
ἄλλοις, in other respects also, refers to things about to be me
 — *φιλοσοφοῖμεν ἀνευ μαλακίας*. It has usually been the im
 of ignorant persons, that mental cultivation is attended with
 founding effeminacy of body. — *πλοῖτῳ . . . χρώμεθα*. The
 position seems to be that of Goeller after the Schol., *τῷ πλού*
μεθα [ἐν τῷ] καιρῷ ἔργου καὶ οὐ κόμπῳ λόγου, *dicimusque t*
terum gerendum opportunitate potius utimur, quam tanqu

"*thing*." Bloomf. — ἐνθυμούμεθα is not so strong an expression as *μενοῦμεν*, and hence we may render, *or at least revolve rightly the measure proposed* (by others). Arnold seems to have hit the true meaning in his paraphrase: "if we, the people at large, cannot originate or *set* public measures, we can, at least judge of their merit or demerit." — ἀλλὰ μὴ προδιδαχθῆναι. Supply βλάβην ἡγούμενοι from the preceding clause. — ἡ....εἰσεῖν = ἡ ἔργῳ εἰσεῖν ἐπὶ τῷ δεῖ ἔργῳ εἶναι. This use of ἔργῳ in the sense of *in truth, in very deed*, is common. Cf. I. 23. § 3; 70. § 2; 120. § 5; 128. § 3; II. 8. § 4; 11. § 5.

3. διαφερόντως....ἔχομεν, *for we are superior* (to others) *in this respect also*. — οἱ αὐτοί, *we the same persons*. — ὁ τοῖς ἄλλοις. The only difficulty in this passage results from the grammatical use of ὁ, which refers to *τολμᾶν* and *ἐκλογίζεσθαι* i. e. the quality of daring combined with reflection. Some regard it as the subject of ἔχει understood, *which in reference to others is thus*; others make ὁ = *whereas*. Cf. C. § 438. γ. Dunbar, in a brief criticism on this passage (Class. Mus. V. pp. 476-478), refers ὁ to the preceding *τούδε*, and derives its verb from *διαφερόντως*—*τούδε ἔχομεν* thus: ὁ τοῖς ἄλλοις *ἐν* διαφερόντως), (τούτοις) ἀμαθία μὲν θράσος, λογισμὸς δὲ ὄκνον *ἔχει*, *which with others [is different; with them] ignorance produces confidence, reflection, hesitation*. He also suggests another solution, *to supply ἐστὶ before ὁ*, i. e. *ἐστὶν ὁ τοῖς ἄλλοις ἀμαθία κ. τ. λ., we is this in others, ignorance, etc.* Prof. Crosby once threw out to me the idea, that ὁ may be the subject of *ἐστὶ* understood, of which ἀμαθία....φέρει is the predicate, *which with reference to others is as follows*, viz. This is substantially the same as to supply ἔχει *ὡς* *supra*), and if any thing is to be supplied is undoubtedly the best solution. Matthiæ and Poppo consider the relative as repeated and explained in *λογισμός*, the repetition resulting from the antithetical and interrupting clause *ἀμαθία μὲν θράσος*, the sense being as though had been written ὁ τοῖς ἄλλοις, ἀμαθίας θράσος φερούσης, ὄκνον *ἔχει*. In that case the dative would refer only to *ἐκλογίζεσθαι*. — *ἐν ψυχῇ* limits *κράτιστοι*, as an accusative synecdochical. — *διὰ πάντα*, i. e. by the fear of danger or the love of pleasure.

4. ἀρετήν, *liberality, readiness to serve others*. — *πάσχοντες εὖ, by receiving favors*. See N. on I. 9. § 1. — *βεβαιώτερος, surer* (friend). — *ὥστε....σώζειν, in order to keep good* (literally, *to keep alive*) *the obligation by his kindness to the person benefited*, i. e. by successive acts of kindness to render his friend able to repay the debt of gratitude hereafter. After much examination I have adopted this as the best interpretation, though others may prefer to translate differently. — *φ' = τούτου φ'*. — *εἰδώς....ἀποδώσων, knowing that he*

will repay the kindness not as a favor but as a debt. This may be used to explain many of the instances of ingratitude with which our world abounds.

5. οὐ—μᾶλλον—ἢ, *not more—than = not so much—as—not—* — τῆς ἐλευθερίας τῷ πιστῷ, i. e. ἐλευθεριότητι, as it is explained Schneider.

CHAPTER XLI.

In short, Athens is the school of Greece, and there is no situation in life to which its citizens cannot adapt themselves (§ 1); this, which is by no means an empty boast, is shown by the power of the state and its superiority in trial over what has been reported of it, causing no shame to the enemy at being defeated by such, nor chagrin to their friends at being subject to a state so worthy to take the command (§§ 2, 3); such proofs of Athenian greatness exist, that no Homer is required to display their glory in verse, the monuments of their prowess being set up in every sea and land (§ 4); such is the state in which the departed heroes fought and died, and for which all who survive stand with equal readiness sacrifice their lives (§ 5).

1. ξυνελών τε λέγω. See N. on I. 70. § 8. — παίδευσιν, &c. Cf. Liddell and Scott. — δοκεῖν . . . παρέχεσθαι. In this sentence τὸν αἶσχρον depends on παρέχεσθαι, and is to be taken with ἐπὶ τῷ

1. ἐνόντων. Poppo supplies αὐτοῦ from the preceding οὗτις (cf. § 472. 3), and translates: "*sed cujus* (i. e. *sed a quo effectus*) *rerum de rebus*) *opinionem veritas* (perspecta) *noceat*." — ἰσβαρόν, accessus — κακῶν in respect to the enemy. — ἀγαθῶν in respect to Athenians and their allies.

2. οἷδε is here used δεικτικῶς. See N. on τῶνδε, II. 36. § 4. — αἰὲς qualifies μαχόμενοι. — τῶν...τινῶν, every one of the survivors = we the survivors, each one of us.

CHAPTER XLII.

1. remarks are made to show that the Athenians have more at stake in this contest than their enemies, and to establish the praises of the dead on the clearest evidence (§ 1); their valor has contributed to make the state worthy of praise, and it has been sealed their glorious death (§ 2); the meed of superior honor is due to them in this noble motion to their country, even though in other respects they may have been inferior, inasmuch as their public services have overbalanced any private injury with which they may have stood charged (§ 3); no private enjoyment or prospects induced them to shrink from danger, but the desire of taking vengeance upon their enemies rendered considerations of private ease of secondary importance; thus with a noble self-confidence and manly preference of death to submission, they were foremost in battle, and yielded up their lives in the height of glory (§ 4).

1. ποιούμενος denotes purpose. — μὴ...ὁμοίως, that the contest not for an equal stake between us and those, who in like manner to an equal degree) enjoy none of these advantages. — ἐφ' οἷς τούτων ἐφ' οἷς) νῦν λέγω. See N. on ἐπὶ, II. 34. § 6.

2. εἰρηται αὐτῆς τὰ μέγιστα, that which most especially establishes (i. e. their eulogy) has been said in the preceding remarks. — ἐκεῖνα αἶ, of which the antecedent depends on ἐκόσμησαν, and the relative upon ὑμνησα which is followed by two accusatives. S. § 184. C. § 485. — ἰσάροπος—τῶν ἔργων, in equipoise with their deeds. The general idea is that the panegyric in most cases exceeds the actions, but in reference to those whose achievements are now celebrated, it will be found otherwise. — τῶνδε. See N. on II. 36. § 4. — ἀνδρὸς ἀρετήν, manly courage. — μνηύουσα and βεβαιούσα de e means. See N. on I. 9. § 1. The sense seems to be that which adopted by Goel. and Arnold: "it is a proof both where it is first to give us information of their worth (i. e. where nothing had before been known of them), and where it comes at the last to confirm the testimony already borne by a life of virtue." — καταστροφή = death.

3. τοῖς—χείροσι has the force of the adnominal genitive ἀπὲρ πρᾶξιαν. — ἄλλα, in other respects. — δίκαιον belongs to προ-

τιθεσθαι (= προτιμάσθαι. Schol.) the subject of the sentence. — εἰς, i. e. by their useful and glorious death. — κακὸν of their life. Some of these, over whom he was pronouncing this eul may have been in bad repute as private citizens. The orator ever, with great skill removes every unfavorable impression to the recollection of this may have given rise, by referring to it and crowning act of their lives, the merit of which was sufficient to efface all previous delinquencies.

4. πλούτου depends on ἀπολαύειν. Porro, Goel., Haack, and Arnold read πλοῖτος, and construct it with ἐμαλακίσθη. — ἐλπίδι, *hope in relation to his poverty*, i. e. the hope of being free from poverty and becoming rich. This is expressed in the dependent clause ὡς...πλουτήσκειν, in which αἰτὴν refers to πενίαν and into the principal clause. K. § 347. 3. — αἰτῶν (the genitive of the comparative), i. e. the present enjoyment of wealth, or the hope of its future possession. — λαβόντες = ὑπολαβόντες. Gottl. cit. Porro. — μετ' αὐτοῦ, sc. κινδύνου. — τῶν δὲ refers to the poverty expressed in αἰτῶν. — τὸ...κατορθώσκειν = *the successful issue*. — ἔργῳ is taken by the Schol. in the sense of *deed*; αἰτῶν in the next sentence refers to this word. — περὶ τοῦ ἤδη πλούτου stands opposed to τὸ ἀφανές. — μᾶλλον ἡγησάμενοι has for much trouble to commentators. Arnold takes the participle

CHAPTER XLIII.

ample of these worthless, those who survive should contemplate the greatness of the state, until they are inspired with the love of it, remembering that as brought about by brave men, who freely surrendered their lives to the state, and in doing thus have acquired a deathless renown and an illustrious fame, their fame will ever be preserved (§ 2); for the whole earth is the sepulchre, and their memory is treasured in the breast of every one (§ 3); in such examples let all be prepared to meet the dangers of war (§ 4); for a life of life is more honorable to those in prosperity, than to those whose lives are snatched from their wretched and hopeless condition (§ 5); misfortune in the city is more afflictive than the momentary pang of death on the field of

ει depends on προσηκόντως, "as becomes citizens of such a state." — ἀσφαλεστέραν (διάνοιαν), a safer lot, career. — οὐκ ἐπὶ τὴν δόξαν, to desire to hate, depends on χρή. — λόγῳ is opposed to τὴν ὠφέλειαν, the utility of having a daring spirit. — ἦν... ἔνεστιν are parenthetic. — πρὸς... εἰδότες, yourselves know it as well (as he). — θεωμένους is to be used in the same manner as σκοποῦντας. The same may be said of θεωμένους, which Steph. thinks should be put in the dative ὑμῖν. — ἐραστὰς—αὐτῆς. In respect to the splendid Athens and its surpassing beauty, which had power to excite passionate love with which its citizens loved it, some very remarkable remarks may be found in the Class. Mus. I. p. 56. — οὐκ ἐπὶ τὴν δόξαν were daring. The other participles in this connection, governed by the relative and finite verb. See N. on I. 8. § 1. the thing spoken of, cf. I. 70. — ἐν τοῖς ἔργοις ἀσχυροῦσθαι to shame in the time of action; i. e. fearful of bringing upon themselves. Poppo remarks that Thucydides himself uses this in the speech of Archidamus (I. 84. § 3). — ὅποτε ἔσαν. In I. 70. § 6, it is said of the Athenians. ἦν δ' ἄρα σφαλῶσιν. For the verbal explanation and construction, see the passage. — οὐκ οὐκ—ἀξιούντες were unwilling. This is the same construction as τολμῶντες. — πόλιν follows — ἀρετῆς. S. § 200. 3. — ἔρανον. This word properly signifies entertainment to which each partaker contributes a share, as our picnicks. Cf. Smith's Dict. Antiq. p. 398. In this passage it is to the joint contribution of their most valuable offering, the

roduces an explanation of κάλλιστον ἔρανον. — ἰδίᾳ ἢ

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CHAPTER XLIV.

The speaker would rather comfort the parents of the deceased than bewail their fate, for fortunate are those who die, as have the sons of these, the most glorious of deaths (§ 1); it is difficult however to impart consolation to those, who will continually see others in the enjoyment of the good fortune in which they once rejoiced (§ 2); some may hope to forget their present sorrows in new duties and affections, and in the further increase of their families assuage their own grief and benefit the state by preventing its depopulation (§ 3); those, whose age forbids this hope, should solace themselves by the remembrance of past enjoyment, and let the glory of their departed sons brighten the short space of their existence which still remains (§ 4).

1. διότι, *wherefore*, introduces a general deduction from the remarks made in the preceding chapter. — τοκίας is a poetic word, although found in the Attic prose writers. Cf. Xen. Mem. II. 3. § 83. εἶσαί πάρεστε—ἐπίστανται. Notice the change from the second person to the third. — ἐπίστανται τραφέντες, *they know that they were born* (i. e. that such was the condition of their birth). See N. on I. 69. § 5. — τὸ δ' εὐτυχές (= ἡ δ' εὐτυχία. Mt. § 269. 1). Supply τοῖτο ὄν, as conforming to the preceding construction in ἐπίστανται τραφέντες. Arnold says that the abstract term τὸ εὐτυχές is defined by the concrete οἱ ἄν—λάχωσιν, a confusion between two modes of expression τοῖτους δὲ εὐτυχεῖς εἶναι, οἱ ἄν—λάχωσιν, and τὸ δ' εὐτυχές, τὸ τῆς εὐπρεπιστάτης λαχεῖν. — εὐπρεπιστάτης is to be referred to λύπης as well as to τελευτῆς. Render then: (and know) *that they are fortunate, whose lot it is like these, to have the most glorious end, and like you, the most honorable grief.* — οἷς refers to the same persons as οἱ ἄν, and depends on βίος. The sentence may be rendered literally, *whose life in like manner has been measured out to be happy in and to die in = whose lot it is to enjoy the same happiness at the moment of death which belonged to them in life.* Death came to them in the full enjoyment of happiness, before they had endured the griefs and afflictions to which a longer period of life might have exposed them. So Arnold gives the sense: *the duration of whose life has been commensurate with that of their happiness.* Poppo in his Suppl. Adnot. p. 169, cites the interpretation of Wex. (de difficilioribus aliquot Salustii atque Thucydidis dictis, p. 15), "*quorum vita ita aptata est (quorum vita ita congruit) ut, in quo felices essent (patriæ defendendæ munere) in eodem vitam finirent.*"

2. χαλεπὸν μὲν οὖν, κ. τ. λ. *I know that it will be difficult (οἶδα ὅν. See N. on I. 76. § 1) to persuade [you to be happy] in respect to these, the remembrances of whom, etc.* — λύπη . . . ἀφαιρεσῆ, and

sorrow arises not from the loss of those things of whose value we have had no experience, but from that of which we are deprived after having tested its worth; literally, sorrow arises not on account of those good things of which we may be deprived not having yet tried (their worth), but from that, etc. ἀγαθῶν is put in the relative clause by attraction. See N. on I. 33. § 2.

3. ἐλπίδι depends on καρτερεῖν, *through hope, or in hope*, as denoting the ground or occasion of the state of mind expressed in the verb. — οἷς refers to ὑμᾶς the omitted subject of καρτερεῖν. — τέκνωσιν ποιῆσαι = τεκνωποιεῖν in dependence on ἡλικίᾳ. S. § 222. b. — τῶν οὐκ ὄντων, *of the departed*. — λήθῃ (= *cause of forgetfulness*) οἱ ἐπιγινόμενοι (sc. παῖδες). An abstract or concrete predicate denoting a thing, often disagrees with the subject both in gender and number. Cf. Jelf's Kuhn. § 382. 1. — ἀσφαλείᾳ is a varied construction for ἐκ τῆς ἀσφαλείας. The subject of ξυνοίσει is τὸ τίσιαι ποιεῖσαι. So Poppo, Bloomf., and others. — οἱ... ἀποδυνάμει, *who do not hazard equally with the others their children* (= *who have no children as others to hazard*) *by exposing them to danger*.

4. παρηβήκατε, *are past their prime, are growing old*, perf. of παρ-βάω. — τὸν τε... ἡγεῖσθε, *consider the greater part of your life, in which you have been fortunate* (S. § 182), *as gain*. — τόνδε, i. e. the remainder of life. — ἔσεσθαι depends on ἡγεῖσθε. — κοφίζεσθαι, *be relieved* (literally *be lightened*) of your grief. — ἐν... ἡλικίᾳ, *in the infirmity of age*. — τὸ κερδαίνειν... τιμᾶσαι = οὐ τὸ κερδαίνει μᾶλλον τέρπει, ἀλλὰ τὸ τιμᾶσαι μᾶλλον τέρπει.

intie). — τὸν οὐκ ὄντα. See N. on II. 44. § 8. — ἀρετῆς, by a *superabundance of virtue*. ἀρετῆς is heroic field, in a general sense to denote whatever is praiseworthy. — ἀλλ' ὀλίγω χείρους, but (even) somewhat less ζῶσι is the dat. *incommodi*. — πρὸς τὸ ἀντιπάλον, towards) an *adversary*. The simple idea is that men competitors as long as they live. — μὴ ἐμποδῶν, not = when they are dead.

to γυναικείας by what is called *constructio κατὰ* on I. 136. § 1. — τῆς—ὑπαρχούσης φύσεως. Arnold this to the virtue of affectionateness, but Bloomfield, more correctly understands by it *chastity*, the great male sex. — ἧς refers to γυναικὸς implied in ὄσαι. used in an indefinite sense. Of. Jelf's Kahn. § 819. β. *whom there may be as little as possible said among good or for evil*. — κλέος = φήμη.

CHAPTER XLVI.

d the duty which custom has demanded, the speaker announces that r the maintenance and education of the children of the deceased, and request, that all shall retire after this expression of their grief (§§ 1, 2).

dative of the agent. C. § 417. — λόγῳ is added account of the antithetic ἔργῳ which follows. — τὰ *ly—partly*. C. § 441. — μέχρι ἡβῆς, until man- ing to the Schol., when they were eighteen years of refers to the deceased, and τοῖς λειπομένοις to their en. So Dobr. cited by Poppo (Suppl. Adnot.). — on στέφανον. — οἷς—τοῖσδε = *wherever—there*. *it. commodi* after κεῖται.

τε, but now having ceased bewailing each his relative πρὸς) depart.

CHAPTERS XLVII.—LIV.

The description of the plague at Athens, contained in these chapters, is no less celebrated as a master-piece of its kind, than the funeral oration which it so immediately follows. The subjects are diverse, yet the historian shows himself a master of the tender and pathetic no less than of the energetic and sublime. The origin, progress, and results of this dreadful scourge are detailed in a style singularly clear, chaste, and simple. We seem to be at once transported to the crowded city, to stand amidst the dead and dying, to hear the groans of the sufferers, and to watch the sure progress of the disease to its fatal termination. We turn away with disgust from the selfishness and coward fear, which leave the nearest and dearest friends to die alone; and we are horror-stricken at the excesses in which, with death before their eyes, they so recklessly and wickedly indulge. So distinctly and impressively are these and other circumstances of the calamity related, that no one who has once read it with care, will ever forget its soul-harrowing and sickening details. Even to the man of gray hairs, the *Plague of Athens*, as a college exercise unique and interesting, comes up with a freshness and vividness, which is true of no other subject in his whole course of study. Something of this may be attributed to its extreme difficulty, but more, I apprehend, to its power to engrave indelibly upon the youthful mind the horrors of the dreadful scourge, and the scenes of self-

ed in νόσος (cf. C. § 458. δ), or to the idea in general denoted by word *thing*. — οὕτως is to be constructed after γενέσθαι, in the sense of *to such a degree*, by the force of the preceding τοσοῦτος.

l. οὔτε... ἀγνοίᾳ, *for the physicians could furnish no assistance at first through ignorance (of the disease) they attempted to effect cure*. There are other ways of translating this sentence, the most of which is to construct the participle with the verb (S. § 225. 8), *the physicians were unable at first to furnish any remedy through ignorance of the disease*. This implies that afterwards the physicians understood the disease, as to cure those who were afflicted with it, which was not so. But the explanation, which I have adopted after l., implies that the physicians, when they became aware of the yielding malignity of the disease, gave up and did not pretend to ability to prescribe for it. Indeed most of them, as appears from following context, fell victims to their professional duty of attending upon the sick. — ὅσῳ = τοσοῦτῳ ὅσῳ. See N. on I. 68. § 2 l). — τέχνη (sc. ἥρκει). The Schol. adds οἷον μαντική, ἐπιδή, in reference to which Poppo says, "huc fortasse ars musica referenda."

the explanation of the Schol. would suit better the words μαντείας τοῖς τοιοῦτοις which follow. — ὅσα τε... ἐκέλευσαν, *whatever oracles they offered at the temples*. ὅσα to which πάντα refers properly an accusative synechdochical. — μαντείας (Poppo and g. μαντεῖαις), *prophesying*. If τοῖς τοιοῦτοις (*such like things*) refers to incantations, as is generally supposed, the indefiniteness with which it is referred to, shows that Thucydides had very little confidence in them. Cf. N. on II. 8. § 3. — τελευτῶντες, *at last, finally*. § 312. R. 3. β. — αὐτῶν ἀπέστησαν, *they abstained from these things*. The reason is contained in ὑπὸ τοῦ κακοῦ νικώμενοι.

CHAPTER XLVIII.

local origin of the plague is said to have been in Æthiopia, whence it pervaded the latter part of the Persian dominions, and suddenly appeared at Athens in the Piræus afterwards in the upper city (§§ 1, 2); the historian, having himself been sick with and witnessed its effects on others, expresses his intention to relate merely the manner of attack, leaving it for others to investigate its origin, and the cause of its being able to produce such an entire change in the human body (§§ 3, 4).

τῆς ὑπὲρ Αἰγύπτου, *the part lying above Egypt*, i. e. the region of country now called Nubia, Sennaar, including a part of Abyssinia. — κατέβη is here tropically used of an inanimate subject. — βασις of Persia. — τὴν πολλήν, *the greatest part*. K. § 246. 8. c.

2. ἐνέπτεσθαι is an expression of common use, to denote the breaking out or attack of malignant diseases. — ἡ ψαρά, *the attack*. S. § 302. 1. — ὥστε refers back to ἐξαπιννίως. — ἐς τὰ φάρια, *into the cisterns or water-tanks* used for receiving and containing rain-water, as appears from the explanatory sentence which follows. — αἰτῶν, i. e. in the Piræus. — ἐς τὴν ἄνω πόλιν, *into the upper city*, so called in distinction from ἡ κάτω πόλις, *the lower city*, which was built upon the plain. — πολλὰ μᾶλλον, *in far more numbers than when it was confined to the Piræus*.

3. αἰτῶν, i. e. the disease. — ὡς ἕκαστος γινώσκει, *each as he knows*. See N. on II. 21. § 3. — ἀφ'...αὐτά, *from what actually arose — what was its probable cause*. This is a subordinate clause depending upon λέγεται, as does also τὰς αἰτίας. — μεταβολή depends on ἄστυας in the sense, *which in so great a change*. Poppo says that the sentence written in full would be: καὶ τὰς αἰτίας τὰς λεγόμενας ἄστυας ἰκανὰς αἰτίας τοσαύτης μεταβολῆς νομίζει εἶναι. But the government of μεταβολῆς is less natural in this mode of construction. — ἵνα μὴν follows σχεῖν which depends upon ἰκανὰς (S. § 292. 6). — ἀφ' ὧν depends in construction upon ταῦτα (sc. τὰ σημειωθέντα) δηλώσω. — μάλιστα' ἂν...ἀγνοεῖν = *may not be wholly ignorant of the disease (in consequence of) having some previous knowledge (or προειδώς) of it*. The optative here depends on a future verb (δηλώσω), and denotes a conditional supposition or conjecture. Cf. K. § 333. 6.

considered now. See N. on I. 4. § 1. — ἐκ πάντων, *above all*. See on I. 120. § 1. — ἄρσεν, *free from sickness, healthy*. — ἐς, *in respect to*. — ἐνίγχανεν ὄν. S. § 225. 8. — ἐς τοῦτο πάντα ἀπεκρύνθη, *every illness determined in this*. The English expression, "a determination of blood to the head," as Arnold remarks, appears very nearly to correspond to this passage.

2. τοὺς δ' ἄλλους, *the others*, i. e. those who were not ill of other diseases, when they were seized with this malady. — ἀπ' οὐδεμιᾶς ἀποφάνους, *from no apparent cause*. — τὰ ἐντός, *within* = *the internal parts*, referring, as is evident from what follows, to the mouth. — ἐσπερον καὶ δυσώδες, *disagreeable and fetid*; or perhaps better, *strange and fetid*, i. e. fetid to an unusual degree. So Arnold.

3. μετὰ βηχὸς ἰσχυροῦ, *with a violent cough*. — ὁπότε.... στήθεα, *when it had fixed itself* (= settled) *in the stomach*. See N. on I. 49. § 3 (init.). — ἀνίστρεφέ τι αὐτήν, *it disturbed it* (i. e. the stomach); literally, *turned it upside down*. — ἀποκαζάρσεις.... ἐρίων, *and that which* (literally, *all those which*) *is culled by physicians, discharges of bile, supercured* (by the vomiting).

4. λυγξ-κενή, *a hiccough*. This is not an unusual consequence of the straining and irritation produced by excessive vomitings. Arnold takes λυγξ in the sense of *retching*, and λυγξ-κενή of *ineffectual retching*, when nothing is brought off from the stomach. — μετὰ τοῦτο, *immediately*. So the Schol. Opposed to this is πολλῶ ὕστερον in the next clause.

5. τὰ μὲν ἔξωθεν (*externally*) stands opposed to τὰ δὲ ἐντός *infra*. — ἀπομένῳ (sc. αὐτοῦ), *to one touching it* (= *if any one touched it*). Mt. § 338. b) *externally*. This of course refers to θερμὸν alone, since χλωρὸν refers to the sense of sight. — μηδ' (for μήτ') ἄλλο τι (sc. ὄντες) γυμνοί, *nor any thing else than being naked* (= *nor being otherwise than naked*). γυμνοί is here put in the nominative masculine because, as Arnold remarks, τὰ δὲ ἐντός οὕτως ἐκάετο = τὰ ἐντός οὕτως ἐκάοντο (sc. οἱ κάμνοντες), and the adjective is put in the case in which the omitted subject of the infinitive has thus virtually appeared. — ἥδιστα.... ῥίπτειν, *and would most gladly have thrown* (ἀρ-ῥίπτειν = ἔρριπτον ἄν, sc. εἰ ἠδύναντο. K. § 341. R. 1) *themselves into cold water*. Instead of the protasis εἰ ἠδύναντο, Porppo would supply εἰ ἡμελοῦντο from the following context. — τοῖτο, sc. ἔδρασαι from the following verb. Cf. K. § 346. 2. d. — καὶ ἐν.... ποτόν *and it was the same thing* (i. e. equally unavailing), *whether they drank much or little*; literally, *more copious or diminished draught tended to the same result*.

6. τοῦ μὴ ἰσχυράζειν is expository of ἡ ἀπορία, *the impossibility*

of composing themselves; literally, *the not knowing what to do on account of their inability to rest*. μή is not here to be referred to the μή after a word denoting a negative idea (see N. on I. 10. § 1), for the reason that the clause is separate and explanatory. — ὥσπερ.... ἀκμάζοι, *as long as the disease was at its height*. In adverbial sentences the temporal adverb is followed by the optative, when that which is said is something merely imagined or thought of. — πέρα δόξαν, *beyond expectation*. — διεφθείροντο—ὑπὸ τοῦ ἐντὸς πυρρός, *died of the internal heat* (i. e. the fever). — ἔτι ἔχοντες τι δύναμιν, *while they yet had* (see Notes on I. 18. § 6; 51. § 4) *some strength*. This clause belongs to διεφθείροντο. — διαφύγουσιν that crisis. αὐτῇ refers to τὴν κοιλίαν. — ἀκράτως, *excessively, violent*. — δ' αὐτήν, i. e. the diarrhœa.

7. γὰρ introduces the reason why the disorder was said to descend (ἐπιπιπτούσης, § 6) into the bowels. — τὸ—κακὸν is the subject of διεξήκει. — ἰδρυμέν, *being seated*, an expression often employed when a disease remains settled in some part of the body. — μεγίστων dangers. — τῶν... ἐπεσήμηνε, *its seizure of the extremities left its mark*. This refers αὐτοῦ to τοῦ κακοῦ. Krüger, however, refers it to τίς, and makes it depend on ἀκρωτηρίων. — γέ, i. e. however the patient may have lived through the greatest dangers, the thing here spoken of *at least* happened.

8. κατέσκηπτε. This word happily expresses the violence and rapidity of the attack, it being used of the descent of lightning, storms, etc. — αἰδοῖα. The parts of the body are often put without the article. Krüg. — εἰσὶ δ' οἱ καὶ τῶν ὀφθαλμῶν, *and some were*

— πολλῶν ἀτάφων γενομένων, *although* (see N. on I. 7. § 1) *as many unburied corpses*. — ἡ γευσάμενα διεφθείρετο, *or if* (on I. 71. § 6) *they tasted* (of the dead bodies) *they perished*.

εὐκρίμιον is not, as some think, a predicate nominative, but is a tion by itself, as in II. 39. § 2, where Dindorf puts a colon after it should have done in this place. — τοιούτων ὀρνίσων, i. e. prey referred to in the preceding section. — περὶ τοιούτων = “περὶ τὰ ἅπαντα σώματα.” Jacobs. — αἰσθησιν . . . ἀποβαί- furnished a full understanding of the affair, i. e. showed that was the result of eating the dead bodies. Some render, *made* *not* *obscure*, i. e. brought the thing more to the attention of

CHAPTER LI.

the nature of the disease in which all other disorders terminated, and for which no or universal remedy could be found, and against which no constitution could bear (1-3); an excessive depression of spirits also attended the malady from its first commencement, and caused the patient to give up without a struggle (§ 4); the infection resulted from attendance upon the sick increased the mortality, for either through this they were not visited, or if any ventured to approach them, they in turn the victims of the disease, which was the fate of the more virtuous and compass- (§ 5); much care and attention was, however, bestowed upon the sick by those who recovered from the plague, since they knew by experience its dreadful nature, were not afraid of its recurrence, because it never attacked the same person twice

απαλιπόντι = *to pass by*. This dative may be constructed after ἦν, as the *dat. commodi*. C. 410. — ἀτοπίας, *of an unusual* — ἐτύγχανε—γιγνόμενον, *happened to be*. — πρὸς ἕτερον τοῦ διαφερόντως, ἐτέρῳ (= ἑνὶ) being in apposition with ἐκάστῳ. ἄλλο . . . ἐτελεύτα. This is an explanatory repetition of what is in II. 49. § 1, although that seems to refer to the time immediately preceding the pestilence, and this to the time when it was raging. εἰπεῖν, *so to speak* (S. § 223. 3), is to be constructed with δέν. — τὸ . . . ἔβλαπτε, *for that which relieved one injured*

ἡμα . . . αὐτό, *no body showed itself strong enough for it* (i. e. *use*). This is explained still further by ἰσχύος πέρι (i. e. *περὶ ἡ ἀσθενείας*. For the construction of ὄν—*διεφάνη*, see N. on . . . — πάντα, sc. τὰ σώματα. — πάσῃ διαίτῃ refers not only to food, but to the care and attention proper to be bestowed on the sick.

charged with infect
ture of the disease.

5. *δεδοίτες*, *the*
subject is *ἀνθρώποι*
ἀρετῆς τι μεταποιού,
§ 373. 1). I prefer
φίλανθρωπία καὶ ἀγα
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Ns. on I. 33. § 1; I
—*ἐξέκαμνον*, *great w*
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present. — μηδ'.... διαφθαῖναι, *that they would never hereafter be destroyed by any other disease*. They supposed that as they had battled successfully with this terrible malady, their bodies would yield to no other disease to which they might be exposed. They did not therefore suppose that they should never again be afflicted with any sickness, much less that they should never die, but simply that they should outlive every disease and die of old age.

CHAPTER LII.

The accession of the country people added to the calamity, for having no place to lodge except in crowded huts, they died one upon another, and were rolling about in the streets and around the fountains (§§ 1, 2); the temples also were full of corpses, the calamity having reached to such a height, as to render all regardless alike of things sacred or profane (§ 3); sepulchral laws and usages were violated, the survivors burying where and in whatever way they could, and oftentimes for want of necessaries in an indecorous manner, using funeral piles erected for others, or throwing their dead upon one on which a corpse was already burning (§ 4).

1. πρὸς, *in addition to*. — ἡ.... ἀγρῶν. The article is omitted before the attributive, where it is placed after a noun denoting action in the abstract. Cf. K. § 245. R. 2. — οὐχ ἥσσον = *most especially*.

2. οἰκῶν γὰρ οὐχ ἱπαρχουσῶν. Cf. II. 17. § 8. — ὥρα ἔτους, i. e. *in the midst of summer*. — οὐδενὶ κόσμῳ = *πάνυ ἀκρίσμως*. Jacobs. These words are constructed by Haack with δαιτωμένων, but it is better to refer them to ὁ φθῶρος ἐγίγνετο, which gives a sense still further explained by the following context. — νεκροὶ.... ἔκειντο. Jacobs, with the approbation of the best critics, thus constructs this sentence: “ἐπ’ ἀλλήλοις ἀποβήσκοντες ἔκειντο νεκροί, ut νεκροὶ consequens sit vocabulis ἐπ’ ἀλλήλοις ἀποβήσκοντες.” — ἐκαλινδοῦντο, *lay rolling about*, being too weak to walk or stand. — ἡμισνήτες, *half dead*. — τοῦ ὕδατος ἐπισυμία contains the reason why they lay around the fountains, and is not therefore to be constructed with ἡμισνήτες.

3. αὐτοῦ, i. e. *in the temples*. — ἐναποβησκόντων (sc. ἀνθρώπων) is the genitive absolute. — οὐκ.... γίνονται, “*not knowing what to have recourse to*.” Bloomf., whom Arnold cites approvingly. But *not knowing what was to become of them* appears to me a better rendering. Cf. Mt. § 488. 5. — ἱερῶν καὶ ὁσίων. See N. on I. 71. § 6.

4. θήκας refers here to the disposal of the dead bodies, which from the following context appears to have been by burning. Why the epithet ἀναισχύντους is added to θήκας is seen in ἐπὶ πυρὸς γὰρ κ. τ. — διὰ.... σφίσιν, *on account of so many previous deaths in th*

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καὶ μὴ (sc. σέβειν). — κρίνοντες is a nominative absolute, the action being carried on as though θεῶν φόβος ἢ ἀνθρώπων νόμος ἀνιργατο had preceded. Cf. Mt. § 562. 1. — τῶν δὲ ἀμαρτῶν depends on τὴν τιμωρίαν ἀντιδούναι, *to be punished for his sins*; literally, *to pay the penalty, to give satisfaction*, the punishing being considered in the light of a debt due from the offender. ἰδοὺς ἐλπίζων has the same construction as κρίνοντες. — μέχρι οὖς. The order is: βίους μέχρι τοῦ δίκην γενέσθαι. — ἀντιδούναι depends on ἐλπίζων. — μείζω, sc. τιμωρίαν. — ἐπικρεμασθῆναι depends on κρίνων or νομίζων, to be supplied from ἐλπίζων upon which it properly depends, but the sense of which without modification would be inappropriate here. — ἦν πρὶν ἐμπεσεῖν, *before it fell*. An effect upon the morals was witnessed in the great plague of 1680. Cf. Lond. Quart. Rev. Oct. 1844.

CHAPTER LIV.

nians in their affliction remember an old prediction, which had been quite obscure, &c. seemed to be made clear by the calamity (§§ 1-3); they also call to mind the given to the Lacedæmonians, in which the god had promised to be on their side the severity with which the pestilence fell on Athens, and the exemption of Peloponnesus from its ravages, seemed to be in keeping with the oracle (§ 5).

οιοῦτω μὲν πάθει—περιπεσόντες, *having fallen in with such a calamity as they thought would come upon them*. — γῆς. Cf. II.

οὔτε τοῦ ἔπους, *the following oracle*. — φάσκοντες οἱ πρεσβύτεροι. See N. on διδόντες οἱ στρατηγοί, I. 49. § 4. — Δωριακὸς πόλεμος. In the Peloponnesian war the Dorians were opposed to the Athenians. The Schol. says that this verse is drawn from Hom. II. 1. In respect to the faith of Thucydides in such things, cf. N. on I. 3.

ἢ λοιμὸν—ἀλλὰ λιμόν, *not LOIMOS but LIMOS*. These words were pronounced very much if not quite alike, and hence were easily confounded. — ἐνίκησε. The subject is (τὸ) εἰρησθῆναι. — ἐπὶ here signifies *on the ground or occasion of the thing spoken of* (cf. K. § 206. 8. *on their present condition*, i. e. on account of the prevailing disease. See N. on I. 140. § 1. — τὴν μνήμην ἐποιούντο, *confirming their recollection*. — οὕτως, i. e. λιμός. The keen sarcasm of this is obvious, and helps to show in what estimation such things were held by Thucydides.

ὅς τις εἰδέναι, *to those who know it*. — ὅτε = ὅτι. See N. on

II. 27. § 1. — αὐτοῖς refers to the Lacedæmonians, and limits Cf. I. 118. § 3.

δ. τὰ . . . εἶναι, *they conjectured that the things which too* (i. e. the pestilence) *corresponded with it.* — δέ, *for*, slightly duces the clause in which it stands as confirmatory of what precedes the clause in which it stands as confirmatory of what precedes. εἶναι ἀξίον καὶ εἰπεῖν = *in any respect worthy of being mentioned* add cites as equivalent in signification, ὅ, τι καὶ ἀξιολογόν, IV. 1 respect to the weakening force of καί, cf. Jelf's Kühn. § 760. 2. ἐπεπείματο· κατέφαγε. Schol. A most expressive term to re the sudden and overwhelming calamity.

CHAPTER LV.

Ν. Peloponnesians, after ravaging the plain, pass into the territory of Paros lay waste the country (§ 1); but Pericles still adheres to his opinion, that the should hazard no general engagement (§ 2).

1. ἔτεμον τὸ πεδίον. Cf. II. 47. § 2. — Πάραλον. The army took a circuit north of Athens, and passing between and the more northern mountains, marched south through into Paralia, as far as Laurium in its most southern extremi

καὶ ναυσὶν ἰσχυροῦς, *in cavalry-transports*. — πρῶτον τότε *in* to the Athenians, for the Persians sent horsemen by sea with and Artaphernes. — ναυσὶν is the dative of accompaniment. l. 5.

καὶ δὲ ἀνήγετο κ. τ. λ. The fleet must have been fitted out with dispatch, as the Peloponnesians were in all only forty days in

Cf. II. 57. § 2. — ἐν τῇ παραλίᾳ, *sc. γῇ*. Cf. § 2, where it is written. Upon this τῆς Ἀττικῆς depends. See N. on I. 114. l.).

Επίδαυρον refers to the Argolic Epidaurus. Another town same name lay S. E. of Sparta, near the southern extremity of the northern peninsula of Laconia. — τῆς γῆς τὴν πολλήν, *the greater part of the country*. Cf. Mt. § 320. 3. — προεχώρησε. Bloomf. εἰς ἡ πείρα or τὸ εἶναι from the preceding context. So Stephens εἰς οὐ προεχώρησεν αὐτοῖς τὸ εἶναι τὴν πόλιν. Cf. II. 58. § 2. — ὅμως restrictively = *notwithstanding in this respect at least they succeed*.

ἐπιθαλάσσια, *maritime places*.

Πρασιάς, *Prasia*, was situated in the northern part of the Laconian coast, at the mouth of the river Kani (*Tanus*), which rises in the Parnon, and flows north-easterly into the Argolic gulf. It was that the Athenians assaulted this town on their way home. — depends on ἔτεμον, the action being confined to a part. Cf. Mt. l. 6; C. § 366; S. § 191. 1.

CHAPTER LVII.

fear of the pestilence, which carried off many both in the city and in the army, the Peloponnesians leave Attica sooner than they otherwise would have done, remained, however, longer than they had ever before (§§ 1, 2).

ἡ στρατιὰ which had gone to ravage the Peloponnesian coast.

56. § 1. — τοὺς Πελοποννησίους is the subject of ἐξελεῖν. ὡς αὐτομάτως. S. § 192. N. 3. The accusative of the thing is ὅτι....εἶη. — θάπτοντας—ῥοζάνοντο. See N. on I. 26. § 3.

understands θάπτοντας of the flame and smoke of the funeral pyre, the word being of general application to any manner of performing the last rites, whether by interment or burning. But if the dead were buried, as some doubtless were, in the outer Ceramicus, the funeral could be seen by the scouts of the enemy if not by their army. This will illustrate the remark of the Schol. that the

Lacedæmonians did not attack them (*αὐτοῖς*, referring doubtless persons engaged in the burial rites), because they deemed it (*ἀρετή*). — *ταχέως*, more *speedily* than they would otherwise do. Diod. XII. 45, says that Pericles effected their departure on his expedition against Peloponnesus.

2. *ἐλπίστὲς τε χροὶον ἐνέπεισαν* (in the land). Cf. II. 23. § 3.

CHAPTER LVIII.

The Athenians undertake an expedition against the Thracian Chalcidians, which arrive at Potidea. Pericles makes great exertions to take it (§ 1), but in vain, for the pestilence breaking in the portion of the army which had recently arrived, spread among the troops already there and broke down their strength (§ 2); the newly arrived forces therefore quit Athens, having lost one fourth of their number (§ 3).

1. *ἐχρήσατο*, had employed. — *ἐπὶ πολιορκουμένην*. Cf. I. 1. 2. *ἀφαιρήματα* to Potidea.

2. *ὥς* qualifies *προέχοντες* (see N. on II. 56. § 4), and is followed by the genitive *παρὰ τὴν πόλιν*. Cf. S. § 200. N. 2; C. § 374. B. The reason of the failure is contained in the next sentence introduced by *γὰρ*. — *τοὺς ἐπιπλέοντας στρατιώτας*, i. e. those who had been sent with Callias (I. 61. § 1) and Archon.

presence of the difficulties which beset them on every side (παντα

πρὸς τὰ παρόντα, at the present posture of affairs. — χαλεπῶς. Cf. II. 22. § 1. — ἀπαγαγὼν.... γνώμης, by diverting the current of their feelings. This is more fully expressed in ἀπὸ τῶν πρώτων δεινῶν ἀπάγειν τὴν γνώμην, II. 65. § 1. For τὸ ἀργιζόμενον N. on τὸ μέλλον, I. 42. § 2.

CHAPTERS LX.—LXIV.

The speech of Pericles, comprised in these chapters, is a bold and animated defence of the policy recommended by him in the prosecution of the war. He triumphantly justifies himself from the accusations and reproaches, which his fellow-citizens, in their distress, were heaping upon him, and arouses them to manly courage and endurance by showing the trivial value of the houses, villas, and luxuries of which they were for a time deprived, when compared with liberty, the most inestimable of all blessings. In its high-toned and generous sentiments, its profound and statesman-like views, its appropriateness to the occasion, which demanded something to arouse the courage and cheer the minds of the Athenians, depressed as they were by invasion without and pestilence within their walls, this speech is every way worthy of the great man who pronounced it, and who was soon to be removed by death from the government which he had so long and ably administered. The excessive brevity of its style renders many places obscure, yet the general scope is so clear, that it may be readily apprehended, and thus aid is furnished by which the verbal difficulties may in general be satisfactorily elucidated.

The oration begins somewhat abruptly, and in the spirit of reproof. This however will not appear strange or unsuitable, when the high standing and commanding talents of the speaker, and the dejection, timid counsels, and unworthy conduct of his audience are considered. It would be in such a posture of things for him to speak with authority, while others would be obliged to employ the language of deprecation. The position of Pericles was not unlike that of the Earl of Chatham, when, inspired with patriotism and hatred of oppression, he hurled those terrible bolts of warning and reproof upon the heads of the ministry, who were forging the chains of slavery for these American colonies. From no other man than him, who had so long and ably held the reins of government, would such language as he frequently used have been deemed endurable. There is therefore nothing inappropriate or unbecoming in the bold and manly commencement of the speech before us, but is rather to be regarded as the

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ἐαυτόν, *for a man who is prosperous in his private* βερόμενος *is analogous to* καλῶς πράσσων. — οὐδὲν *his own affairs were in a bad condition.* — ξύν (*in* together with the state. — εὐτυχούση, *sc.* πατρίδι. *a* a prosperous citizen in a state brought to ruin. The of these remarks is worthy of being engraved on the statesman. No individual can hope to enjoy permanent independent of the sound and healthful condition of the land he dwells; and he legislates badly who overlooks in his desire to benefit private interests, whether in individuals or to particular sections of the country.

συμπορίας, *i. e.* τὰς κατ' ἕκαστον ἀνθρώπων. — ὅλα τε support. — καὶ μὴ δ' νῦν ὑμεῖς δρᾶτε *for* καὶ μὴ δρᾶτε. — ταῖς κατ' οἶκον κατοπραγίαις, *at domestic capabilities* is accommodated to ὑμεῖς, and is epexegetical. Regular construction would have been ἀφίσσασθαι (*in* connection with ἀμύνειν. Cf. Mt. § 631. 4. For the construction with the genitive, cf. S. § 197. 2. — ἐμί—δι' *blame me.* — οἱ ξυνέγνωτε, *who jointly* (with me)

but yet. — ὅς refers to ἐμοί, and therefore takes the first person. — γινῶναι and ἐρμηνεύσαι belong to ἡσσω of specification: *inferior in respect to knowing, etc.* πείσσω = *superior to the influence of wealth, incapacitated.*

καθυμῆξη, *for he who has knowledge and does not exercise* (*sc.* ἐστίν) *in the same condition* (ἐν ἴσῳ), *as if* thought on the subject in hand. — ὁμοίως *as if* he — τοῦδε, *sc.* τοῦ εὖνου τῇ πόλει elicited from τῇ which precedes. Krüg. Reisk. supplies τοῦ οἰκείως — νικωμένου, *sc.* αὐτοῦ. — τούτου ἐνός is the general and refers to χρήματα. — πωλοῖτο is passive. The good statesman are here briefly given, viz. knowledge, patriotism, and integrity. Cf. Aristot. Rhet. II. 1. § 3, that similar division of the qualifications of a statesman: φρόνησις, ἀρετή, and εὐνοία.

εὐπρίως. Schol. — μᾶλλον ἐτέρων. See N. on I. 85. *these qualifications, i. e.* knowledge, eloquence, etc. οὐκ—οὐκ ἂν—φεροίμην. The actual denial of the contrary have required the indicative, but the speaker employs a more modest form of denial. Cf. K. § 339. 3. a; Mt.

δουλοῖ, *enslaves, renders abject*. — γὰρ introduces an apology, intended to soften the cutting reproof just given. Cometh this the apology made by Ulysses (II. 2. 291–298), after he weighed against the Greeks for wishing to return home before the end of the war had been accomplished. — φρόνημα, *high spirit, duty of mind*. Cf. II. 62. § 3. — πλείστη παραλόγη, *most beyond calculation*. — “ὁ interpretatur τὸ δουλοῦσθαι φρόνησσο. — ἄλλοις in respect to the pestilence which is particularly mentioned. — οὐχ ἥκιστα belongs to the words which follow. ἀντιπάλαις αὐτῇ, *corresponding to it*. — χρεών, *it is necessary*. §. 1. c. — ξυμποραῖς depends on ὑφίστασθαι, *to endure, to sustain*. K. § 284. 3 (2). This verb more frequently takes the accusative. Cf. Mt. § 401. 4. — τὴν ἀξίωσιν. See N. on I. 69. § 1. — ἴσῳ, *equally*, belongs to αἰτιάσθαι. — τῆς τε ὑπαρχούσης δόξης, *proper and natural character or reputation*.” Arnold. In support of this he cites τῆς ὑπαρχούσης φύσεως (II. 45. § 2). But I prefer the common rendering, *glory already acquired*, as better suited to the text. The genitive depends on ἐλλείπει. S. § 197. 2. — τῆς ἐκείνης follows ἀρεγόμενον (*who reaches after, who arrogates to himself*). S. § 192. 1. The words ἐν ἴσῳ . . . ἀρεγόμενον are enclosed, in all the editions before me, in the marks of a parenthesis. — ἵσαντας δὲ τὰ ἴδια, *suppressing their grief on account of private afflictions*. The construction is here resumed from ὁμως—χρεών—ὑφίστασθαι at the commencement of the section.

CHAPTER LXII.

mark respecting the attainment of empire has been alluded to, nor would the speaker give utterance to it, but for the groundless alarm of his fellow-citizens (§ 1); the Lacedæmonian dominion is not limited to their subject allies but extends over the whole of the two parts in which the world is divided (§ 2); it is not therefore to be contented with the possession of towns or villas, and the loss of these should not be feared, but they should rather be regarded as the decorations of wealth and dominion, recovered if they remain free, but the enjoyment of which is hopeless if they are given to others; wherefore, showing themselves not inferior to their ancestors who possessed this dominion, nor being insensible to the great disgrace, which would attend the loss of that in which they have been put in possession, they should go against their enemies to maintain (§ 3), such as inspires those who feel their superiority to their foe in counsel and valour (§ 4); for this begets firmness of daring, and is a far surer ground of confidence than hope, which is only exercised in times of extremity (§ 5).

τὸν δὲ πόνον is the accusative of specification, but as to the labor of the laborer (488. γ), or perhaps it more properly depends on ἀνιδεῖξαι, the

pronoun αὐτός being repeated (see N. on I. 80. § 3). Cf. Jelf's *Εἰς*, Mt. § 472. 1. — μή περιγενώμεθα depends upon ὑποπτεύομεν. In the use of μή, see N. on II. 18. § 1. — ἀπιδείξα... ὑποπτεύομεν, *I have shown that this is wrongly regarded with suspicion*. *Εἰς* remarks that we can say in the passive ὑποπτεύεται ὁ πόρος μή, as well as in the active ὑποπτεύω τὸν πόρον μή. For the construction of ἀπιδείξα with the participle, see N. on I. 25. § 2. — ὁράσω δὲ εὐατὰ. Render the expression, *but I will bring forward a thought*. The *ὅτι* shows soon (οἶσπε μὲν γὰρ κ. τ. λ., § 2) what this thought is, to which, as he avers, utterance is now given for the first time in order to allay their fears. In the general construction of the very difficult sentence which follows, it is evident that οὗτ' ἐγὼ ἐν τοῖς πρὶν λόγοις is to be constructed with δοκέτε.... ἐνθυμηθῆναι, *which you yourselves were never to have thought of, nor have I made mention of it in my former speeches*. With οὗτ' ἐγὼ repeat ἐνθυμηθῆναι with a modified signification, or supply ἐχρησίστην from the following context. The main difficulty lies in the words ἐπάρχον.... ἀρχήν. Goel. constructs ἐνθυμηθῆναι μεγάλους περὶ ἐς τὴν ἀρχήν (i. e. τῆς ἀρχῆς), ἐπάρχον ὑμῖν (*quasi quibus vobis suppeditat*). Bloomf. in his last edition adopts this order, and translates ἐς τὴν ἀρχήν, *as to empire*, and ἐπάρχον ὑμῖν, *though the means for attaining it are in your power*. I am disposed on the whole to render it thus: *which you seem never to have reflected upon although belonging to you*, i. e. so connected with your condition and policy as a maritime state, that one cannot see how you could avoid thinking of it. The words μεγάλους περὶ ἐς τὴν ἀρχήν may then be taken as explanatory of ὅ. — ἔχοντι refers to the subject about to be introduced

was deprived of great things. *μεγάλων* is here in the predicate, as probably uttered by the orator in a tone of irony. For the *κατὰ* to denote comparison, cf. K. § 292. II. 3. b. — *χαλεπῶς πύτων*, to be despondent on account of these things. Cf. Mt. § 368. — *οὐ* follows *μᾶλλον ἢ*, which implies a negative idea. The principle is referred to in N. on I. 10. § 1 (end). Cf. K. § 318. Mt. § 455. d. Krüger explains *ἢ οὐ* by *ἀντὶ τοῦ ἄλλα*. — *κήπιον ἀλλόπισμα* are used in a tropical sense, as they refer literally to pleasure-gardens surrounding Athens, or perhaps, as Porro, to the ornamental gardens which pertained to the houses of — *πρὸς ταύτην* (sc. *τὴν δύναμιν*), in comparison with this (i. e. the empire of the sea). K. § 298. III. 3. d. — *αὐτῆς δεῖρον ἀντιλαμβανόμενοι*, clinging to it, holding fast upon it. The *π* is to be mentally repeated after *διασώσωμεν*. — *ταῦτα* refers to *οὐ... πλοίου*, and *ἀναληφόμενην* is constructed after *γνῶναι*. on *γνῶντες*—*οὐσαν*, I. 25. § 1. — *ὑπακούσασιν* is the dat. indi after *ἐλασσοῦσθαι*. — *τὰ προσεκτημένα* (sc. *τῇ ἐλευθερίᾳ*), *π* has been acquired in addition to freedom, i. e. not only is *π* gone, but every thing else, which may have been enjoyed in *π* to freedom. — *φιλεῖν*. See N. on I. 78. § 1. — *καὶ ἀμφότερα κατὰ τὸ κατεχεῖν τε καὶ διασώσαντες παραδιδόναι*. Haack. — *καὶ ἰέναι*, like *γνῶναι*, depend upon *εἰκός*. — *οὐ παρ' ἄλλων*, not by inheritance; literally, not by having received them there. — *προσέτι*, in addition. — *αἴσχιον... ἀτυχεῖν*, it is disgraceful for those, who are in possession [of a thing], to be rid of it, than to fail in its acquisition. This is a parenthetic and it is so marked in some editions. With the sentiment here expressed, cf. Sallust, Jug. c. 31. "Magis dedecus est parta amittere minino non paravisse." — Notice the paronomasia in *φρονήσε* N. on II. 61. § 8) and *καταφρονήματι*. *ἔχρημα*, boasting, vaunting, is here opposed to *καταφρόνησις*, that is dignified and well-founded. — *ἀπὸ ἀμαθίας εὐτυχούς*, lucky ignorance. — *ὅς ᾤν, ὅσοι*. See N. on I. 70. § 6 (init.). *αἰετὶς* refers to *ἐκείνῳ* understood, which depends on *ἐγγίγνεται* repeated after *καταφρόνησις*. — *γνώμη* denotes the respect in *προέχειν* is taken. A discrimination is here made between blind force and brute courage, and that which is guided and controlled by prudence. Allusion seems indirectly to have been made to the different character of the Spartan and Athenian valor. *καὶ τὴν... παρέχεται*, and prudence arising from a lofty spirit *ἐπὶ*. See N. on I. 91. § 7) equal fortune (i. e. if fortune be improved, renders a daring courage more sure. Mt. (§ 574) incorrectly

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sure of ease, should in this (τόδε, i. e. τὸ ἐκστῆσαι τῆς ἀρχῆς) *honest man.* τόδε is to be constructed with ἀνδραγαθίζεσθαι as a substantive synecdochical. Some refer it to κίνδυνον, and govern it with ἀπείχεσθαι, elicited from ἀπήχεσθε. But δεδιώς is to be taken absolutely, and ἀπήχεσθε is too remote to have any direct bearing on power in this sentence. — ὡς . . . αὐτῇν, *for as a tyranny hold this* (government over your allies). Less mildly was the sentiment expressed by Cleon, III. 37. § 2. — ἦν . . . ἐπικίνδυνον the assumption of this dominion might be deemed unjust, yet to wish it would be attended with peril, and hence the truth is told of what was said in ἥς οὐδ' . . . ἀνδραγαθίζεσθαι.

ἵχιστ' ἂν . . . οἰκήσειαν, *such men as these* (i. e. οἱ τὰ τοιαῦτα ἐξόμενοι. Krüg.), *if they could persuade others, or lived any themselves in a state of independence* ("velut in coloniam deponere"), *would quickly destroy the state.* This is substantially the interpretation given to this passage by Poppo, Goel., Arnold, &c. πείσαντες and οἰκήσειαν are connected by τε—καί, and the protasis. The variation of construction in the use of the participle and the verb, instead of two participles or two verbs, is common in Thucydides. For the use of ἐπί, cf. Mt. § 584. 2. I think that Pericles refers here to the peace party headed by Nicias — τὸ ἄπραγμον, *otium.* Betant. — ἀσφαλῶς δουλεύεις *de-* *respect in which quietness is beneficial to a subject state,* *it may serve in safety.*

CHAPTER LXIV.

Pericles exhorts his fellow-citizens not to be influenced by such persons, nor be angry at account of the inroads of the enemy or the visitation of the pestilence (§ 1); for it has been their custom to regard afflictions divinely sent as unavoidable evils, and to rage at those brought upon them by the enemy (§ 2); this has given the state a bad reputation, both in respect to its extensive sway in the Grecian confederacy, and to its great and wealthy metropolis (§ 3); although the inactive may disapprove of this, it will be emulated by those who aim at distinction, and envied, as is natural, by those who have not their object (§§ 4, 5); wherefore, mindful of the future to gain renown, and desirous to shun disgrace, they should zealously pursue both objects, and send no compliant embassies to the Lacedæmonians, nor be impatient under their calamities.

οἱ τοιῶνδε refers to those persons against whom he had directed his remarks in the preceding chapter. Cleon probably belonged to the war party. — φῶ . . . πολεμεῖν. Cf. καὶ ὑμᾶς . . . ἔχετε, II. 80. § 4. *for, as I have said.* — μὴ . . . ὑπακούειν, *in consequence of your un-*

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κίτοι, *and yet*, i. e. the argument is not affected by the disappearance of the inactive, since that might be expected. For this case of *καίτοι*, cf. Jelf's Kühn. § 772. 1. — *ταῦτα* refers to the old power of the Athenian state, to which the speaker adverted in the previous section. — *μίμψαιτ' ἄν*. See N. on I. 71. § 5. — *= to do any thing worthy of note*. — *κίετται*, "*possidet*."

ἡ μισεῖσθαι...εἶναι is the subject of *ὑπῆρξε*, which verb is by *πᾶσι* the antecedent of *ἔσοι*. — *ἕτεροι ἑτέρων*, *the one and the other*, is somewhat similar to *Ἑλλήνων τε ὅτι Ἕλληνες*, *as Greeks speak*. *ἕτεροι* conforms grammatically to *ἔσοι*, and *ἑτέρων* depends on *ἀρχεῖν*. — *ἐπὶ μεγίστοις*, "*ad summam rem et utilissimam*" Haack. — *μῖσος...ἀντίχει* (cf. N. on I. 7. § 1), i. e. *ends with the life of the person who is the object of it*. When compared with the succeeding ages, in which justice will be done to those who were vilified and hated, it will be therefore of short duration (*ἐπὶ πολὺ*).

εἰς τε...προγνόντες, *looking forward in your decision* (literally, *in beforehand*) *to your future glory*. — *τὸ αὐτίκα* stands opposed to *τὸ μέλλον*. — *μὴ αἰσχροῦν*. Repeat *προγνόντες* in the mode of *resolving, determining*. — *ἀμφότερα* refers to *τὸ μέλλον* and *τὸ αὐτίκα μὴ αἰσχροῦν*. — *μήτε...βαρυνόμενοι*, *nor being burdened with your present calamities = nor let it appear that you are weighed down*, etc. In respect to the use of the personal and the impersonal construction, see N. on I. 40. § 4. — *ὥς* = *quod*. — *οἵτινες* refers to *οἱ τοῖ* for its antecedent.

CHAPTER LXV.

* And did Pericles endeavor to allay the resentment of the Athenians towards him, & away their thoughts from their calamities (§ 1); but though they adopted the policy which he recommended, yet in private they grieved not the less for their ill (§ 2); nor did they cease from their anger until they had imposed a fine on Pericles; yet it was not long afterwards that they conferred the supreme command upon him, to whom the guidance of the state could be the most safely intrusted (§ 3); for his administration, while there was peace, he raised the state to the highest point; and when the war began, evinced his foresight in declaring its ability to sustain the contest (§ 4); was more fully seen after his death (§ 5); for in all things they acted contrary with and pursued measures, which if successful benefited private persons only, and if unsuccessful injured the whole state (§ 6); whereas such were his talents, wisdom, and that he was proof against corruption and popular distaste, and could even venture to contradict the Athenians (§ 7); when he saw them too confident, he played upon them when too apprehensive, he aroused their courage, there being a democracy only & as he was the chief ruler (§ 8); but his successes being more on an equality, and each to be first, became demagogues (§ 9); this gave rise, among many other ill measures, to the disastrous Sicilian expedition, which was badly planned and executed with great remissness (§ 10); and yet after this great defeat, their resources were their ability for three years to maintain the war against a more belated ally (§ 11); they yielded until internal dissensions affected their rule. Thus was manifested the wisdom of Pericles in reference to their ability to withstand the Peloponnesian confederacy.

the dwellings, such as colonnades, ornamental shade-trees, ardens, fountains, statuary, etc., were destroyed by the enemy. Krüg. construct these datives with *καλά*, but it seems better them to what Kühn. (Jelf's edit. § 604. 1) calls the accessory . e. that whereby any thing is accompanied. — τὸ δὲ μέγεθος N. on I. 142. § 1.

μέντοι. I agree with Poppe that these words should have real signification, *non tamen*, as they respond to δημοσίᾳ μὲν καὶ ἀνπειθόντο (although ἰδίᾳ....ἐλυποῦντο is also opposed to aber), *they were persuaded by his words—notwithstanding they cease*, etc. — οἱ ξύμπαντες, i. e. both the classes of citizens to. — ἐπαύσαντο—ἔχοντες. S. § 225. 7. — πρὶν ἐξημίωσαν. on I. 91. § 3. — χρήμασιν, as denoting the punishment, is to be referred to the dative of manner. Cf. Mt. § 400. 5; K. § 285. 1. Diod. says that the fine was 80 talents. Plut. says that some put it as high as 50 talents, and others brought it down as low as 15. Bloomf. suggests that 80 talents was the fine imposed, and 15 finally received after mitigation.

καὶ...ποιεῖν shows that the fine had been decreed by or with the consent of the populace, and that Aristides (8. 300) is not correct in referring it to the judges. ὅπερ refers to what is detailed in the sentence. — στρατηγὸν εἶλοντο. He had been deprived, doubtless of his command when he was fined, and so Plutarch relates. — ἐπέτρεψαν. He thus became in fact dictator (αὐτοκράτωρ). = τοῦτων αἱ, of which the antecedent depends on ἀμβλύτερον (5. 1). Kühn. (Jelf's edit. § 488) constructs ἡλαει with the dative, in which case the equivalent would be τοῦτων ὧν. Both constructions are admissible. Cf. Mt. §§ 368. a; 414. p. 664. — ὧν δὲ = ταῦτα (i. e. τὰ χρήματα) ὧν, the antecedent being the genetical accusative with πλείστου ἀξίον referring to Pericles. The text unnecessarily supplies κατά.

ἐν τῇ εἰρήνῃ, i. e. the thirty years' truce. Cf. I. 115. § 1. — ἐξηγείτο, *he ruled with moderation*. — ἀσφαλῶς, *safely*, *slightly*. Cf. II. 63. § 3. — ὁ πόλεμος stands opposed to ἐν τῇ εἰρήνῃ — τούτῳ, i. e. the war. — τὴν δύναμιν, sc. τῆς πόλεως.

ὡς ἔτι καὶ μῆνας ἐξ from the commencement of the war. He died in the autumn of A. C. 429, after the plague had carried off his connections, including his two sons Xanthippus and Paralus. The sickness of which he died was probably a mitigated form of the plague. A brighter name has hardly ever adorned the pages of history. As a statesman, an orator, a general, and a patron of the arts, *he shines resplendent among the most gifted of his country-*

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thetic to *πρὸς ἡδονήν τε*, which evidently signifies, *for their pleasure as to please them*. Instead of this being a jejune interpretation as Bloomf. avers, it is much more pointed and forcible, inasmuch as it embraces the more extensive idea, viz. that he spoke so vehemently and plainly as to excite their anger.

9. *παρὰ καιρὸν ὑβρεὶ θαρσοῦντας*, *puffed up with unseasonable confidence*, i. e. a boldness which was untimely and unsuitable. — *κατέργον ἐπὶ τὸ φοβεῖσθαι*; literally, *he struck them down to the state being afraid*, i. e. he inspired them with fear. Perhaps *ἐπὶ* may be taken in the sense, *in order that they might be in a state of fear*. K. § 296. III. 8. a), which is not essentially different from the former interpretation. — *δεδιώτας αὐτὸν ἀλόγως*, *on the other hand unreasonably alarmed*. — *λόγῳ—ἔργῳ*, *in name—in reality* (see N. on 40. § 2). So the Latins employ *terbo et re*. — *ὑπὸ*. See N. on 130. § 1.

10. The historian now proceeds to contrast with these features of the administration of Pericles, the policy and conduct of his successors. — *πρὸς ἀλλήλους* follows *ἴσοι*. For the emphatic *αὐτοὶ* before the reflexive *ἀλλήλους* (*themselves with one another*), cf. C.

11. 8. — *ὁρεγόμενοι.... γίνεσθαι*, *striving after the pre-eminence orally, each to be first*. Cf. K. § 273. 3. b. δ; S. § 192. — *ἐπάπτοντο.... ἐνδιδόναι* has received a variety of interpretations, according to the words are connected in construction. Bloomf. adopts the latter: *ἐπάπτοντο τῷ δήμῳ κατ' ἡδονάς*, *they turned to the people for gratification = they applied themselves to gratify the people*.

ἐνδιδόναι he supplies *αὐτῷ* from *δήμῳ*, and understands by *τὰ ἔργα* the administration of affairs. Haack refers *κατ' ἡδονάς* to *ἐνδιδόναι* which depends on *ἐπάπτοντο*. From *τῷ δήμῳ* he supplies *αὐτοῖς*, and thus is given the sense: *they turned to the people to gratify them with* (literally, *to give them for their pleasure*) *even the administration of public affairs*, i. e. not only in their speeches but in their public measures, they had principal reference to what would be agreeable to the people. This I conceive to be the sense of the passage, and so it is understood by Arnold. There is no necessity of regarding the sentence *bimembris*, resulting from *καί*, inasmuch as it may have the signification *even*, the corresponding sentence being supplied mentally from the context. Cf. K. § 321. R. 5.

11. *ἀλλα τε πολλὰ—ἡμαρτήθη*, *many other errors were committed*. In reference to the Sicilian expedition, which is particularly mentioned (*ὁ ἐς Συκελίαν πλοῦς*, sc. *ἡμαρτήθη*). *ὥς* relates to *πολλὰ*. — *ὅς οὖν.... ἐπαράχθησαν*. This passage is in some respects very obscure and has received various interpretations. With Haack, Guel.,

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tance was made, but after which the war was protracted for seven years with but few operations on either side. So Bloomfield understands the passage. — τοῖς τε . . . πολεμίοις, both (τε) *their* *and* *their* *enemies*, i. e. the Lacedæmonians. To the same enemies *all* refers. — πρότερον in reference to their more recent enemies, Sicilians. — καὶ τῶν . . . ἀφεστηκόσι, and moreover against *those* *of* *the* *greater* *part* *of* *whom* *had* *revolted*. — Κύρω depends upon ἴκω, and προσγενομένω = *coming to the aid of their enemies*. — ἢ πρότερον, and not (then) before. καὶ refers to μὲν in τρία μὲν ἔτη. examples of the use of μὲν—καί, and μὲν—τε, cf. Poppe's Proleg. I. 176, 277. Kühner (§ 322. R. 3. Andov. edit.) says that καὶ and τε each a connection are used by a kind of anacoluthon without any reference to μὲν. Bloomf. says that καὶ introduces the six years that followed the severe struggle referred to in τρία ἔτη. — ἡ αὐτοὶ ἐν τῇ—περιπεσόντες is to be constructed ἡ αὐτοὶ περιπεσόντες ἐν σφίσι. dative taking ἐν because dependent upon ἐσφάλησαν.

3. τοσούτων . . . προέγνων, so abundant then (i. e. at the commencement of the war) were the means of judging to Pericles, by which he saw; or, perhaps, such abundant grounds had Pericles for judging. Bloomf. renders such was the superabundant sagacity of Pericles respecting those measures by which, etc. But the sagacity and penetration of Pericles into the future is not the principal thing needed to be brought to view, but the immense resources of the Athenian state thoroughly tested in the long and arduous war, and in which in the outset that great man knew well the ability of the state to prosecute to a successful termination the approaching contest. We make περιγενίσσαι the subject of ἐπερίσσευσε. But what is to be done with τοσούτων? Didot takes ἐπερίσσευσε impersonally, and makes the clause tantamount to τοσούτων περιττὸς ἐγένετο, or ὥς ὅτι οὕτως ὁ Περικλῆς. But this sheds no light on the passage. In respect to ἀφ' ὧν, I am inclined to construct it with προέγνων, as I have done in the translation. Its equivalent would then be τούτων ὧν, of which the antecedent would depend on τοσούτων. If, however, with Peppo and Goel., we take these words with περιγενίσσαι, the equivalent will remain the same, but our translation must be: *abundance of resources—by the aid of which he foresaw that they would easily get the better of the Peloponnesians* (see N. on I. 55. § 1). A brief but spirited critique on this passage may be found in the Museum, Vol. V. pp. 350, 475. — αὐτῶν = μόνων. This whole chapter is one of the noblest specimens of composition to be found in the language, although from its excessive brevity of style it is in places quite difficult of interpretation.

CHAPTER LXVI.

The Peloponnesians under Cnemus, a Spartan, undertake an expedition against Zacynthus, but are foiled in their endeavours to take the island (§§ 1, 2).

1. Ζάκυνθος, *Zacynthus*, now Zante. Its situation is so well known as to need no comment. — ἀντιπέραν, *over against*. — ἡ Ζάκυνθος ἐκλήθη Ζάκυνθος. — Ἀθηναίων ξυμμάχων. 47. § 2.

2. τὰ πολλὰ of the territory. — ξυμμάχων refers to the Athenians. — ἐν ταῖς. See N. on I. 30. § 2.

CHAPTER LXVII.

Aristides with certain Lacedæmonians going on an embassy to the king in Asia, pass to Sitalces, in order to induce him to desert the Athenian alliance and convey to the Hellespont to Pharnabazus (§ 1); but at the instigation of some Athenians they are apprehended by Sitalces and sent to Athens (§§ 2, 3); where by way of

was an adopted citizen, such a qualification would have per and offensive.

ον—περαιώσιν, were to cross over. — ἀλλ' οὐ συμπεριέφευγον how they were arrested. According to Dahlman this occurred A. C. 430. Cf. Class. Mus. I. p. 189. — ἐκείνους re-Athenian ambassadors.

μένων to Athens. — ἐτι πλείω, still more than before, γών, if he should escape. See N. on I. 71. § 6. — πρὸ τούτου this time. — τῶν ἐπὶ Θράκης (sc. χωρίων) depends on τὰς Ποτιδαιίας. — ἐφαίνετο πράξας. See N. on I. 2. § 1. — nothing. See N. on I. 35. § 8. — αἰσημερόν, on the very as Blomf. remarks, the public commiseration, as in the case of the Mitylenians (III. 33. § 4), should be interested in their — ἐς φάραγγας, into gills, i. e. into some place where there is the plural form being used to give indefiniteness to the matter. This disposition of the bodies was even more contumelious than to cast them out and bury them into the fields. — δικαιοῦντες.... thinking it just to inflict the same punishment (upon them), the Lacedæmonians had first employed. τοῖς αὐτοῖς (dative of ἀνέσταν = τὴν ἴσην τιμωρίαν λαβεῖν. With ἐπὶ ἤρξαν supply to which ὅσπερ is to be referred, as τοῖς αὐτοῖς is taken as εἰς αὐτοῖς. — τοὺς ἐμπόρους οὓς ἔλαβον—ἀποκτείναντες, by putting to death the merchants whom they took. This belongs to ἐπὶ ἤρξαν giving the way or manner (see Ns. on I. 33. § 1; II. 34. § 4) in which the Lacedæmonians set the example of cruelty. — ὅσους λάβουσι they might take (see N. on I. 50. § 1). The optative definite frequency (see N. on I. 49. § 3), and hence the verb in the principal clause is in the imperfect (διέφευγον). K. § 333. 4. — καὶ τοὺς are in apposition with ὅσους. — μηδὲ μετ' ἐτέρων (πολεμοῦντας), allied with neither, i. e. remaining neutral.

CHAPTER LXVIII.

to undertake an expedition against Argos in Amphilochia (§ 1); their hostility arises from this: many generations after the country was settled by Amphilochia called in as joint colonists the Ambraciots, from whom they learned the Greek and by whom they were afterwards driven out (§§ 2-6); they then in conjunction with the Acarnanians, under whose protection they had put themselves, call in the Athenians, who take Argos, and make slaves of the Ambraciots (§§ 7, 8); the cause conceived was the cause of the present expedition of the Ambraciots (§ 9). *ἑρπύλλης τελευτῶντος.* See N. on II. 67. § 1. — Ἀμπρακίωται. *Argos of the Ambraciots lay north of the Ambracian Sinus* 23*

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to which προσπαρακάλίσαντες belongs, the intermediate οἱ αὐτοῖς....ἔπεμψαν = πεμψάντων τε τούτων αὐτοῖς Φορμίωνα. ἔπεμψαν. See N. on I. 8. § 1. — Ἀμφίλοχοι who had been sent out by the Ambraciots. — Ἀκαρνᾶνες whose protection had been invoked by the Amphilocheians.

ἡ ξυμμαχία. Cf. II. 9. § 4.

ἐς τοὺς = κατὰ τῶν. Schol. — ἐν τῇ πολέμῳ, i. e. the Peloponnesus. — Χαόνων. The Chaonians bordered on the Thesprotians to the north-west, both countries lying on the sea-coast. — χώρας ἐκράτου. — προσβαλόντες, by storm.

CHAPTER LXIX.

Athenian fleet under Phormio sails round Peloponnesus, and takes its station at Naupactus in order to guard the entrance of the Crisean gulf; another fleet is sent to Lycia and Caria, the forces of which disembarking are defeated and their commander slain (§§ 1, 2).

Φορμίωνα. Cf. II. 58. § 2. When this commander left Chalcidica he probably returned direct to Athens. — μήτ' ἐκπλεῖν—μηδένα μήτ' εἰσελθεῖν, that no one might sail in or out. These infinitives denote the effect or purpose of φυλακὴν εἶχε. — ὅπως ἀργυρολογῶσι, in order to lay these places under contribution. For the same construction of this verb with the accusative of the thing, cf. III. 19. § 2; IV. 3. § 1.

CHAPTER LXX.

The Peloponnesians, finding that they derived no benefit from the irruptions of the Athenians into Attica, and being sorely pressed with famine, make proposals of surrender to the Athenian generals (§ 1); which being accepted, they are suffered to depart with their families to Chalcidica and other places which they may choose (§§ 2, 3); the Athenians send their generals for concluding this treaty, and send out colonists of their own to settle at Potidea (§ 4); thus end the events of the second year (§ 5).

πολιορκούμενοι ἀντέχειν, to hold out being besieged = to sustain a siege. — οὐδὲν....Ἀθηναίους, did not the more cause (S. § 207). The Athenians to raise the siege. — βρώσεως περί ἀναγκῆς, in respect to obtaining their necessary food; perhaps, in respect to the food which they were forced to eat. — ἀλλήλων ἐγγέειντο. S. § 192.

— ἀρχὴν τοῦτον. Isocrates recd
a part of which Pericles took from the
Echin. Athena, p. 290) pronounces
MSS. to be false. — ἐν τῇ πολιορκίᾳ
is omitted.

3. τοὺς ἐπιεικέστες, i. e. the Corin-
θians ἐν ἡμέρῃ. "Sic saepe in pactis."
were two garments (cf. Herodot. II.
two on this occasion, and yet it was
and with, the construction being
— ἐφ' ὅσον, for the journey-expense
to denote its purpose.

4. ὅπου ἂν ἐθέλουν, each where
went to whatever place chance or
N. on I. 128, § 3. — ἂν ἐβούλουν
— ἐν ἑτέροις κ. τ. λ. Diod. says
of their citizens as colonists, among

CHAPTERS

These chapters comprise the even

CHAPTER LXXI.

Peloponnesians under Archidamus make an expedition against Platæa and ravage its territory (§ 1); upon this the Platæans send ambassadors to them, who set forth the injustice of this war upon Platæa, since for their services in the Persian war, Pausanias and confederated Greeks had solemnly guaranteed to them their independence (§ 2); thus the Peloponnesians at the instigation of the Thebans are now violating (§ 3); from this injustice they are adjured by the gods to cease, and neither to injure the territory of Platæans nor to infringe upon their liberties (§ 4).

1. καΐσας τὸν στρατὸν, *having caused his army to encamp*. From general encampment detachments could sally forth to ravage the surrounding country. — ἐμελλε. He had not yet fairly commenced fighting, when the Platæans were sent to him.

2. ἑμῶν, i. e. of your honor and dignity. — ἐν ᾧ, *from whom we sprung*. — στρατεύοντες, *in making an expedition*, explains καί. See N. on I. 37. § 5. — ξυνάρασθαι τὸν κίνδυνον, *to shun the danger*. The genitive is the more common construction with the verb. — παρ' ἡμῶν, i. e. in our territory. — θύσας ἐν τῇ αἰῶν κ. τ. λ. Aristides in an assembly of all the Greeks produced the enactment of a decree, that this festival of liberty should annually celebrated, at Platæa, by delegates from the whole of Greece. The town was also declared inviolable and sacred, as long as inhabitants offered these sacrifices on behalf of Greece. Cf. H's Dict. Antiq. p. 375. The Platæans refer to Pausanias by ἐμῶν, either because he was the leader of the confederated Greeks, or add force to the argument by attributing the thing spoken of to a dæmonian. — ἀπεδίδου is rendered by some, *gave back*, referring to its temporary occupation by the Persians. But the main idea of the grant is evidently lodged in αὐτονόμους, and hence I prefer the ε, *granting, conferring as a favor*. The clause ἔχοντας αὐτονόμους is epexegetical, denoting the result or effect of the verb ἀπεδίδου. Sometimes ὥστε is added to make the statement more definite. Cf. § 306. R. 7. See N. on I. 34. § 3. — στρατεύσαι τε μηδένα. Suppl. ἐκάλυψε elicited from ἀπεδίδου. — ἐπὶ δουλείᾳ, i. e. in order to reduce them to servitude.

3. ἐπὶ δουλείᾳ τῇ ἐμετέρᾳ directly contrary to the grant of Pausanias. See N. on ἐπὶ δουλείᾳ, § 2.

4. μάρτυρας . . . ποιούμενοι, *calling the gods to witness who were intended as witnesses of the oaths then made*. With this may also be connected the idea referred to in N. on I. 71. § 5. These gods would be

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bound by the agreement (i. e. embraced in the oath), *to admit* friends. The idea is that if the Platæans were to admit both friends, they would be obliged to admit their enemies the since they were members of the Peloponnesian confederacy, their liberties might be endangered.

δέ, i. e. Archidamnus. — πρὸς ταῦτα, i. e. in respect to the of fear entertained by the Platæans. — δένδρα refers to s, and such other trees as might be valuable for timber or t. — ἀριθμῶ, *by number*. — ἄλλο... ἐλθεῖν, *whatev* be numbered; literally, *can come into number*. Reference is had to houses, barns, sheds, and other immovable property. ἂν ὁ πόλεμος ᾗ, *as long as the war may continue*. ἂν im- lefiniteness to the time spoken of = *as long as* (however long e). Cf. Jelf's Kühn. § 847. 3. — μέχρι δὲ τοῦδε, i. e. until ination. — ἐργαζόμενοι, sc. τὴν γῆν. Schol. — ἱκανή for ce.

CHAPTER LXXIII.

uns express their willingness to accede to these proposals, if the Athenians will and ask and obtain a truce to enable them to send to Athens (§ 1); the ambassa- g sent report, on their return, that the Athenians promise them assistance and hem not to change their alliance (§§ 2, 3).

= ἐκεῖνα ᾧ, of which the antecedent depends on κοινῶσαι, and tive on προκαλείται. — αὐτούς, i. e. the Athenians. The of ποιεῖν is the Platæans, and ταῦτα refers to the proposals of edæmonians. — ἡμέρας—ἐν αἷς, *days in which = as many* — κομισθῆναι (*to return*) refers to the Platæan ambassadors. τ' ἐν τῷ πρὸ τοῦ χρόνῳ—ἐν οὐδενί, *at no time whatever before* me take ἐν οὐδενί in the sense of *in no respect*. — ἀφ' οὗ — ἡμᾶς, προέσσαι ἀδικουμένους, *have they permitted us to be*


Goel. edits ὑμᾶς, which Krüg. says is inadmissible, inas- the Platæans as well as the Athenians are referred to in a. — περιόψεσθαι (sc. ἀδικουμένους). See N. on περιορᾶν, 3.

of the city, such as fruit-trees, and those left for ornament or It was for the construction of the mound that timber was l from the heavy trees of Cithæron. — τοῦ μηδένα εἶτι ἐξίνααι, r that no one might afterwards go forth = that all further might be cut off. — χῶμα ἔχουν. The object of raising a was to enable the besiegers, by filling up the interval between and and the wall, or connecting them by a bridge, to ascend and thus get possession of the city. — αὐτῶν refers to τῶν

implied in πόλιν which precedes. Kistern. refers it to δέν- id translates αἶρεσιν, carrying or conveying them from the ere they were felled to the city. But this is flat and trifling.

η, therefore, i. e. in order to build the mound just spoken of. τοῦ Κιθαιρώνος. Mount Cithæron, which was 3500 feet high,

ie south of Platæa, a distance of only three or four miles. In- e southern angle of an enclosure, which Leake thinks to be as the Persian war, is only separated by a level of a few yards e great rocky slope of Cithæron. Cf. Leake's North. Greece,

5. — ἐκατέρωθεν, on both sides of the mound: The reason in ὅπως....χῶμα. — φορμηδόν, crosswise like mat-work, i. e. angles, thus, . This timber framework was only on the d left side of the mound, the front being left sloping so that

could be marched up, when things were in a state of readi- scale the walls of the enemy. On the opposite side, the earth

er materials were suffered to slide down unobstructed, except wall against which the mound was raised. — εἰ τι—μέλλοι.

io obliqua is used, because reference is had to the notion of as it passed in the mind, not of the writer, but of the actors fair. Cf. Jelf's Kühn. § 885. Obs.

ηρημένοι κατ' ἀναπαύλας, being divided into relief-parties. — οί, i. e. Spartan officers placed over the quotas furnished by

liary states, and to whom the generals of the allies were sub- . Cf. Smith's Diet. Antiq. p. 1065. — ξυνεφεστῶτες, "una

ti, i. e. una cum propriis ducibus præpositi." Kistern.

προσεχούτο, where the mound was raised against (the wall). ect of this wooden framework was to secure for the wall a

levation than the mound raised by the enemy. — ἐσφοδό- αἰτὸ πλίνθους, "they built up into it (in the interstices of the

ork) bricks." Bloomf. — ἐκ....οικίων is to be constructed

ίνθους. — καθαιρούντες = having pulled them down for this

ν....οικοδόμημα, in order that the structure, being high, might

ακ. — εἶχε. Supply οἰκοδόμημα or τεῖχος. — - διὰ τ


CHAPTER LXXIV

The Plataeans resolve to remain true to the Athenians, and so the Lacedaemonians (§ 1); Archidamus invokes the gods to the invasion, and implores their aid in bringing the Plataeans

1. ἀείχεσθαι....ὀρώντας, *would bear even to aged, if it must needs be.* — γῆν depends upon πρὶν should have been ὀρώντες, but is put in form to the construction which εἰ δεῖ would ἄλλο in respect to γῆν τεμνομένην.

2. ἐντεύξεν, *then.* — ἐς ἐπιμαρτυρίαν—*Zeus gods to witness; literally, proceeded to an att* Poppo explains the words by ἐπεμαρτύρατο (cf. Xen. Cyr. III. 3. § 22; Livy, I. 22.

3. τῶνδε refers to the Plataeans. — αὐτῇ εἰμενῇ ἐναγωνίσασθαι, *favorable to fight in* (see N. II. 20. § 4). The words ἐν ᾗ....Ἑλλήσιν are πεισόμεν is euphemistically said for, *if we shall ta* — προκαλεσάμενοι. See N. on ὄντες, I. 7. § 1. *cannot gain our purpose, i. e. we cannot bring*

ity, such as fruit-trees, and those left for ornament or for the construction of the mound that timber was a heavy trees of Cithæron. — τοῦ μηδένα εἶτι ἐξίνααι, *so one might afterwards go forth = that all further cut off.* — χῶμα ἔχουν. The object of raising a enable the besiegers, by filling up the interval between the wall, or connecting them by a bridge, to ascend is get possession of the city. — αὐτῶν refers to τῶν d in πολιν which precedes. Kistern. refers it to δέν- lates αἶρεσιν, *carrying or conveying* them from the y were felled to the city. But this is flat and trifling. *fore*, i. e. in order to build the mound just spoken of. ἀπ' αὐτοῦ. Mount Cithæron, which was 3500 feet high, of Platea, a distance of only three or four miles. In- an angle of an enclosure, which Leake thinks to be as- dian war, is only separated by a level of a few yards rocky slope of Cithæron. Cf. Leake's North. Greece, ἐκατέρωθεν, *on both sides* of the mound: The reason . . . χῶμα. — φορμηδόν, *crosswise like mat-work*, i. e. thus, . This timber framework was only on the le of the mound, the front being left sloping so that e marched up, when things were in a state of readi- walls of the enemy. On the opposite side, the earth- ials were suffered to slide down unobstructed, except inst which the mound was raised. — εἰ τι—μέλλοι. qua is used, because reference is had to the notion of- ssed in the mind, not of the writer, but of the actors f. Jelf's Kühn. § 885. *Obs.*

κατ' ἀναπαύλας, *being divided into relief-parties.* — Spartan officers placed over the quotas furnished by tes, and to whom the generals of the allies were sub- mith's Dict. Antiq. p. 1065. — ξυνεφεστῶτες, "*una- ma cum propriis ducibus præpositi.*" Kistern. ἦτο, *where the mound was raised against* (the wall). his wooden framework was to secure for the wall a- than the mound raised by the enemy. — ἐσφοκοδύ- ῖζους, "*they built up into it* (in the interstices of the- ks." Bloomf. — ἐκ...οἰκίων is to be constructed — κατὰρουντες = *having pulled them down for this*

οδομήμα, *in order that the structure, being high, might- εἶχε.* Supply οἰκοδόμημα or τεῖχος. — - δέρρευσ

away from below. The genitive absolute here denotes cause.

226. — *ἰζάνοντος* is used intransitively.

3. οὕτω, i. e. by this contrivance. The disparity of their numbers convinced them, that they could not remove the earth from beneath it as it was heaped up above. Hence they invented an additional contrivance (*προσεπεξεῦρον τούδε*). — *ἔνθεν δὲ καὶ ἔνθεν*. Cf. Xen. *Anab.* IV. 3. § 28. — *αὐτοῦ* depends on *ἔνθεν*, and refers to *οἰκοδόμητος*. — *ἀπὸ τοῦ βραχίους τείχους*, from the lower part of the wall, i. e. at the point on each side, where the wall which had been elevated against the mound returned to its original elevation. A construction of the inner wall beyond these extremities would have been unnecessary, since the breach or entrance would be made, if any where, from the mound, and against this point only it would be necessary to build counter works of defence. *ἀπὸ τοῦ βραχίους τείχους* serves therefore to designate at what points on either end (*ἔνθεν δὲ καὶ ἔνθεν*) the inner wall joined to the old town-wall. — *ἐκ . . . πόλιν*, on the inside in the form of a crescent towards the city. A wall thus shaped would enable the besieged to half inclose a force brought up against it. — *μέγα τεῖχος*, i. e. the wall whose height had been increased to overtop the mound. — *διπλάσιόν τε πόνον*, a twofold trouble, resulting from having another wall to pass. — *ἐν . . . γίγνεσθαι*, be more exposed to missiles on both sides. It will readily be seen that in approaching a wall bending inward and having two projecting angles, as this new wall would have, the besiegers would be exposed to missiles discharged on either side as well as in front.

4. *μηχανίς*. The following context shows that battering-rams are referred to in this word. — *τοῦ μεγάλου οἰκοδομήματος* depends on *ἐπὶ μέγα*, a considerable part of the great wall, i. e. the wall raised against the mound. Some translate, *shook the large superstructure very considerably*. It is evident that the battering-ram was directed against that portion of the wall which had been recently built up to overtop the mound, as the engine was worked from the top of the mound. — *κατὰ τὸ χῶμα προσαχθεῖσα*, being brought up upon the mound. — *ἄλλας δὲ* responds to *μίαν μὲν*, and is in partitive apposition with *μηχανίς* at the commencement of the section. — *ἄλλη τοῦ τείχους*, in other parts of the wall. — *ἀνέκλων*, drew upwards, i. e. diverted them from a direct blow against the wall. — *καὶ* connects *ἐνέκλων* and *ἀφίεσαν*. — *δοκοὺς . . . ἑγκαρσίας*, suspending huge beams by long iron chains at each end, and drawing them up in a slanting direction by two cranes placed obliquely and stretching over the wall. *ρομή* refers to the end of the beam where it was cut off. *ἀπὸ κεφαλῆς* is to be joined with *ἀνελεύσαντες*. Notice the omission of the copula

tive between the participles ἀρτήσαντες and ἀνελκύσαντες τὴν δοκὸν—ἀντεκαίλιζε. Regularity of construction required ἀφίκντες τὴν δοκὸν—ἀντεκαίλιζον, since ἀς, by its position, refers also to the last member beginning with καὶ δοκοῦντες, and because the writer wished to express what sort of a machine it was, which they used to break through of the battering engine, the construction was changed. . . . ἔχοντες, with slackened chain and not holding it, i. e. letting it go through (διὰ) their hands.

CHAPTER LXXVII.

Being baffled in all their efforts to take the city, the Peloponnesians completely invest it (§ 1); they determine to try, however, first to break through the wall, but are unwilling to undergo the expense of a blockade (§ 2); for this purpose they pile up combustibles between the mound and the wall, and from this elevation they make a great fire, and are only kept from completing their purpose by the want of a sufficient breeze, and by a heavy rain which comes on (§§ 4-6).

1. τὸ ἀντετείχισμα refers to the crescent-shaped wall which Krüg. refers it also to the newly constructed portion of the wall. Cf. II. 75. § 4. — ἀπὸ . . . δευῶν, by the present mound. Reference is had to the mound and to the battering engine, τὴν περιτείχισιν in order to reduce the place by famine.

2. εἴ πως—προσαχθεῖν. See N. on εἴ πως πείσειαν,

αἶψα καὶ πίσσῃ in order to make the fire take more readily and more surely. — φλόξ....εἶδεν, *so great a fire as no one that time saw kindled by men's hands.* — ἤδη, *already,* — ὕλη τριψεύσου—πρὸς αὐτήν, *the branches of the forest kindled one against the other.* — ἀπ' αὐτοῦ, i. e. from this attrition of the branches. This allusion to fire upon the mountains is a reply to an anticipated objection, in respect to the greatness of the fire in the city compared with other conflagrations. The train of thought is: the fire in Plataea was greater than any which had ever been kindled with hands, for the mountain-fires which have often been kindled so fiercely and extensively, were enkindled not by human hands, but by the mutual action of the forest branches agitated by the wind. The words ἀπὸ ταῦτομάτου are therefore highly

applicable to disasters and dangers. — ἐλαχίστου εἰδέσθαι διαφθεῖραι, *little of destroying (= well nigh destroyed).* ἐλαχίστου is the word of separation. K. § 271. 2. εἰδέσθαι, sc. τοῦτο, i. e. τὸ πρὸς....πελάσαι, *for within a large space of the city it was impossible to approach on account of the flames.* Some without sufficient reason make χωρίου to depend on πελάσαι, *for it was impossible to approach within a large part of the city within.* — πνεῦμα....ἐναντίον, *the reason for the collection of such a mass of combustibles.* The Athenians hoped that the high wind would carry the flames and materials such a distance as to reach the dwellings. — φλογί. — ἐπιφοροῦ, *favourable.* — σβέσσαι is expegetical of τότε ξυμβῆναι.

CHAPTER LXXVIII.

When the Athenians failed in their attempt to leave the city, the Peloponnesians proceed to draw the wall round the city (§ 1); after which, dividing the duty of watching the place between the Athenians and the Boeotians, they depart to their respective cities. The Athenians who stand this siege number 400, besides 50 Athenian auxiliaries, and 100 Boeotians who are left to prepare their food, all the rest having been sent to Athens.

λοιπὸν ἀφέντες. These words are regarded as superfluous by some editors and are bracketed in all the best editions. — διελόμενοι...., *dividing the space among the several cities,* i. e. a portion of the wall to be circumvallated was assigned to each state (cf. § 1. III., where the work of building the wall was divided

off into portions). In respect to the use of this circumvallation on II. 77. § 1. The previous wall (II. 71. § 1) was only a — ἐπὶ τὸς against the besieged, and ἐξωθεν against an invasion of the besiegers.

2. περὶ ἀρκτοῦρου ἐπιτολάς, i. e. about the middle of 8 when this star rises a little before sunrise and is visible, has written a valuable note on this passage, which I am to omit for the sake of brevity.

3. πλῆθος τὸ ἀχρεῖον, *the multitude useless for war.*

4. κατεσκευάσθη. Cf. II. 85. § 1; VIII. 5. § 1.

CHAPTER LXXIX.

About the same time with the events just narrated, the Athenians make an expedition into Chalcidia and attempt to take Spartolus (§ 1); auxiliary forces having been sent from Olynthus, the citizens make a sally but are compelled to retreat before the enemy into the city (§§ 2, 3); the horse and light-armed of the Chalcidians, and those of the Athenians, and this gives rise to a change in the battle, so that the Athenians become the retreating party and are compelled to fly for safety to Peidias.

8. ἐνδίδουσαν, i. e. the Chalcidians and Spartolians. — ἀποχω-
 sc. οἱ Ἀθηναῖοι. — ἐνέκειντο and ἐσηκόντιζον refer to the
 Chalcidians and their party. — ἡ δοκοῖ (sc. καιρός), *wherever opportu-*
nity offered.
 9. τῇ περιόντι τοῦ στρατοῦ, *with the army which remained after*
the slaughter.

CHAPTER LXXX.

At the urgent solicitation of the Ambraciots, the Lacedæmonians fit out an expedition against Acarnania and the adjacent places, the Corinthians joining heartily in the enterprise and preparing to furnish their quota of ships (§§ 1-3); having eluded the observation of Phormio, they make preparation for the land expedition (§ 4), with the auxiliary forces of the Ambraciots, Lencadrians, Anactorians, Chaonians, Thesprotians and others; the Spartan admiral without waiting for the Corinthian navy, ravages Limnaea, and marches against Stratus (§§ 5-7).

1. Ἀμπρακιῶται καὶ Χαόνες. These people were united in the Amphilochian war. Cf. II. 68. § 9. — ναυσὶ . . . σφῶν. “Bene Portus, cum navibus simul et peditatu secum.” Poppo. — ξυμβοηζεῖν, *to assemble for defence, to render joint aid.* — τῶν ἀπὸ θαλάσσης Ἀκαρνάνων, i. e. τῶν ἐπὶ θαλάσση Ἀκαρνάνων ἀπὸ θαλάσσης, the preposition ἀπὸ being used by way of accommodation with ξυμβοηζεῖν, as denoting whence the assistance proceeded. See N. on I. 18. § 1. — ὃ belongs to κρατήσουσι, and denotes the existence of a condition on which the verb may be supposed to depend. Cf. Jelf’s Kühn. § 424. δ. Some may prefer to construct ὃν with σχόντες = ἦν σχῶσι. — κρατήσουσι—ἔσοιτο. Such an interchange of moods in dependence upon the same verb is quite frequent, as the writer wishes to express certainty or probability only. Cf. Jelf’s Kühn. § 802. 3. d; Mt. § 529. 5. — ὁμοίως, *the same as before.* — ἐλπὶδα δ’ εἶναι. The construction is here varied from ὅτι with the indicative, and then with the optative, to the accusative with the infinitive.

2. ἔτι ὅσα. The office of admiral was with the Spartans limited to a definite period. Thus in VIII. 20. 85, it appears that the command was limited to one year. In the beginning of the war, when Sparta was ignorant of maritime affairs, there were obvious reasons why the term of command should have been somewhat longer. — ἐπὶ ναυσίν. “Rarius dictum pro ἐπὶ νεῶν seu ἐν ναυσίν.” Poppo. — τῷ ναυτικῷ, *the fleet* is here put for the *sailors* who manned it. — ὡς τάχιστα belongs to παρασκευάσασθαι τε ὡς τάχιστα καὶ πλεῖν.

3. ἀποίκους οὖσι, *because they were their colonists* (see N. on I. § 4). The Ambraciot colony was one of the earliest of the Corinthian

colonies, being founded by the Heraclidæ. Cf. Müller's I. 130. — ἐν παρασκευῇ ἦν = παρασκευάζετο. — πρότερον because they were nearer to the place of rendezvous.

4. ὅς.... ἐφρουροῦν. Cf. II. 69. § 1.

5. Χάονες. See N. on II. 68. § 9. — ἀβασίλευται, *by kings*. — ἐκ τοῦ ἀρχικοῦ γένους, *of the family of magistracy*.

6. Μολοσσοὺς—καὶ Ἀτυτᾶνας. The former of these occupied the district north of Ambracia (see N. on I. 136. latter bordered on the Molossians to the north-west, and upper streams of the south-eastern branch of the Aous (Map), and, according to Leake (North. Greece, p. 11), a mountainous country between the Apsus and the Aous. — This people seem to have occupied a district north-east on the upper streams of the north-eastern branch of Ὀρίσται. The location of this tribe is involved in obscurity; place them in the north-west part of Epirus, and others as occupying a more easterly position.

7. κρίφα τῶν Ἀθηναίων. Cf. II. 29. § 7, where Alcibiades formed an alliance with the Athenians. I. 29. Alcibiades (or Alcibiades) too late in after the B.

ie to concert measures of defence. — Φορμίωνα. Cf. II. - ναυτικοῦ. . . . ἐκλπεῖν. Cf. II. 80. § 8.

εἰλη. See N. on I. 48. § 2. These divisions had respect to, not the length of the army. — λόγῳ. All the editions except Dindorf's have λόγους. The singular corresponds to ἔργῳ. In respect to the use of these two words, see N. 2.

μὲν ἔχοντες because they were the weakest portion of the article is omitted with μέσον, because the expression in language is already sufficiently definite. — οἱ μετὰ τούτων. is that these were the Ceniadæ, but it appears from the chapter, that this people joined them after the retreat was. Auxiliary forces of theirs is doubtless referred to, Arnold we consider them the Periæci of the Leucadian which sort of inhabitants almost every town in Greece had or less numbers. — ἔστιν ὅτε οὐδὲ ἐωρῶντο, sometimes one another's sight. See N. on I. 65. 3 (end).

υλακῆς ἔχοντες (sc. ἑαυτούς) being on their guard. — ἐπι- N. on II. 20. § 4. — ἀξιούμενοι—μαχιμώτατοι εἶναι, be- the most warlike. — οὐτ' ἐπέσχον, sc. ἑαυτούς. — τὸ - ῥύμῃ, with a rush, with headlong speed. — αὐτοβοεῖ, more atque impetu." Betant. At the first onset. — ἂν e N. on II. 80. § 8. — τὸ ἔργον = the honor of the vic-

ωσιώντας, yet advancing. So Haack: *antequam cursum*.

— μεμονωμένων, while thus alone, i. e. separated from

forces. — ὁμοίως, i. e. with as much alacrity and boldness

— προλοχίζουσι—ἐνέδραις, beset—with ambuscades. There

pleonasm in these words, in respect to which, cf. Mt. § 636.

— ἐκ τε τῆς. . . . προσπίπτουσι, they joined battle with those

y, and fell upon them from the ambuscades.

χ, i. e. the Chaonians.

.. στρατοπέδων, i. e. the right and left wings which were

at this time. — ᾗσθετο τῆς μάχης. S. § 192. 1. —

εἶσαι, because they (i. e. the Barbarians) were far in ad-

hey (i. e. the Greeks) thought that they had hurried on to

encampment. The true reason for the disorderly advance

nians was unknown to them.

το φεύγοντες, pressed upon them (i. e. the Greeks) in their

μαί is more usually employed of a pursuing army. —

the Chaonians. — ἐς χεῖρας—ἰόντων, coming to an e-

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to the open sea, while the enemy was yet within the gulf, seems to me to be incredible. Goel. gives to παραπλέοντας—ρει the pregnant sense παραπλέοντας καὶ πλέοντας ἔξω τοῦ ῥήγματος, and supposes that it was the design of Phormio to pre-
gress of the enemy's fleet from the Crisæan gulf, which
e coasting along the southern shore to effect. But why then
mio suffer them to pass, as they did, through the straits into
sea? Poppo would cut the Gordian knot by substituting
ἔξω. It seems to me that the general sense is clear, and that
we may evolve the meaning of the parts which are obscure.
thian fleet coasted along the southern shore of the gulf,
ough the narrows, and still continued to hug (as the sailors
anc shore until they reached Patræ. As they passed along
ctus, the Athenians weighed anchor and sailed along the
tern shore, opposite to them, in order to watch their mo-
seize a favorable opportunity to attack them, when they
e open sea (ἐν τῇ εὐρυχωρίᾳ ἐπιβέσσαι). Thus they passed
the narrows, and were outside of the inner gulf, coasting
osite to each other, the Athenians keeping a close eye on
ersaries. Now instead of repeating all this, the historian
us the relative position of the two fleets in the outer gulf,
tive of their movements and relative position from the time
nians left Naupactus. ἔξω τοῦ κόλπου belongs then in sense
αραπλέοντας and ἐτήρει. The evidence that the Athenians
ting along the north-western shore is contained in § 3, οὐ
εὐς ἰφορμισάμενοι, by which it appears that the object was
l the place of their anchorage, and thus prevent the Atheni-
knowing where to stop, so as to be opposite to them. —
ς . . . ἐπιβέσσαι. He desired sea-room on account of the nu-
inferiority of his fleet. Cf. II. 89. § 8.

ἐπὶ ναυμαχίαν, = *with the expectation of a sea-fight.* —
κώτερον, "*rather as troop-ships.*" Liddell and Scott. — ἂν
τολμήσαι. — αὐτοὺς refers to the Athenians. — σφῶν
ον. Instead of this genitive absolute, we should have ex-
e nominative, inasmuch as it refers to the subject of ἰώρων
Corinthians), but emphasis is promoted by the present con-
(cf. K. § 313. 2). Render, *while they themselves were sailing*
shore. — Πατρῶν, Patræ, was an important port of Achaia,
uth-eastern shore of the outer gulf, nearly opposite Chalcis.
s that the Corinthian fleet had coasted along as far as this
l were passing over (διαβαλλόντων) to Acarnania, when they
he Athenian fleet approaching them from Chalcis and the

i. e. in consequence of the state of this
ais began with ἐνεδέξ. See N. on I. 1

4. ὑπερενεδέξα. See N. on II. 21

5. ὥς....ἕως, *as large as they were*
on δεικνύει, I. 49. § 3. — τὰ λεγόμενα
ὑπερενεδέξα = *brought, put*. Cf. III. 3.
ἐνεδέξα from the preceding ἐνεδέξα. -
distances. It is difficult to see any sense
some, *at intervals*. The design of the
aid wherever and whenever required.
being so stationed as to be near at hand

CHAPTER L

The Athenians in a single line keep sailing around
a smaller space (§ 1), being ordered by Phormio
the signal, for he expected that the nautical
would soon throw them into disorder, especially
gulf (§ 2); it happened as he expected, and the
utmost confusion, he gives the signal for the attack
the Athenians having erected a trophy return
and to Cyllene, where they are joined by Cnemus

1. ἀνὰ....ὑπερῶς, *driven up i*

ᾤκισε, he expected. — τὰ πλοῖα, i. e. the small craft spoken II. 83. § 5. — ὅπερ ἀναμένων, *waiting for which*, denotes an-
 reason why he kept sailing around the enemy instead of imme-
 attacking them. — οὐδένα . . . αὐτοῦς, *they would remain still*
 (at their respective positions) *no time at all*. These words and τὰ
 παρίκειν are connected by τε in εἴτ'. In respect to taking the
 age of the wind, Bloomf. remarks that a similarly adroit ma-
 e was practised by Themistocles at the battle of Salamis. Cf.
 Themist. ch. 14. — τότε, *then*, when the wind arose. —
 τῇ for the Athenians, because their ships being more skilfully
 d and better constructed, would be less affected by the waves.
 ὡς . . . κατῆει is well rendered by Arnold, *when the wind came*
upon them and caught them. — τῶν τε πλοίων refers to the
 orts and small craft which lay in the centre. — τοῖς κοντοῖς
 ντο, *and were continually pushing each other's vessels off with*
 — βῆ τε χρώμενοι—οὐδὲν κατήκουον, *by the noise of their*
ing—they were unable to hear. — τῶν παραγγελλομένων refers
 orders of the officers, who had the general command of the
 while τῶν κελυστῶν relates to the inferior officers, whose business
 to superintend the rowers, mark the time by the beating of a
 r hammer, and cheer them on by songs and words of exhorta-
 Cf. Smith's Dict. Antiq. p. 778. — ὄντες *by being*, denotes
 ason or cause. — ἀναφέρειν depends on ἀδύνατοι. — ἄνθρω-
 ροι, *being men of inexperience*. — ἀπειθεστέρας, *less manage-*
 — τότε . . . τοῦτον. See N. on I. 58. § 1. τότε δὴ begins the
 sis, the protasis having commenced with ὡς δὲ at the beginning
 section. — σημαίνει refers to Phorinio. — χωρήσειαν, i. e.
 thenians. — διέφθειρον. See N. on I. 29. § 4. — κατέστησαν
 ἑτῶν, *effected that no one of them could turn to make resistance*.
 Δύμην, *Dyme*, which lay on the coast of the outer gulf, nearly
 of Patræ.

ἐξ αὐτῶν . . . ἀνελόμενοι, *having taken on board* (their own ships)
lost of them. Goel. remarks that the meaning *having killed*
ted by some interpreters) would have required ἀνελόντες. —
 ρειον, *Molycria*, lay S. W. of Naupactus, and near Antirrhium.
 ged to Locris. Cf. Leake's North. Greece, I. p. 111; Kiepert's
 f Locris, etc. — τῷ Ποσειδῶνι. Probably there was a temple
 ptune on this promontory.

δὲ καί, *and also*. — Κυλλήνην, *Cyllene*, was situated on the
 ntory, where commences the entrance into the outer Corinthian
early opposite to Zacynthus. — Κνήμος. Cf. II. 82. § 1. —
 εν νῆς. By a reference to II. 80. § 8, it will be seen that I. α.

cas was the place of rendezvous for the allied fleet, and of part of the states had arrived there, and were with the Corinthian fleet. It is highly probable that Cnemus, according to Eniadas (II. 82. § 1), sailed to Leucas with the expectation of meeting with the Corinthian fleet, but hearing of this formed a junction with them at Cyllene.

CHAPTER LXXXV.

The Lacedæmonians send out three persons to act as counsellors to Cnemus, angry and thinking it strange that their fleet had been vanquished by the Corinthians. They give orders to Cnemus to prepare for another battle (§ 2); Phormio asks for a reinforcement (§ 3); twenty ships are sent out, but, in obedience to the orders, stop at Crete, and ravage the territory of the Cydonians (§§ 4, 5).

1. *ὁ δὲ καὶ*. See N. on II. 84. § 5. — *ξευβοίλους*. The word, of sending counsellors along with the general, became proverbial with the Lacedæmonians and the other Greeks, and was used by the Romans. It must in many cases have proved

. I. 3. § 19. — ἦν ἐνίκησαν, *which he had gained*. S. § 184. N. — ὥς . . . ναυμαχῆσειν, *because he was in continual expectation day of being brought to a battle; literally, because there was exertion, etc.*

τῷ δὲ κομίζονται refers to the Athenian commander of the reinforcements, and not to Nicias of Gortyn, as Dukas supposes. Γορτύνη-Gortyn was situated in the central part of Crete, a short distance of Mount Ida. There were three principal cities of Crete, viz. Ierapetra, Gortyn, and Cydonia. This was a bad step, inasmuch as the great haste was demanded by the perilous situation of Phormio. πρόξενος. See N. on II. 29. § 1. — Κυδωνίαν. This place lay on the northern coast of the western division of Crete. The Cydonians had not joined the Peloponnesian confederacy, but probably were disposed towards it, since the Cretans were allied to the Dorians (cf. Müll. Dor. I. p. 34), by the original migration from the Peloponnese settlement at the foot of Olympus, as well as by colonies from the Peloponnese, which in subsequent times spread over all Crete. Arwell remarks, that mutual enmity would naturally exist between Athenians and Cydonians, as many of the latter were Æginetan exiles who had settled there, Olymp. 65. 2. — προσποιήσειν, *and bring over to the Athenians.*

. καὶ . . . ἀπλοίας, *from winds and calms*, or perhaps ἀπλοίας may mean the more general hindrances to navigation.

CHAPTER LXXXVI.

As the events spoken of are taking place in Crete, the Peloponnesians coast along to Panormus, and Phormio taking his position at Antirrhium, they come to anchor at the opposite Rhium of Achaia (§§ 1-4); for several days both sides make preparations for battle, but fear to hazard an engagement unless in a favorable sea (§ 5); the Spartan commanders, however, to bring on a battle before any assistance could reach Phormio from the Peloponnese, assemble their men and arouse their courage by an address (§ 6).

I. παρεσκευασμένοι ὥς ἐπὶ ναυμαχίαν, *prepared for battle*. — Ὀρμῶν, Panormus. This port, on a bay now called Tekiah (cf. Leake's Morea, III. p. 195), lay about 15 stadia beyond the promontory of Rhium as one sails into the inner gulf. It was nearly opposite Naupactus. This movement of the Peloponnesian fleet was of defiance, but Phormio, in no wise intimidated, coasted east-

... the reason why it v
 inner to fight in the gulf, and for the l
 in the open sea, we learn from the
 — πρὸς ἑαυτῶν = *for their adtant*
 6. ἀπὸ τῶν Ἀθηναίων = *from Ath*

CHAPTER

The speaker commences with remarking that t
 alarm (§ 1); for it was the result of adverse c
 ence of the party defeated (§ 2); this should n
 be their reverses and disappointments the brav
 for unaccompanied by bravery will be useless
 to their skill must therefore be opposed valor (c
 perior in the number of their ships, are near a
 so that in no respect does there appear to be any
 therefore do his duty with alacrity and with su
 well the battle, and administer suitable rewards

1. οἰχί... ἐκφοβῆσαι, *furnishes n*
 (§ 541) makes τὸ ἐκφοβῆσαι the subje
 "recte ut videtur." Herm. (ad Soph.
 ἐκφοβῆσαι. This mode of constructi

§ 3. — καὶ πού τι, i. e. in some small degree. It would have been foreign to the ends of the speaker, to have admitted any great superiority in the naval skill of the Peloponnesians.

§ 4. οὐδὲ δίκαιον κ. τ. λ. This difficult passage has received many great interpretations. Poppo constructs τῆς γνώμης with ἀμβλύειν, and refers to II. 65. § 4. But Goel. denies that these passages are parallel, and says that the sense to be given here to ἀμβλύνεσθαι demands the construction with the dative. Bloomf. thinks that τῆς γνώμης is an error of the scribes for τῇ γνώμῃ or τὴν γνώμην. Arnold takes τῆς γνώμης τὸ μὴ—νικησέν answer to τῆς ξυμφορᾶς τῷ ἀποβάνειν should our spirit's untroubledness and confidence be dulled the issue of the event. In this interpretation τὸ—νικησέν is taken like τὸ δεδιὸς and τὸ θαρσοῦν, I. 36. § 1. But I prefer on the whole to take τὸ νικησέν in the sense of τοὺς νικηθέντας (cf. Jelf's Kühn. II. b), and to render it *those unbeaten in spirit, untroubled in* &c, the genitive denoting that *in respect of which* the notion of τὸ νικησέν is affirmed. Cf. S. § 195. 1. — ἀντιλογίαν is taken by Arnold in the sense of *defiance*, but may it not be rendered *plea, and of defence*, in respect to their recent defeat by the enemy? — ὕνεσθαι finds its subject in τὸ νικησέν (i. e. τοὺς νικηθέντας). — γὰρ. Repeat δίκαιον. — ἐνδέχεσθαι is here employed impersonally (cf. I. 124. § 2; 140. § 1; 142. § 9; IV. 18. § 5), and τοὺς ἀνθρώπους is the subject of σφάλλεσθαι. Render, *that men are liable to be disappointed*. — τοὺς αὐτοὺς, *the same*. — ὁρῶς is opposed to ὡς in the sense of ὡςπερ ὁρῶς ἔχει (*as is right*). — μὴ in καὶ belongs to γινίσθαι which depends upon νομίσαι. — προβαλλόμεναι, *by pretending*.

§ 5. ὧν—ἡ ἀπειρία λείπεται is put by a varied construction for οὐ λείπεσθε ἀπειρίαν, *you do not fall so much (τοσοῦτον) below their want of skill*. — τῶνδε, i. e. the Athenians. — μνήμην, *recollection of mind*. Bloomf. — ἐπιτελεῖν depends on μνήμην ἔξει. § 6. compares μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι, Xen. Anab. III. 2. § 39. § 7. ἀντιτάσασθε, *set off, balance against*. — τὸ—τυχεῖν (sc. ὄντες) is the object of ἀντιτάσασθε to be repeated from the preceding member. § 8. ὁπλιτῶν παρόντων. Cf. II. 86. § 1. — ναυμαχεῖν (the article ἡ omitted. Cf. Mt. § 542. p. 938) is the subject of περιγίγνεται, ἡ connected to πληθὺς by τε—καί. — τὰ δὲ πολλά. See N. on § 3. § 1. — τῶν—παρεσκευασμένων—ἔστιν. S. § 190; C. § 390.

§ 9. ὥστε... σφαλλομένους, *so that in no one particular do we find the probability that we can fail*. For ἂν with the participle, cf. N.

§ 10. I. 73. § 4. — ὅσα is the accusative synecdochical. — αὐτὰ ταῦτα, *the knowledge and correction of these faults*. — προσγεγόμενα,

CHAPTER LXXXIX.

begins by saying, that the Athenians have no just grounds of alarm neither on the numerical superiority of the enemy, nor their reputed bravery, since in the war they are equal, and the Lacedæmonian allies are brought into battle, after so signal a proof of their wills (§§ 1-4); the confidence, which the Athenians exhibit in their fight the enemy when so greatly superior in numbers, is adapted to inspire fear (§§ 5, 6), and many armies have been defeated by an inferior force (§ 7); gives his reasons for preferring a battle in the open sea (§ 8); and professing his intention to take the most prudent measures, exhorts his men to maintain strict discipline, stand firm, and charge bravely, inasmuch as the combat is one on which decisive results (§§ 10, 11).

ἀξιώων. See N. on I. 36. § 3. — ἐν ὁρῶδια ἔχων, *to be in*

is here an expression of contempt. — μηδὲ—ὁμοίως, *unequal* and *bravery*. — τὸ πλήθος depends upon παρεσκευασμένοι, οὐκ ἀπὸ τοῦ ἴσου refers to inequality of numbers. — ᾧ = *for which* the antecedent is explained by ὡς . . . εἶναι, it being *understood* as though preceded by θρασύτεροί ἐσμεν (cf. § 3 infra), *active* depends on πιστεύοντες. It is unnecessary with some, that Phorinio had learned what he here refers to from the Persians, since their superior bravery was a common boast in Lacedæmonian speeches. — ἄλλο τι is used synecdochically. Βοῦντες is connected with οἶονται, as though it was written οἶονται καὶ οἶονται, inasmuch as in these are contained the *essence* of the Lacedæmonian confidence. There is, as Goel. remarks, *more than one* of two constructions, since two verbs or two participles *may* be the more natural construction. In respect to σφίσι, *as to them*, Goel. and Arnold to make it depend on ποιήσων, the *which* is either τοῦτο ᾧ μάλιστα πιστεύοντες προσέρχονται, *their boasted courage will do the same for them* (i. e. give *the same* success) *by sea*; or τὴν ἐν τῷ πεζῷ ἐμπειρίαν, *which is the solution*. — τὸ αὐτὸ is to be referred to τὸ κατορθοῦν ἐκτελεστοῦντες.

Goel. after Bloomf. in his earlier edition refers τὸ δ' to τὸ κατὰ αὐτό, but Goel. with the approbation of Poppe, Arnold, &c. in his later edition, refers it to ᾧ . . . προσέρχονται, on the ground that if it had referred to τὸ κατορθοῦν, it would have been *by* ἐκ τοῦ εἰκότως and not ἐκ τοῦ δικαίου. — περιέσται. I. 144. § 3. — τούτοις refers to the Lacedæmonians, and ἐν τῷ πεζῷ. The verb περιέσται is to be supplied in this

As the Athenians were
in naval warfare, it
they would be the better

4. διὰ . . . δόξαν is
with ἡγούμενοι, which
is to show that the Lacedæ-
monians, being dragged
of the leading power.
thus residing in ἐπεὶ, ἵνα
δαμόνιοι προσῆγον. —

5. μὴ—δείσῃτε. S.
μὴ . . . πράξειν, unless to
something equivalent to
τοῦ παρὰ πολὺ as a substitute
Poppo to supply πράσσει
or to read ἄξιον τοῦ. Cf.

6. ἀντίπαλοι . . . οὔτοι.
τες) ὥσπερ οὔτοι. I prefer
οὔτοι with the following
when equally matched (even
superior in numbers) ὑπὸν
skill and prudence (τῇ γνώ-
ἐπερχόμενοι ἡμεῖς . . .

ὡν εἶναι, *willingly, if I had my choice*. Cf. S. § 223. 9. —
 μits *ξυμφέρει*. — *ὡς ἐπιπλεύσειε, could sail up*. Opposed to
 ἐν ἀποχωρήσειεν. The protasis is μὲν ἔχων, *unless he has*. S.
 See N. on I. 71. § 6. — ἐκ πολλοῦ, *from a distance*. —
 , *at the necessary time, opportunely*. — δίκπλοι. See N. on
 . — ἀναστροφαί. This word expresses the backward motion
 p, after having charged the opposing ship with its beak, in
 gain space to give impetus to another charge. — νεῶν
 ὡς ἐστίν.

ἔτων depends on τὴν πρόνοιαν. — κατὰ τὸ δυνατόν. See N.
 . § 4. — τὰ τε...δέχεσθε. See N. on II. 11. § 9. — δι'
 γς, "*as we are watching one another's movements at so short a*
 " Arnold. I would prefer: *as the enemy is watching us*, etc.
 ὧς ἔργῳ, *in the action*.

ἣν ἐλπίδα is here followed by two genitives, *the hope of the*
iesians of a navy, i. e. the hopes entertained by the Pelopon-
 of raising a navy. The clauses ἡ καταλῦσαι and ἡ καταστήσαι,
 the magnitude of the contest by expressing its obvious
 — ἐγγυτέρω καταστήσαι, *to bring nearer*.

ναμνήσκω δ' αὖ refers to ὁ δὲ ἀγὼν μέγας, *the contest is great*
gain (cf. § 2) *I will remind you*. — ἀνδρῶν limits αἱ γινώμαι.
 ἐβέλουσιν, *are not accustomed = cannot*. — ὁμοίαι in respect
 former bravery and confidence.

CHAPTER XC.

onnesians sail towards their territory within the gulf, with their right wing in
 in order to inclose Phormio (§§ 1, 2), who fearing that their design is to attack
 is, coasts along his own shore (§ 3); the Peloponnesians suddenly turn upon the
 fleet, hoping to inclose the whole (§ 4); eleven, however, make their escape, and
 re run ashore and their crews in part slaughtered (§ 5); some of their ships the
 esians succeed in drawing off (§ 6).

κ...στενά. In respect to the position of the Athenian fleet,
 § 2; and of the Peloponnesian, cf. II. 86. § 4. τὰ στενά refers
 raits between Rhium and Antirrhium, by which the Crisean
 connected with the sea, or rather the inner with the outer
 — ἄκοντας. See II. 89. § 8. — ἀναγόμενοι. See N. on ἀνή-
 48. § 1. — ἐπὶ τεσσάρων, *with four ships abreast*. Matthew
 translates *four deep*, which is evidently incorrect. — ἐπὶ

τῆς αὐτῶν γῆς. The Peloponnesians sailed along the Achaean which, as Achæa sided with the Peloponnesians and furnished the Corinthians many of the ships, might well be called τῆς γῆς. Phormio feared that when opposite Naupactus they would suddenly, sail across, and take the place, and hence he coasted to be in readiness to repel the attack. There is therefore no changing the reading *αὐτῶν* to *αὐτῶν*, referring it to the Athenians to the Naupactians. I prefer with Arnold to take this preposition the twofold sense of *towards* and *along by*, the former denoting the general direction was towards Corinth, Sicyon, and Pallene the greater part of the fleet belonged, and the latter, that they sailed along their own shore instead of sailing over to the opposite shore. Their direction is still further defined by *ἔσω ἐπὶ τοῦ κόλπου*, *the gulf*. — *δεξιῶς κίρα ἡγουμένη*, *the right wing leading* the circumstantial or modal dative. Had the direction been towards, the left wing would have taken the lead. — *ὡς ἔκειντο*, i. e. in the same relative position in which they lay at anchor.

2. *ἐπὶ δ' αὐτῶν*, i. e. upon the right wing. — *ταύτης*, direction towards Naupactus. — *τομίσους*, . . . *πλεῖν* show the Peloponnesians were not sailing directly towards Naupactus.

ἐκρούμενοι. See N. on I. 50. § 1. — *κενὰς* of men, since *αὐθραίων* is opposed to it. — *τὰς δέ τινας*, *but some*. A part only ships captured by the enemy were at this time recovered, as from I. 92. § 2. — *ἐλκομένας ἤδη*, *when they were already towed away* by the Lacedæmonians. This brave and daring act of Messenians is worthy of all praise, as it was performed in instances where the odds were entirely in favor of the enemy. ancient wrongs from the hands of the Lacedæmonians were no remembered, when they plunged into the water, boarded the and fought with such fury from the decks.

CHAPTER XCI.

wing of the Peloponnesians gives chase to the Athenian ships which had escaped, y all with one exception reach Naupactus, and form in line to resist the enemy here coming up too late, sing notwithstanding the psalm of victory, when the Atheniel which had fallen behind, by a bold and skilful manœuvre sinks the pursuing (§ 2, 3); by which unexpected occurrence the Peloponnesians are thrown into a consternation and consequent confusion (§ 4).

αὐτῇ, hac parte. — *αἱ . . . αὐτῶν*. Cf. II. 90. § 2. — *ὑπεξ- . . . εὐρυχωρίαν* (see N. on II. 90. § 5). There is a prægnans ctio in *ἐς* (see N. on I. 18. § 2) = *they escaped the wheel* (of the monian ships) *and reached the wide part* of the gulf (see N. on § 5). — *φθάνουσιν αὐτοὺς—προκαταφυγοῦσαι ἐς τὴν Ναυπάκτον*, Athenian ships outsailed their pursuers and reached Naupactus. — *μῆας νεὼς* referred to in § 2 infra. — *ἱσχυομαι . . . ἄμυν- , lying at anchor under the temple of Apollo with their prows [the enemy], they made preparations to defend themselves*. participle after *παρασκευάζω* is frequently accompanied by *ὥς*.

ἵσπερον, too late to cut off the retreat of the Athenians to Nau- or to reach them before they came to anchor under the town.

αἰώνιον τε ἅμα πλείοντες, *began to sing the psalm while they were*

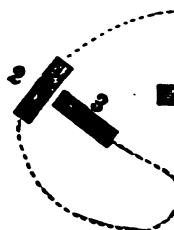
How prematurely this was done will appear in the sequel. *μὴν μίαν* spoken of in § 1. — *πολὺ πρό*, *far before*. — *τῶν of the Lacedæmonian ships*.

μετώπος, *in the sea*, in the deep water just outside of the haven.

is to be taken with *ἐμβάλλει*, although some may prefer to set it with *φθίασασα*, *around which the Athenian ships sailing*

In some editions we find *φθίασασα καὶ περιπλεύσασα*, but the

understood from this passage. It is the Leucadian ship was struck while in the vessel in pursuit of the Athenian ship, being to sweep in a circle around the and by the impetus obtained from the Leucadian ship on the side, as it was turning ship. The following diagram will show the manœuvre was executed:



1. Merchantman. 2. Peloponnesian.

4. ἀράκτες διώκοντες. Deeming the Athenian ships were pursuing in a sort of circle, this sudden reverse happened to the ships. § 197. 2; K. § 271. 2. — ἀξύμφορον, a very prejudicial thing, on account of the loss of time being about to be made.

Ἀσκηταί (cf. II. 85. §§ 5–6) is the subject of ἀφικνούνται
iei. The accusative was employed in II. 83. § 1. Here
e may supply αὐτοὺς with παραγενέσθαι, which is the more
instruction. Cf. Mt. § 391. 2.

CHAPTER XCIII.

The Peloponnesians plan an attack upon Piræus by proceeding from Corin-
thian sea, and with the ships lying at Nyssa, sailing to Piræus which
there being no apprehension of any attack (§§ 1-3); the plan is in part ex-
ecuted, but no attack is made upon Piræus (§ 4).

1. θαλῶσι is to be taken actively, the subject αἰροῖς
the commanders being supplied. — θαλῶσι...συντιεῖ, *of*
their great naval superiority. They had no apprehension
from those who could hardly keep the sea in their own p

2. λαβόντα...εὐπην. Arnold cites this in proof that
worked only by one man, and not by several, as some i
τὸ ἱκημίσιον, *the cushion, or seat-cover*, on which the
prevent himself from sliding, as he would, on the ba
smooth by long use. Cf. Bloomf. — τὰς τροπήδας,
loop, or thong, by which the oars were kept in their plac
of the ship. — αἰρώ refers to the Megareans.

3. ἄν in μὴ ἄν implies a condition not expressed, as

— τὸ ἀκρωτήριον... ὁρῶν, *the promontory facing Megara*. led Budorus. — τοῦ—ἐσπλεῖν denotes the object or purpose guard-ships. — κενὰς of their crews. — ἀπροσδοκῆτοισι οἷς Σαλαμίνιαις implied in τὴν Σαλαμῖνα.

CHAPTER XCIV.

as being warned of the enemy's approach by fire-signals, are greatly alarmed, and set with all haste for Salamis, leaving their land forces to defend Piræus (§§ 1, 2); Spartanians, on hearing of this, immediately set sail for Nisæa, and thence proceed and so to Corinth (§ 3); the Athenians take precautionary measures for Piræus (§ 4).

...πολέμιοι, *but fire-signals of the enemy's approach were* *arise Athens*. πολέμιοι is an adjective belonging to φρυκτοί, *alarm-beacons*. Cf. III. 22. § 7. In like manner they φρυκτοὶ φίλιοι. — οὐδεμῶς... ἐλάσσων (i. e. οὐκ ἐλάσσων *less than no one* (= greater than any) *which happened in* See N. on I. 91. § 5 (end). — οἱ μὲν γὰρ κ. τ. λ. A simile described in VIII. 92. — ὅσον οὐκ, *almost, all but*; literally *as not*, i. e. just as much as not to do a thing. — εἰ...., *if they had not been afraid*; literally, "*if they had been not to have hesitated.*" Bloomf. — For the repetition of ἐγένετο, see N. on I. 76. § 4. — οὐκ ἂν ἄνεμος ἐκώλυσε, *and would not have hindered them* (cf. II. 93. § 4). This is show that the adverse wind would have proved no hinder-our courage had been equal to the enterprise.

...βοήθειαν, *when they perceived the approaching succor*. saw with their eyes, and is therefore followed by the accusative. K. § 273. R. 18. — καταδραμόντες, *having overrun*, laid — τὰς τρεῖς. Cf. II. 93. § 4. — κατὰ τάχος, *quickly*. — somewhat (literally, *there was in respect to which*. See N. 3), qualifies ἐφόβουν. — καὶ before νῆες is also, and gives natural reason why they set sail so speedily. — διὰ χρόνου, *a* — πεζοί, *by land*.

ἵτι.... Σαλαμῖνι, *finding them no longer at Salamis*. — ἐρpende upon κλήσει.

1. *Σαρκὸς*
family of
— *δύο*
ciple that
case as it
Hence the
found in sc
enforce the
and not to

2. *γὰρ* i
in the prec
this promis
is perhaps
Cf. II. 29.

— *αὐτός*.
is the prom

3. *Φιλίππος*
was now de
age of *Ἑρμῆς*
to explain t

CHAPTER XCVI.

This chapter contains a list of the tribes, which were under the sway of Sitalces, and followed him on this expedition. It is an interesting geographical sketch, yet replete with difficulties, inasmuch as the boundaries of these people were perpetually shifting, as conquest or defeat enlarged or diminished their respective territories. This will account in part for the apparently conflicting statements of those who have undertaken to define the limits of these states and countries. Some of these tribes too, were so migratory and unsettled in their places of abode, that it were as easy a task, to establish the exact locality and boundaries of our most uncivilized Indian tribes. The most which can be done in such cases is to give the general locality, and leave the specific boundaries to be determined, if ever, when the light of the splendid geographical researches, which are now being made, shall shine back upon the dark points of ancient geography, and enable us to discover in part at least what now lies hidden from our view.

1. ἀρίστησιν, *he summoned* to the expedition. — ἐντὸς . . . Ῥοδό-
 ποντος, between Mount Hæmus and Mount Rhodope. This valley was
 attained by the Hebrus, now called Marissa. — ὅσων ἤρχε, *as many*
were subject to him. — μέχρι Σαλάσσης is explained by ἐς . . .
 Ἰλίσποντον. — τοὺς . . . πόντου. The country here spoken of is
 that is now called Bulgaria, lying between the Balkan (i. e. Mount
 Hæmus) and the Danube (i. e. the Ister). ὑπερβάντι, *to one going over*
over. The use of μᾶλλον will appear in the translation, *and as*
many other parts as are inhabited within the Ister (and Mount Hæ-
mus) and more (μᾶλλον) towards the Euxine sea (than those parts in
the interior). It seems from this that the Getæ did not touch upon
 the Euxine. They occupied the country north and south of the Ister,
 the northern division being by far the more uncivilized. Although
 they are particularized by another name, from their having acquired a
 character different from the rest of the nation, yet they belonged to
 the Thracian race. Cf. Müll. Dor. I. p. 478. — τὴν τοῦ Εὐξείνου
 πόντου is annexed to Σάλασσαν, because πόντος with Εὐξείνος is often
 taken for the region bordering on the sea, and the expression is here
 = *the sea* [viz.] *that of the Pontus Euxinus country = the Euxine sea.*
 Bloomf. however, takes Σάλασσαν in the sense of *sea-coast*, which is a
 use of the expression quite common, even in our language. Still I
 prefer the other explanation. — κατόκητο. See N. on I. 120. § 2
 — οἱ ταύτῃ ὁμοιοὶ refers also to ὅσα ἄλλα μέρη. — τοῖς Σκύθαις.
 The Scythians here referred to are those beyond the Ister, although I
 formerly thought that reference was had to a tribe of that people
 living in the region made by the great bend of that river, as it flows
 northward and then eastward into the sea.

2. τῶν ὀρειῶν . . . αὐτονόμων. Porpo (Proleg. II. p. 406) gives

the names of some of these independent mountaineers, the Dæ, I see, Satræ, Odemanti, and Dersæi. — μαχαίροφόροι (cf. VII. § 1). Bloomf. remarks that the *long sword* (= Highland *loch*) was the usual weapon of the Asiatic mountaineers. — τοὶ μισθοῖ ἐπείθεν. Like the Swiss of Europe, these mountaineers to have been ready to enter any one's service for pay. In VI. § 1, we find that 1300 of these mercenaries accompanied the arm Demosthenes into Sicily.

8. Ἀγριᾶνας καὶ Λαλαίους. The Agrianes were the most nor of all the Pæonian tribes, and dwelt in the country about Mount Dope and the sources of the Strymon. The Lææans lived down the Strymon, by which river their territory was divided. on the east bank were subject to the Odrysian power, while th the west bank were independent. Thus the Strymon here for western boundary of Odrysia. There is a difficulty, however διὰ Γραίων is meant *through the territories of the Graæans* these people are declared to be independent (cf. ἑσχατοί....) the Strymon could not have been the western boundary of as Thucydides asserts in οὐ ἀρχή. But διὰ....πεῖ may signi *between the territory of the Graæans and the Lææans*, and th

may here be remarked, that the Mount Scamius or Scamæ read *Σκάμβρον* instead of *Σκαμίον*) of Thucydides be-
 great range of Hæmus as one of its summits, and which
 says (North. Greece, III. p. 474) sends tributaries to all
 ers of the northern part of European Turkey, being the
 part of the continent, and nearly equidistant from the
 Egæan, the Adriatic, and the Danube. It may be re-
 hat here the four great mountain-ranges meet in a can-
 as Arnold remarks, nearly a St. George's cross. The
 called Morava, flows from the south into the Danube a
 Belgrade. — *Néeros*. This river, now called Karason,
 Strymon, and rising in the Rhodope mountains, flows
 nearly opposite Thasos. — *ὁ Ἑβρος, the Hebrus*. See
 ra. — *ἐκ τοῦ ὄρους, i. e. Scamius*.

CHAPTER XCVII.

the historian proceeds to give an idea of the power of Sitalces, from the en-
 dominions, and the revenue and military resources at his command.

καθ' ἡκουσα, extending along the sea-coast. — *Ἀβδήρων*.
 on the western boundary of Thrace, at the mouth of the
 . 96. § 4). It was noted for the stupidity of its inhabit-
 h it was the birth-place of some distinguished men. —
οὐ. The article gives the sense, *as far along the sea as*
r = to where the Ister flows into the sea. — *περίπλους*
ρτιν, can be sailed around. — *ἡ γῆ* refers to the coast
 to the Ister. — *τὰ ξυνομώτατα, by the nearest way.*
πνεῦμα, if the wind blows continually upon the stern = if
instantly fair. — *πρὶ στρογγύλῃ, by a ship of burthen*
 had flat bottoms and were propelled mainly by sails. Of
 Gr. and Rom. Antiq. p. 877. According to Herodot.
 r's voyage of one of these vessels was 700 stadia, and a
 ge was 600 stadia. This would make the distance here
 00 stadia, or about 566 English miles. The distance from
 the Ister to that of the Bosphorus is full three degrees

The length of the Bosphorus is 16 miles, of the Pro-
 files, and of the Hellespont 60 miles, to which if 90 miles
 distance from the mouth of the Hellespont to Abdera, it

dom. The contrariety consisted in the habit of giving and receiving presents, the former being the custom of the Persians of the Thracian kings. — ὁμῶς . . . ἐχρήσαντο, *but not-g* [that all the Thracians practise this] *they* (i. e. the Odrytæ) *tise it more on account of their power* (διὰ τὴν δύναμιν. *lecte.*" Poppo). ὁμῶς δὲ responds to ὄντα μὲν. — οὐ for unless one gave presents it was impossible to effect any l. Xen. Anab. VII. 3. § 16.

re, so that (ecbatic. See N. on I. 65. § 1), denotes the result extent of country and great revenue, and must not be limited as was said about the Thracian custom of receiving gifts, since it did not have raised the kingdom to great power. — ἐπὶ μέγα *re.* See N. on I. 118. § 2. — ἰσχύι δὲ μάχης, *in military strength*; literally, *in strength of battle* (i. e. pertaining to battle). αὐτῶν . . . Ἰκνυθῶν, "*easily or decidedly second to the Scythians, though inferior to the Scythians, yet far superior to all others.*" d; "*longe inferior Scythiis, quamquam secunda ab iis.*" Poppo. *utter* I think to be the true interpretation.

ταύτην, i. e. in military strength and number of forces. — οὐχ ἅλ' οὐδ', *not only—but not.* The ellipsis may be thus supplied, *to say that the nations in Europe cannot be compared—but not as in Asia, etc.* Cf. K. § 321. 3. d; Butt. § 150. p. 438. — ἐν ἑνί, *taken singly*, i. e. stripped of all their dependencies, for although the Persian empire, which the historian may have had in his eye taken as a whole, was far greater than that of the Scythians, yet as by itself was far inferior to it. "Sic Austria et Russia majores quam Francia, et non si spectes ἑξῆς ἐν πρὸς ἑνί. Hoc sensu sine populus in Europa maximus est." Goel. — οὐ μὴν οὐδ'. *inf.* in his later edition adopts the interpretation of this passage by Poppo, Goeller, and Arnold: *but yet it cannot be said, either in other respects in prudent management and understanding—are equal, etc.* This I regard as the true sense, although at first I was disposed to join οὐδ' with ὁμοιοῦνται, and then to take οὐ μὴν ὁμοιοῦνται in the sense of *nor indeed are they inferior*, and refer λαίαν . . . βίον to the sagacity, which savages and barbarians manifest in providing themselves with the necessaries of life, by hunting, and predatory excursions, and the like, or to the skill with which they form beautiful fabrics from rude materials, as is seen in the ingenious works of our North American Indians.

CHAPTER XXVIII.

Staleas sets out on his expedition, and passing over Mount Cercine the territories of the Paionians and the Sintî and Mædi to Uderus (§§ 1, 2); his army is greatly augmented, both by infantry and cavalry furnished by allies (§§ 3, 4).

1. οὐδ' is here resumptive, the thread of the history b from II. 96. § 1, at which place commenced the digress the extent and resources of the Odrysian kingdom. — N. on II. 3. § 4. — δὲ τῇ αἰσὺ ἀρχῇ, *through his* Poppo (Proleg. II. p. 326) understands by this the counts and the subjected Paionians (see N. on II. 59. § 4) or (see N. on II. 96. § 3), and that the mountain Cercine lies Sintî and the Paionians (i. e. the free Graecians and the i See N. l. c.) In passing over the mountain from the Odrysia) the Paionians (i. e. the independent Laenas would be upon the right, and the Sintî and Mædi upon

CHAPTER XCIX.

proceeds to give a brief but highly valuable sketch of the kingdom of Macedonia its origin, and how by conquest and otherwise it had reached its present power. The geographical difficulties noticed in the remarks on chap. 96, are to be experienced here. The general divisions here given are Upper and Lower Macedonia, the former comprising the Lyncestæ and the Elimiotsæ (called usually the Ma-Lyncus, or the Macedonian Lyncestæ (cf. IV. 88), to which some add the tribes were governed by their own princes (cf. II. 80. § 6; IV. 79. § 2; 88. these there were other tribes (ἄλλα ἔθνη), whose names have not reached Macedonia, may be included the part called Maritime Macedonia, comprising between the Strymon and Axios, and also that lying between the Axios and the Pangaion mountains, besides part of Pæonia, Eordæa, and Almopia (cf. I. 103. Ardicæ reigned over this part, having seized upon the portion which belonged after him to Amyntas.

Thracian hosts having crossed the Circene mountain, now known as (κατὰ κορυφὴν) into Macedonia.

.. Μακεδονίαν, i. e. Lower or Maritime Macedonia. —

This was Alexander I. the son of Amyntas I. and the founder of Macedonia. He figured in the time of the Persian king Darius, ostensibly on the side of the Persians, but secretly aiding the Greeks, whom he informed, on the night before the battle of Marathón, of the intention of Mardonius to fight on the following day — Πίερας. Pieria comprised the western coast of the Thracian Sinus, the chief town of which was Pydna. It extended nearly to Tempe and the mouth of the Peneus (cf. Kiepert, although some place its southern boundary near Diium. — Πάγρης, which Col. Leake (North. Greece, III. p. 177) identified the site of some ruins, which he found on the height of the mountain; to the eastward the village of Orfaná. In Kiepert's map is placed a little S. E. of Amphipolis. — Πιερικὸς κόλπος,

This was an extensive hollow or vale N. E. of Phagres, which Col. Leake (l. c.) says reached from Orfaná to Právisia, and is between Mount Pangæum and a lower maritime ridge, which formed a junction with each other, and separate the head of the plain of Philippi. Along this valley the army of Alexander moved, leaving Mount Pangæum on the right. Cf. Herodot. 7. 103. — Βοττιᾶ. Bottiæ lay north of Pieria and west of the Axios. Its chief cities were Ichnæ and Pella. — οἱ...οἰκοῦσι. Reference is made to the more recent settlements of the Bottiæ, which were in Chalcidice. Cf. I. 65. § 8; II. 79. § 7; 101. § 5.

3. *Almopia*, now called *Móglena* (cf. Leake's *North. Greece*, III. 1), lay north of Berrhosa and Edessa, on the sources of the Rhoi-tributary of the Lydias. It was one of the earliest acquisitions of the *Temenidæ*.

τὸν τε . . . Βισαλρίαν. These places were all situated in the southern part of the region between the Axios and the Strymon, α being the most eastward, and Crestonia lying north of Anthef. (cf. Kiepert's map). — Μακεδόνων αὐτῶν πολλήν, a large part *Macedonians themselves*.

CHAPTER C.

approach of the Odrysian forces, the Macedonians betake themselves to their fortress-1 strongholds, of which they had at that time but very few (§§ 1, 2); the territory going to Philip is first invaded, and several places are taken by storm or otherwise; after which Mygdonia and other places are ravaged (§ 4); the Macedonians make resistance with their infantry, but are very successful in their cavalry charges, although fight at great odds with such immense numbers (§§ 5, 6).

πολλὰ strongholds and fortified places. By this it appears (as remarks, *Hist. Greece*, IV. p. 11) that the Macedonians were village residents. Cf. IV. 124. — Ἀρχέλαος. This prince, whose reign was so beneficial to Macedonia, was an illegitimate son of Perdiccas II., and obtained the kingdom by the murder of his uncle, Perdiccas, and half-brother. He reigned from A. C. 413 to 399. —

εὐθείας ἔτεμε, he cut straight roads (cf. II. 98. § 1; Herodot. IV. 124). This verb is usually employed to denote the construction of roads through a rough and woody country. — διεκόσμησε, sc. τὴν χώραν. Cf. II. 15. § 2, where it is fully written. — τε in τὰ τε κοινοῖς καὶ ὅπλοις τοῖς τε ἄλλοις, the construction being varied, he furnished the country in other things and in what pertains to war, horses, etc. Poppo and Haack bracket τε. — ὀκτὼ refers to οἱ αὐτοῦ, the eight before him. The words οἱ πρὸ αὐτοῦ γενόμενοι are expegetical of οἱ ἄλλοι βασιλεῖς.

1. ἐς . . . ἀρχήν, i. e. the northern part of Macedonia on the Axios, which in the division (see N. on I. 57. § 3) fell to Philip. — Εἰδομένη, Idomene, was situated on the right bank of the Axios, and furnished down were Gortynia, Atalanta, and Europus. It will be seen that Sitalces was descending the valley of the Axios.

2. ἐς τὴν ἄλλην Μακεδονίαν, i. e. into the part belonging to Perdiccas. — ἐν ἀριστερᾷ Πέλλης, i. e. eastward of it, since the march

was sentward. — *ἐν τῇ Βερρασίᾳ*. See N. on II. 39. reference is here had to their more recent place of settlement.

Ἡ δὲ οὖν δὴ ξυμπύκνωσις (i. e. ὁλοκαὶ ὅλῃ....ἰσχυρὰ. C. § 2). Müller (Dorians, I. p. 485. N. 5) includes among these also, the Lyncestæ and Elimiotæ. — *ὅτι δεκά, ὡς* usual is to be a favorable opportunity. The expression is of the old calendar of the Latins. — *ὁλίγῃ πρὸς πολλοίς, ἡ* *μαζή*, is an appositional clause with *οἱ δὲ Μακεδόνες*.

Ἡ δὲ...*αὐθιγὰς* = *but being shut in by superior numbers exposed themselves to danger by encountering a multitude more numerous than themselves.*

CHAPTER CL.

The Athenian being body in forwarding their promised aid, Silius opens a with Philinus (§ 1): the executioner of Macedonia as far as Thessaly approaches that he will invade them, and prepare to make resistance (encompassed the Thracians and the Greeks who are enemies of the Athenians).

ὁ ξυμμαχικὸν is to be constructed with χωρήσωσιν, and καὶ ἡ, also.

ἐπέχων, while staying there, or perhaps while having possession — αὐτῷ is the dative of the agent. — στρατιὰ—αὐτῷ, his 201. 5. — μετ' αὐτόν, next to himself. — ἀπελθεῖν. See N. § 1. — ἐπ' αὐτῇ, with her, i. e. as a dowry with her. — ἡμετέρας, i. e. Sitalces. — τριάκοντα . . . ἡμέρας, thirty days in all. — ὅτε stands between the article and the substantive, or after which the notion of the whole is expressed." Jelf's Kühn. § 454. 1. β. — τὴν ἑαυτοῦ ἀδελφὴν, his sister. — ἡ here loses its exclusive power. Cf. K. § 802. R. 4. b.

CHAPTER CII.

under Phormio make an expedition into the interior of Acarnania (§ 1), but only by the season from proceeding against Ctenades (§ 2); the historian describes the formation of the Echinades from the deposit made by the sea (§§ 3, 4), and relates the story of Alcmaeon, who first inhabited these islands

. . . Ἀθηναῖοι. Cf. II. 92. § 7. — ἐπειδὴ . . . διελύθη, i. e. expedition against Salamis. Cf. II. 93. — Ἀστακοῦ. Cf. — ἐς τὴν μεσόγειον I have constructed with ἐστράτευσαν according to Arnold's punctuation, thus making παραπλεύσυντες . . . a sort of parenthesis. This is the pointing also of Krüger, and Bloomf. Dindorf puts a period after Ἀστακοῦ, in which ὅτε must be taken in the pregnant sense of disembarking thing. — ἔκ τε. In some editions we find καὶ ἔκ τε, which is inadmissible if Dindorf's punctuation is retained. — Κόροπος (Proleg. II. p. 150) cites Poqueville, who identifies with some ruins, shown to him in the way from Vustri to — Βεβαίους to the Athenian interest.

ἢ Ὀινιάδας (see N. on I. 111. § 3) is to be constructed after — αἰεὶ ποτε = always in all times. This is more emphatic αἰεὶ alone. — οὐκ ἔδόκει δυνατόν. The reason is given in the sentence. — χειμῶνος ὄντος, while it was winter. See N. on

Ἀχελῷος ποταμός. So we say, the Hudson river, the Merri-
man, as well as the river Hudson, etc. Cf. K. § 244. R. 6. —
ὁ Πίνδος. Pindus is the range which separates Thessaly from
Macedonia. — ὁ ἄνω = ἄνω, "high up the river." Arnold. — ὁ ἑξέως

is commonly edited *διεξίει*s. — *τὴν....περιληνύζων*. Col. Leake (North. Greece, III. p. 570) says, that on the northern side of (Enlades there is a great expanse of lake or marsh, which has no connection with the Achelous, but is formed by subterranean springs, and by superficial torrents from the hills, and has an outlet distinct from the Achelous. There has not been that filling up of the mouth, which Thucydides anticipated, the increase of soil being slower than at the mouths of many other rivers of Greece. — *τῶν ἐκβολῶν—ἀπέχουσαι*. S. § 197. 2.

4. αἱ τε....γίγνονται, and these islands are thickly set and connect the depositions (of the river), so that they are not dispersed into the sea. *προσχώσεως* depends on *σύνδεσμοι*, bindings together of the deposits. *τῷ μὴ σκεδάννυσθαι*. I prefer with Poppo the reading *τοῦ μὴ σκεδάννυσθαι*, and have translated it accordingly. With this too Arnold substantially agrees. Bloomf. however, constructs and explains: *αἱ γίγνονται σύνδεσμοι ἀλλήλαις (διὰ) τῆς προσχώσεως τῷ μὴ σκεδάννυσθαι*, sc. *τὴν πρόσχωσιν, the rubbish*. He also takes *τῷ μὴ* for *διὰ τῷ μὴ*. — *παρὰλλάξ*, in quincuncial rows, thus and not *κατὰ στοίχας, in rows*, thus ::::: It will readily be seen that in the alternate order, the channels to the sea would suffer obstruction far more than in the

CHAPTER CIII.

and his forces return to Naupactus, and thence in the spring to Athens, bringing with them their prisoners and the ships taken from the enemy (§§ 1, 2).

3. *ἤτοι*. They wintered in Naupactus. — *τοὺς τε ἐλευθέρους*. The other prisoners they had either sold, or put to death, or brought to Athens to retain in servitude. — *ἀνὴρ ἀντ' ἀνδρός*, *man for man*. The first instance perhaps on record of the custom of a mutual exchange of prisoners between belligerent powers. — *τρίτον ἔτος*. The article is omitted with ordinals.

BOOK III.

CHAPTER I.

The Peloponnesians on the return of summer again make an expedition into
devastate the country, but are restrained by the Athenian horse from exte
ravages in the vicinity of the city (§§ 1, 2).

1. ἅμα τῷ σίτῳ ἀκμάζοντι. See N. on II. 13. § 1. This
took place A. C. 428. Olymp. 87. 4. — ἐς, *against*. K. § 290.
ὅπῃ παρῆικον, *wherever opportunity offered*. See N. on ὅπῃ
100. § 5. — εἰργον τὸ μὴ—κακουργεῖν, *prevented them from*
For τὸ—κακουργεῖν, where we should have expected τοῦ
infinitive, see N. on II. 53. § 3. In respect to μὴ after εἰργ

and the γάρ in § 8, the suddenness of the revolt which now took place. By attending to this the construction will be clear. — οὐδέξαντο on account of the thirty years' truce between them and Athenians, which was then in force.

ὅσα . . . ἀφικέσθαι = ἀφικέσθαι, ὅσα ἐκ τοῦ (i. e. the countries of Saxine) εἶδει ἀφικέσθαι. The mental repetition of a verb from context is in such a construction quite frequent. — μεταπεμπόησαν = μετεπέμποντο.

Τενέδιοι . . . Μηθυμναῖοι. Cf. Arist. Pol. V. 4; Diod. XII. 814, by Wasse. The island of Tenedos lay N. of Lesbos, and a short way to the S. W. of the ancient city of Troy. — Μυτιληναίων δὲς ἄνδρες, and κατὰ στάσιν (*propter factionem*) is to be taken μηνυταὶ γίνονται. — πρόξενοι. See N. on II. 29. § 1. — ὅτι ἐὰν, that they were compelling the Lesbians (literally, Lesbos. See βουλευσίντες, § 1) to resort to Mytilene as the metropolis (see N. 15. § 2). ἐς gives to the verb a pregnant signification. See N. 18. § 2. — ξυγγενῶν belongs only to Βοιωτῶν. — ἐπείγονται used transitively, the object being τὴν παρασκευὴν ἄπυσαν (*every thing*). Cf. IV. 5. § 2; VI. 100. § 1; VIII. 9. § 1. — στερήσεσθαι ῥηθῆσεσθαι. Notice the transition from ὅτι with the indicative infinitive. — αὐτοὺς refers to the Athenians.

CHAPTER III.

Athenians are unwilling at first to give credit to the reported defection of Lesbos, but when they are made certain of the fact by their ambassadors, they dispatch a fleet in great numbers, hoping to fall upon the Mytilenians, while solemnizing the approaching feast of Apollo out of the city (§§ 1-3); meantime they seize upon the Mytilenian triremes at sea, and put their crews in custody (§ 4); the Mytilenians being apprised of the expedition preparing against them, omit the celebration of the festival and prepare to defend themselves (§§ 5, 6).

ἄρτι καθισταμένου, being now on foot. — Λέσβον προσπολεμέω, to bring on a war with Lesbos in addition to the war already in their hands. This infinitive is the subject and ἔργον the predicate εἶναι. — μέizon . . . εἶναι, giving too much weight to the wish that they might not be true. Unpleasant truths are not easily believed. — At ἀληθῆ supply τὰ κατηγορημένα from κατηγορίας. — τὴν τε ἡσιν. See N. on ὅτι ξυνοικίζουσι, III. 2. § 8. — προκαταλαβεῖν, beforehand with them, is taken in an absolute sense.

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τῶν τε διαβαλλόντων ἓνα, *one of the informers*. Cf. III. 2. § 8. ὃς μετέμελεν ἤδη, *who had now repented* that he gave information to the Athenians of the intentions of the Mytilenians. — εἰ πως ἀπελθεῖν = σκοπεῖν (see N. on I. 58. § 1) εἰ πως πείσειαν τοὺς Ἀθηναίους ἀπαγαγεῖν τὰς ναῦς. Cf. Poppo's Proleg. I. p. 259, where are numerous examples of this metonymy. — ὥς . . . νεωτεριούντων, *that they were not going to engage in* (i. e. had given up) *revolutionary movements*. I agree with Bloomfield, that this individual did mean to retract his former statement, but only to say that the Mytilenians had now abandoned their revolutionary designs.

ἰ. ἐν τούτῳ, *at this same time*. — λαβόντες . . . ναυτικόν, *escaping notice of the Athenian fleet*. — οἱ ὥρμουν . . . πόλεως, *who lay anchor off Malea to the north of the city*. Strabo describes the position of Malea (now *Cape Zeitoun*), as lying in the southern part of the island, seventy stadia from Mytilene. But the position ἔξω τῆς πόλεως (§ 3) could hardly be used of a place seventy stadia distant, nor can we well suppose that the Athenians would have had their market in Malea (as we find they did, III. 6. § 2), while under siege to the city, if it was so far off. I prefer, therefore, with the best modern commentators, to suppose the Malea of Thucydides a different place from that of Strabo, lying much nearer to the city on the north side of it. οἱ refers ad sensum to ναυτικόν. See N. on the constructio κατὰ σύνεσιν, I. 136. § 1. — οὐ γὰρ . . . προχωρήσειν, "*non enim confidebant, legatis Athenas missis ab Atheniensibus aliquid procurum*" Poppo. This translation is founded on the use of ἀπό, as pointing, by a sort of prægnaſ constructio, previous motion to Athens. Poppo's Proleg. I. p. 176. This explanation seems to me to be fetched, and I concur, therefore, in the one proposed by Goel., and adopted by Bloomf., and in substance by Arnold, *non enim fidebant (τοῖς neuter,) quæ ab Atheniensibus expectabant, fore ut bene cedant*.

subject of προχωρήσειν (see N. on I. 109. § 8) is αὐτὰ referring to (= τοῖς πράγμασι). — αὐτοῖς, *for themselves* (dat. commodi).

CHAPTER V.

embassy to Athens being unsuccessful, the Mytilenians prepare for war (§ 1); after making a vigorous but indecisive attack upon the Athenian camp, they shut themselves again within their walls, and wait for succor from Lacedæmon (§§ 2-4).

1. οἱ δ' . . . πράξαντες = ὥς δ' οἱ πρέσβεις ἦλθον ἐκ τῶν Ἀθηναίων πράξαντες. — οὗτοι, i. e. the Methymnians. The constructio

κατὰ κρίσιν (see N. on I. 186. § 1) is again employed here. — βῆμα καὶ Λήμνιοι. The islands Imbros and Lemnos lay near Lesbos, and were both subject to the Athenians.

2. οὐκ ἔλαστον ἔχοντες, *though not worsted*, i. e. the engagement was indecisive. — οὐτε ἐπυλίσσαντο, *they did not pass the point of the battle field*, which they should have done to have claimed victory. The next clause οὐτε . . . αὐτοῖς is epexegetical of this.

3. ἐκ . . . κινδυνεύειν. The order is: ἐκ Πελοποννήσου εἰ ποτε ἔλθῃ, καὶ μετ' ἄλλης παρασκευῆς (εἰ προσγίνοιτο), βουλόμενοι καὶ ἐκ τούτων ἐκτελεσθαι τὴν μάχην, *intending to venture an engagement (again), if any aid should come from Peloponnesus, and with any other (auxiliary) force which might arrive*; i. e. with any aid which might come from Peloponnesus or any where else. There are other modes of constructing and translating this passage, which for brevity's sake I must omit. On ἐκτελεσθαι, cf. Jelf's Kühn. § 855.

4. οἱ προπαισινύλας by the Lacedæmonians and Thebans φθάσαν . . . εἰσέλθαι, i. e. they were not able to reach the place of the Athenian fleet. — μετὰ τὴν μάχην. Cf. § 2. — τριήρης. Cf. III. 4. § 5.

their (S. § 201. 5) *ships and a receptacle for their supplies*. It, as Poppo observes (Proleg. I. pp. 210, 282), that a word of extensive signification is to be repeated from *ναυστάθμοι* ἄς.

CHAPTER VII.

It fits out an expedition under Asopius, who ravages the Laconian coast and Naupectus, having previously sent all his ships home except twelve (§§ 1-3); unsuccessful attempt on Ceniadæ and Leucas, in the retreat from the latter of which he is slain (§§ 4-6).

The scene now changes to Western Greece, from whence Phormion fled home (II. 103). — *Φορμίωνος . . . ἀρχοντα*. Phormion died soon after his return with the captives in the spring (§ 1), or had become so enfeebled by age or disease, as to be unable to endure the fatigue and hardship of another expedition. The expedition here made by the Acarnanians shows the high estimation in which he was held in Western Greece.

ῥήσας, having raised, or summoned. See N. on II. 96. § 1. *ναῦδας*. The repeated efforts to take this place show that it held an important position in relation to the war. — *κατὰ γῆν*, "on the side of the Achelous, opposed to *κατὰ γῆν*, on the side of the Achelous." — Arnold.

Νερίκος, Nericus, afterwards called *Leucas*. Strabo says that it was changed by the Corinthian colony, and that Leucas was a different site from that of Nericus. But cf. Leake's North. p. 16. N. 2. — *αὐτὸς* is repeated, the first being opposed to the latter to *μέρος*. — *ὑπὸ τῶν αὐτόθεν*, *by the inhabitants of the country*, distinguished from *φρουρῶν*, the regular guards, stationed to repel any sudden attack.

CHAPTER VIII.

Corinthian ambassadors repair to Olympia and there address the assembly of the Peloponnesians.

ἡς πρώτης νεώς. Cf. III. 2. § 5. — *ὥς, when*. — *ἵππας*, *horses*. See N. on I. 65. § 1. Mitford argues the little disposition

tion manifested by the Lacedæmonians to engage in their cause instead of calling a congress of the confederacy, they direct the Mytilenians to repair to Olympia, and there consult such persons as might happen to attend the festival which was at hand. I see no reason, however, for such a surmise, as the course here intended was more convenient and equally expeditious, and there would be a larger and more general gathering at Olympia would take place at the call of a special congress. Whether or not, however, abusing this venerable institution, thus to use for party purposes, is justly questioned by Smith. — ἡ δὲ 'Ολυμπία. Another instance in which Thucydides adopts the practice of recording events by Olympiads is found in V. 49.

CHAPTERS IX.—XIV.

These chapters contain the speech of the Mytilenians, which in its general style is like all the speeches in Thucydides, concise, decisions adapted to convince rather than to persuade, and full of

N. on I. 18. § 6) *they take into view*. — *χείρους ἡγούνται*, *they hold them with less favor* = hold them in low estimation for their *treachery*. Bloomf. aptly illustrates this by the adage, "they love the traitor, but they hate the traitor." *χείρους* than formerly.

— *ἔστιν, εἰ τύχοιεν*. The apodosis is rendered doubtful and uncertain by the optative with *εἰ*, *if perchance*, etc. Cf. Mt. § 524. 3. — *ἔν* = *οὗτοι ἀφ' ὧν*. — *ὄντες* is to be constructed with *τύχοιεν*, *it will happen to be*. In the sentiment of this passage we easily recognize the original of the 'idem velle atque idem nolle, ea demum amicitia' of Sallust. — *πρόφασις*. See N. on I. 23. § 6. — *ἀναγκάζει* *ὑπάρχει* to *τύχοιεν*. — *ἀποστάσεως* depends on *πρόφασις*. *δ* refers to the things just mentioned as necessary to an equitable satisfactory alliance, viz. unanimity of sentiment, mutual friendship and an equal balance of power. — *τῷ*, *on this account*, refers back to *εἰ*. . . . *ἀφιστάμεθα*.

CHAPTER X.

Pericles now enters upon a defence of the rectitude of the Mytilenians in abjuring alliance with the Athenians (§ 1); the alliance was formed in order to rid Greece of the Persians, and therefore for the liberation and not the subjugation of the states (§§ 2, 3); its having been the means or occasion of the enslavement of the smaller and weaker members of the confederacy, furnishes the Lesbians just grounds of apprehension that in due time will suffer the same evil (§§ 4-6).

— *περὶ τοῦ δικαίου* — *τοὺς λόγους ποιησόμεθα*, *we will speak concerning the justice of our course*. — *γὰρ* (*now*) is expegetical, i. e. serves to explain more fully what was hinted at in the apology p. 9. § 1). — *ἄλλως*. . . . *δεόμενοι*, *especially as we are seeking alliance*. — *ιδιώταις*. See N. on II. 65. § 7. — *βέβαιον* is an adjective of two as well as three terminations. Cf. Butt. § 59. 3. — *ἀρετῆς δοκούσης* = *μετὰ δοκίσεως* (*τινὸς*) *τῆς ἀρετῆς*, "*cum opinione utris quadam*." Gottl. — *γίγνιντο*, sc. *φίλοι* elicited from *φιλίαν*, friendship, as Porpo suggests, *φιλία καὶ κοινωνία* be supplied. — *τῷ διαλλόντι* = *διαλλαγῇ* (K. § 268. γ). See N. on I. 42. § 2.

— *ἀπολιπόντων*. . . . *πολέμου*, *when you abandoned the Median war* (p. 89. § 2). *ἀπολιπόντων* is used intransitively, *remaining behind, drawing*. Cf. K. § 249. 1. — *παρამεινάντων*. . . . *ἔργων*. Cf. I. 2.

— *Ἑλλήνων* depends on *καταδουλώσει*, and *Ἀθηναίους* limits *ξύμμαχοι* (S. § 202. 1). — *τοῖς Ἑλλήσι* depends on *ξύμμαχοι* to be men-

tally repeated from the preceding proposition. Καταλλάξει with ἀντιπαράσσει, and makes the prece-
depend on καταδουλώσει.

4. ἐνωμένοι.... ἐπαγομένους. Cf. I. 98, et seq.
ἐχθρῶν, *enmity to the Mædæ*. — ἐπαγομένους, *bring*
Bekker read ἐπεγαγομένους, which Arnold and Bloom

5. καὶ ἐν γυνάμενοι, *by uniting together*, is to be
ἀμείνωσαι. Cf. III. 11. § 3, where the Athenian pol-
states from union, and of gradually breaking down
adverted to. — διὰ πολυψυχίαν belongs to ἀδίναν
πλήρ.... Χίαν. Cf. I. 19. § 1.

6. δῆ, *forasmuch*, is here used ironically, as is the
corresponding use of τῷ δούρει. — πιστοῖς, *trustworthy*
δείγματα is the predicate, as *examples, lessons of warning*
ἐπιδείκνυται refers to the Lesbians and Chians. — δ
to reduce to slavery.

of ἐπειθεῖν. Cf. K. § 807. 4; S. § 224. See Notes on I. 34. 74. § 8.

ὅ... ὅσον, for no other reason than because. — αὐτοῖς limits α, and ἐς τὴν ἀρχὴν is epexegetical of πράγματα, plans for doing. — γνώμης depends on ἐφόδῳ (by the means).

ἡμα... ξυστρατεύειν. Poppo's interpretation of this difficult, approved by Arnold, is: nobis enim documento utebantur, distiamus alii coacti se adjuvare perhiberentur) eos certe, qui idem fragilis ferendi haberent (plena libertate fruerentur) invitos sibi se laturos non esse (neque omnino id facturos), nisi, quos aggre-ssus, aliquid deliquissent (i. e. nisi ipsa causæ æquitate permoverent participes bellorum fierent). ἡμα μὲν corresponds to ἐν τῷ; infra. This passage may be regarded as explanatory of εὐτε λόγου, and the next sentence (ἐν τῷ αὐτῷ κ. τ. λ.) of γνώμῳ. — τὰ κράτιστα is put for a substantive in the abstract concrete signification, having of course the sense of the masculines κρᾶτιστους) as have the neuters which follow. — τοῦ περιηρημένου refers to τοὺς ὑποδεεστέρους. The passage may be rendered, and by this same policy they first led the stronger the weaker powers, and thus reserving them to the last, they at last find them the weaker, the other (i. e. the inferior) states been taken away (literally, stripped as the foliage from the tree) them. — ἔχοντων... στήναι, while we yet had the strength of us (weaker states), and something upon which we might lean for aid. Bloomf. says that the metaphor is taken from persons, who, attacked, fly to some wall, or other place at which they may rest their backs and stand on their defence.

αὐτ' ἐν γινόμενον. See N. on III. 10. § 5.

ἀ δέ, partly. The Schol. says that the fourth reason is hereby the Athenians suffered the Mytilenians to remain unmolested. These reasons in order are; 1, the color of justice which the Athenian policy in respect to the other states received from the conduct of the Lesbians; 2, the ease with which the greater states were brought under the yoke, after the smaller ones had been subdued; 3, the fear of a union between the Lesbian and Peloponnesian states; 4, the unblamable deportment of the Lesbians towards the Athenian state, which took away every pretext for their invasion. ὅ... αὐτῶν, by attendance upon (= by paying court to) their wealth. — αὖτις, for the time being. — περιεγνόμεθα, we were set free. — οὐ μέντοι ἐπὶ πολὺ γ' κ. τ. λ. The order is, οὐ χρώμενοι παραδείγμασι—ἀν' ἔδοκούμεν δυνεῖσθαι (sc. περιγίγνε-σθαι).

CHAPTER XII.

Thus they lived in a state of mutual fear, a rupture being evident, as soon as it attained to sufficient confidence in respect to its issue (§ 1); no one should then the Lesbians for anticipating the Athenians and revolting before they were able to be reduced to servitude (§§ 2, 3).

1. *παρὰ γνῶμην* = *other than was in our heart*. — *ὁ τε λαις κ. τ. λ.* This sentence, which Arnold says has no grammar, has a striking resemblance in its construction to *ὁ τοῖς ἄλλοις*, II. 40. § 3, and by referring to that passage we may obtain the solution of this. After repeated examination of the passage, carefully weighing the criticisms which have been made, we have adopted the following, as that which appears to me the satisfactory explanation. *ὁ* is evidently placed over against *τ* must therefore be in the accusative after *βεβαίωσι*. Inasmuch as *ὁ* is opposed to *φρόνος*, and *βεβαίωσι* to *ἐχρὸν παρῆχε*, we may take *πιστὺν βεβαίωσι* as a circumlocution for a simple verb of the same signification (cf. Mt. § 421. *Obs.* 4), and followed by *ὁ* in the accusative. Or we may take *πιστὺν* in apposition with *ὁ*, and render it

to stand thus: some may be disposed to blame us for premature action, on the ground that we ought to have waited until our rights been openly violated; but if our strength so nearly equalled theirs, that we could afford to wait until open aggression had been upon our liberties, we should be free from the necessity of being subject to them. Our being subject to them therefore in itself furnishes a reason, why we could not safely wait until they attacked us. — *ἐν' . . . ἐπιχειρεῖν*, the power to attack us being always with them.

CHAPTER XIII.

The defection, which has thus been shown to be both justifiable and necessary, would have taken place before, had the Peloponnesians been willing to have received them (§ 1); the precipitancy of the measure to which they have now been driven has rendered it ill-prepared, but this is an additional reason why they should be admitted into the alliance and receive speedy assistance (§ 2); this reception of them will also be highly prejudicial to the Athenians, whose resources, so far as revenue is concerned, are derived mainly from their allies (§§ 3-7).

1. *σαφεῖς . . . ἐδράσαμεν*, sufficiently manifest for our hearers to know that we have acted rightly. — *πρὸς ἀσφάλειάν τινα* = to find some security. — *ἐν* belongs to *ἐν τῇ εἰρήνῃ*. — *ὥς ὑμᾶς*. See N. on I. 31. § 2. — *ἐπειδὴ Βοιωτοὶ προὔκαλίσσαντο*, when the Boeotians summoned us. Bloomf. refers this to the mission of Herimæondas (III. 5. § 4), but he reached Mytilene after the revolt. — *ἀποστήσασθαι* (i. e. *δεῖν ἀποστήσασθαι*) is followed by its cognate accusative *ἀπόστασις*. S. § 181. 2. — *ἀπὸ τε τῶν Ἑλλήνων—ἀπὸ τε Ἀθηναίων*. The usual mode of interpreting this, is to take *ἀποστήσασθαι διπλὴν ἀπόστασιν* in a twofold sense, viz. a secession or abstaining from the Greeks so as to no longer injure them, and a revolt from the Athenians for the purpose of self-protection. This is essentially the interpretation which, after Reiske, has been adopted by Bauer, Haack, Goel., Arnold, and Bloomf. But Poppo refers τῶν Ἑλλήνων to the Greeks who were confederated on terms of equality with the Athenians, such as the Platæans, Acarnanians, Chians, etc. The revolt from these states was not to do them injury, but to free the Mytilenians from the necessity, which their alliance with the Athenian confederacy would impose upon them, of doing injury to the states above mentioned, and to assist in effecting their deliverance from Athenian rule. I am disposed to adopt this interpretation, as it frees *ἀπόστασις* from a double sense, which Gottl. calls with so

common way, in ancient times especially, of pulling down — *μὴ βοηθεῖν* depends on *αἰτίαν*. — *τοῖς ἀφισταμένοις* as Thasians, Thasians, Eubœans, etc. Cf. I. 40. § 5 (end). It appears, further, that the Lacedæmonians were on the point of making a decision in favor of the Thasians (I. 101. § 1), but were prevented by an earthquake and the subsequent rebellion of the Helots. They did not at the time of the Eubœan revolt, but without ultimate success (I. 4. § 2). There was probably such coldness and sluggishness in their movements, as to beget the impression, that they were quite indifferent to the abject condition of the states and islands subject to the Athenians.

CHAPTER XIV.

The orator closes by conjuring the Peloponnesians to grant aid to the Mytilenians, and thus secure to Greece the benefits resulting from their deliverance from Athenian oppression (§ 1, 2).

1. *αἰσχυνζίντες*....*ἐλπίδας*, reviving the hopes which the Greeks possess in you. *ἐλπίδας* may be referred to Jelf's Kühn. § 550. *ὅ*, as an accusative of that wherein the feeling expressed in *αἰσχυνζίντες* consists, i. e. the accusative of equivalent notion. — *ἐς ὑμᾶς* follows *ἐλπίδας* after the analogy of *ἐλπίζειν ἐς τινα*. — *ἴσα καὶ ἰκέται*, equally as suppliants = as suppliants. — *μὴ πρόησθε ὑμᾶς*, do not let us off. — *ἰδιον*....*παραβαλλομένους*, having our own lives at stake; literally, exposing ourselves (iniddle voice) to the personal risk of life. — *κοινὴν*....*δώσοντας* is a repetition of the sentiment of I. 18. §§ 3, 4. *ἐκ τοῦ κατορθῶσαι*, by our success. — *ἔτι*....*σφαλερῶς*. Cf. III. 18. §§ 5, 6.

2. *οἷουσπερ*....*ἀξιούσι* (sc. *γίγνεσθαι*), such as the Greeks esteem us to be.

CHAPTER XV.

The Peloponnesians receive the Mytilenians as allies, and prepare to invade Attica by sea and by land. The Lacedæmonians are ardent and active in the enterprise, but are hindered quite tardily by their allies (§§ 1, 2).

1. *ισοβαλὴν* depends upon *ὡς ποιησόμενοι*, although it might equally with equal correctness be rendered by the formula *quod*.

§ 2; VIII. 7. § 2. — *εἰς* 'Adversus, ever against' of Athens. — *ἐνδεύς* is future in sign.
 2. αὐτῶν δὲ δόξαν α. τ. λ. Cf. Mill. Dor. I. p.
 in the libers of the harvest spoken of here, fe-
 alances of the Doric race are represented as r
 of the army. — ἀδυστρία = ἀνυδυστρία. Sui

CHAPTER XVI

The Athenians, by no means dismayed at the threatened in-
 vasion of the Peloponnese, where they display their arms and
 resources; upon which the Lacedaemonians return home (cf.
 their return to Lacedaemon § 1).

1. δὲ.....*εἰς*, from *imputing weakness*
 with interpretation, and is approved by Pop
 depends on *εἰς* as the object of the im-
 § 4. The more usual interpretation, through a
 use, would have required the article. — *αὐτοῖς*
 and the Spartans, the other classes being excep-

ἀναγαγόντες, having weighed anchor and sailed to the isthmus. *παρὰ* being a preposition of motion gives to *ἀναγαγόντες* a pregnant construction. See N. on I. 18. § 2. Krüger, however, constructs *παρὰ τὸν Ἰσθμὸν* with *ἐπιδείξιν ἐπιουῖντο*. — *τῆς Πελοποννήσου* depends on ᾧ.
2. *τὸν παράλογον*. See N. on I. 78. § 1. — *ἄπορα νομίζοντες* = *ἄπορον εἶναι νομίζοντες*. Cf. II. 77. § 1. — *ὥς (inasmuch as)...* *πορβοῦσαι* contains the reason why the Lacedæmonians thought their plans impracticable. — *ἡγγέλλοντο—πορβοῦσαι*, were announced as coming. See N. on I. 181. § 1. — *νῆες*. Cf. III. 7. § 1. — *τὴν περικοῖδα*. Several cities of the Pericæci lay on the coast, which accounts for the name *περικοῖς* (sc. γῆ or χώρα) being given to the whole coast. — *ἀνεχώρησαν* is the apodosis, the protasis lying in *νομίζοντες*.

4. *ἐκείνους εἶδον* = *ἐκείνους ἀναχωρήσαντας εἶδον*. Arnold.

CHAPTER XVII.

The Athenian navy was now in a state of the greatest perfection and power, but its maintenance tended greatly to exhaust the treasury (§ 1); an illustration of the sum necessary to carry on the war is furnished from the siege of Potidea (§§ 2, 3).

1. *ὅν* depends here and in III. 18. § 1 upon *κατὰ* repeated from the previous context. See N. on *παρὰ πόλεσιν αἷς*, I. 28. § 2. — *ἐν τοῖς* gives emphasis to *πλείσταί* by calling attention to it, and is to be taken as a neuter demonstrative. See N. on I. 6. § 3. Bloomf. doubts its intensive force (as the superlative has *δὴ* intensive after it), and regards it as qualifying the superlative = *some of the most numerous*. The clause *ἐν...ἐγένοντο* is very difficult of translation. I am disposed on the whole to construct *κάλλει* in dependence on *ἐνεργοί*, and to take *ἄμα* as denoting time, making *αὐτοῖς* depend on *ἐγένοντο*. The sense would then be, *at this time the Athenians had the greatest number of ships in an effective state from their beautiful (= good) condition*. There are other modes of construction, which I forbear to bring forward, being continually admonished of the necessity of brevity.

2. *τὴν τε γὰρ Ἀττικὴν κ. τ. λ.* There seems to be an incongruity between this statement and the one made in II. 18. § 8; 24. § 2, where the number of ships is put down at 300, one third of which were to remain as a defence at home. This would leave 200 sail to cruise about. Now it is said that 250 ships were in active service. Perhaps as Arnold suggests, in the process of the war, more than two thirds

were in the service abroad, it being found unnecessary to reserve so large a force for the home defence. If, however, the one hundred ships, spoken of as being on guard around Attica, Eubœa, and Salamis, are the same as the one hundred which were to be put aside for an emergency (II. 24. § 2), then the whole number would be only 210. But this apparent contradiction of numbers might be removed by bearing in mind that the ships here spoken of were *ἐνεργοί*, in a condition for active service. — *ὥστε—ἐγίγνοντο*. See N. on I. 34. § 3.

3. τὰ χρήματα. Cf. II. 13. § 3. — *ὕπανάλωσε*, gradually exhausted. — *δίδραχμοι ὀπλίται*, *hoplites whose pay was two drachmas*. The old Attic δραχμή = 17 cents 5-93 mills; the later δραχμή = 16 cents 5-22 mills. Hussey (*Ancient Weights*, etc. pp. 47, 48) makes the drachma = 9.72 pence or about 18 cents 0-55 mills. — *ἐλάβαν*, sc. ὁ ὀπλίτης. — *τρισχίλιοι*. Cf. I. 61. § 4. — *νῆες τε αἱ πᾶσαι* = *all the sailors*. — *τὸν αὐτὸν μισθόν*, i. e. one drachma, for as they were not attended by servants, the drachma allowed for these in the land-service, was here omitted.

CHAPTER XVIII.

wall. Their forces were not adequate to the drawing of a line of contravallation. Nor was it in this instance very necessary, as the *φρούραια* (*forts*), which they erected in commanding positions (*ἐπὶ τῶν ἀκρετῶν*), answered every purpose. — *ἐγκατακοδόμεται* has the signification of the present with the general idea of completeness.

CHAPTER XIX.

The Athenians being in want of funds raise a contribution among themselves, and send an expedition to levy money from their allies (§§ 1, 2).

1. αὐτοὶ is opposed to ἐπὶ τοὺς ξυμμάχους which follows. — *ἐπιτεγκόντες*—*εἰσφορὰν*, *paying a tax, making a contribution* in order to defray the expenses of the war. — *τότε πρῶτον*. As mention is made at an earlier period (see authorities cited in Smith's Dict. Gr. and Rom. Antiq. p. 370) of this property-tax, it may be that the present passage means, that never before this was so large an amount as 200 talents raised as *εἰσφορά*; or perhaps the word *πρῶτον* is used in reference to the present war. The practice of raising funds in this way, was afterwards frequently adopted. — *εἰσφορὰν—τάλαντα*. See N. on I. 96. § 2. — *ἀργυρολόγους ναῦς*, *money-collecting ships* (see N. on II. 69. § 1). The Schol. on Aristoph. Equit. 1068 says, *ἐλέγοντο δὲ Πύραλοι καὶ Σαλαμῖνιοι*.

2. τῆς Καρίας ἐκ Μυῦντος, *from Myus in Caria*. Here they landed and proceeded up the country. — *ἄλλης* in reference to αὐτός.

CHAPTER XX.

The scene now changes to Platæa, where the little garrison, obtaining no relief from Athens, and in want of provisions, form the desperate resolution of breaking through the enemy's lines of circumvallation (§ 1); a part of the number shrink back from the dangerous enterprise (§ 2), but the rest set about the preparation of ladders of the right length to scale the surrounding walls of the enemy (§ 3).

1. τιμωρίας. See N. on I. 25. § 1. — Ἀθηναίων οἱ ξυμπολιορκοῦμενοι. Cf. II. 6. § 4. — ἐσηγησαμένου τὴν πείραν αὐτοῖς, *having proposed to them the attempt*. — ὃς καὶ ἐστὶ ἀτήγει, *who was also the commander of the place*.

2. ἀτάκνησαν... ἡγήσάμενοι, *shrank back from the danger when*

ing it too great. Bloomf. supplies τὴν πείραν with ἀπόκρησσις, *luc.* d. III. 30. § 3. The noun κίνδυνον belongs equally to the verb and the participle. — ἐς, *to the number of.*

3. ταῖς ἐπιβολαῖς *by the ladders.* — ἥ... αὐτῶν, *where the wall opposite to them happened to be not thoroughly whitewashed.* — ἡ belongs to πολλοί. — ἐμελλον... ἁμαρτήσεσθαι, *some would be likely to err in the computation.* Cf. Mt. § 498. d (end). — ἐς ὃ ἐβούλοντο, *to which they wished (to go).* The infinitive of the verb of motion is frequently omitted, when there is connected with the main verb a preposition of motion. Cf. Mt. § 535. Obs. 2. — τοῦ τείχους depends upon ἐς ὃ.

CHAPTER XXI.

This chapter contains a description of the lines drawn around the city by the Peloponnesians.

It will be seen that they were skilfully constructed, very strong, and well-guarded, which serves to increase our admiration of the valor of the little band, who were about to undertake the perilous enterprise of scaling these entrenchments.

1. τῇ οἰκοδομήσει denotes the sense in which τοιόνδε is to be taken — πρὸς, *in front of, on the side towards.* K. § 298. l. 1. — ἔξωθεν ἀπ' Ἀθηναίων, *from without (viz.) from Athens.* ἀπ' Ἀθηναίων is explanatory of ἔξωθεν. No external attack was to be feared by the besiegers, except from the Athenians.

CHAPTERS XXII.—XXIV.

tage of a dark and tempestuous night, the Platæans proceed to put their design on, and make their way undiscovered to the enemy's lines, which they begin to pass, and although in the passage over they alarm the besiegers, yet in the confusion of the darkness and the tempest, and by the false alarms of the Platæans who had, the little band escape with the loss of only one man, and make their way

σκεύαστο. See N. on I. 46. § 1. — ὕδατι. It appears from I. 23. § 5, that it was a rain-storm accompanied with snow. ἀφρον employed as a defence of the city. — προσέμιξαν, *joined to*. Compounds of μίσγειν and μινύναι have, besides a transitive signification, an intransitive or reflexive sense. K. § 249. ζόντες τοὺς φύλακας, *unperceived by the guards*. — ἀνὰ τοὺς σκοτεινὰς (i. e. the guards) *not being able to see before them on account of the darkness*. The genitive absolute is employed, more lively and emphatic than the accusative in agreement with φύλακας. — ψόφῳ depends on ἀντιπαταγούντος, *making a noise against = drowning with its rattling noise*. πάταγος is the rattling noise of a tempest of wind and rain. The word which Bloomf. thinks comes the nearest to it in sound, is that of a gentle rain-storm, in which the drops may be heard on the leaves of the forest, the roofs of buildings, etc. — ἡ βροχὴ, *the storm*.

...ἦσαν, *at the same time they went also far apart*. Cf. I. 94. — μὴ belongs to κρουόμενα as well as to παρέχοι. I. 12. § 1. — αἰσθῆσιν παρέχοι. Cf. Xen. Anab. IV. 6. πόδα is a synecdochical accusative. — μόνον has a strong force as much as the right foot was left bare. The left foot was referred to the right, for the same reason, perhaps, that in the left foot is employed to mark the time in marching, because custom has so established it. In time of action misdirected to better advantage with the left foot somewhat before the other. Indeed the left foot may be considered as support of the body, in almost every encounter in which the right is used. Arnold aptly cites (what occurred to my own mind in reading this passage) Sir Walter Scott's description of the mercenaries in the Lay of the Last Minstrel, Canto IV:

*Each better knee was bared to aid
The warriors in the escalade.*

3. εἰδότες by means of scouts sent out in the time of previous pests, who had thus learnt the custom of the enemy. — ἔργα N. on II. 4. § 4. — ἔπειτα responds to πρῶτον μὲν. — ἑσ, i. twelve light-armed. — αὐτόν, i. e. Ammeas. — οἱ ἐπόμενοι followers (viz.) six. — ἀνίσβαινον, began to mount. Note change from the aorist to the imperfect, ἀνίσβη referring merely to the fact that Ammeas mounted first, and ἀνίσβαινον describing the process in the act of following him. — ἔπειτα, then. — μετὰ τούτων these, i. e. the twelve light-armed commanded by Ammeas. refers to τοῖσι, and is the dat. commodi after τὰς ἀσπίδας — ἔμελλον δῶσειν, which they were to deliver to those who followed them.

4. ἐκ (in ἐκ τῶν πύργων) is used for ἐν, it being employed to note the direction whence. See N. on I. 18. § 1. — ἀντὶλαμψε laying hold of.

5. ἐπὶ τὸ τεῖχος, i. e. to their respective stations upon the wall. — οὐ . . . δεινόν, for they did not know what was the cause of the alarm = what the matter was. — ἄμα refers to time. — πόλλαι refers to those who remained in the place, their courage being equal to so desperate an adventure (cf. III. 20. § 2). They

for the same purpose. — ὅπως—ἢ καὶ μὴ βοηθοῖεν. The optative is here employed to express high probability, the subjunctive to express a mere possibility, and also to show that the clause in which it stands is the consequence of the subjunctive clause. Cf. Kühn. § 809; Mt. § 518. 4 (end). — ἄλλο τε—ἢ τὸ ἄν. *some-else than it really was.* — πρὶν—διαφύγοιεν. The optative follows πρὶν, inasmuch as it is a continuation of the idea of the optative clause (καὶ μὴ βοηθοῖεν) on which it depends. Cf. Jelf's Kühn. § 418. 5. β.

CHAPTER XXIII.

1. οἱ δ' ὑπερβαίνοντες κ. τ. λ. The order is, οἱ δ' ὑπερβαίνοντες—κλίμακας προσθέντες—καὶ ἐπαναβιβάσαντες ἄνδρας πλείους, οἱ μὲν—δ' (i. e. τῶν ὑπερβαίνοντων—οἱ μὲν—οἱ δέ. See N. on I. 89. § 3). The words ὥς οἱ πρῶτοι.... ἐπιβοηθεῖν are parenthetical, inasmuch as ἐπὶ τῶν πύργων must be referred to οἱ πρῶτοι and not to οἱ δ' ὑπερβαίνοντες, since that would make all who were passing over to be keeping guard, which was not true. — τοῦ πύργου ἐκατέρου (cf. III. 22. § 3) depends on ἐκεκρατήκεσαν. — τὰς τε διόδους τῶν πύργων = τὰς τῶν πύργων πυλίδας. ΔΟΥΚΑΣ. Cf. ἀλλὰ.... διήεσαν, III. 21. § 3. — αὐτοὶ refers to οἱ πρῶτοι, as distinguished from those who followed on behind, and who are referred to here by οἱ μὲν—οἱ δ'. — μὴδεῖνα.... ἐπιβοηθεῖν, *that no one* (of the enemy) *should come through them* (i. e. through the passages of the towers) *to furnish aid* (against the Platæans). — οἱ μὲν is referred by Haack to οἱ πρῶτοι, and to those who had afterwards mounted the towers, so that the missiles might be said to be sent from below and above (καὶ κάτωθεν καὶ ἄνωθεν). But we have seen that the οἱ πρῶτοι were placed as guards in the doorways of the turrets, and must not therefore be confounded with the persons referred to in οἱ μὲν. It is better to refer κάτωθεν καὶ ἄνωθεν to τοὺς ἐπιβοηθοῦντας, *those* (of the enemy) *bringing aid from below* (i. e. approaching on the ground below. Cf. III. 22. § 7 (init.) *and from above* (i. e. along upon the walls). — ἀπὸ τῶν πύργων depends upon εἶργον. — οἱ δ'.... πλείους, *but in the meanwhile others, the greater part.* — ἅμα belongs to both the participles between which it stands. — διὰ τοῦ μεταπυργίου, *through the space between the towers.*

2. ὁ δὲ.... ἴστατο, *and eecr as each one crossed over he halted.* — ἐπὶ τοῦ χεῖλους, *upon the bank.* — τῆς τάφρου here refers to the outer ditch (cf. III. 24. § 2). — παρὰ τὸ τεῖχος is to be taken with παραβῶν

πύργων, and refers to the part of the wall adjacent to the towers, which (διὰ τοῦ μεταπυργίου) the Plataeans were passing along — *καλὴν γέγονε* = *καλῶς*. Cf. I. 35. § 4.

3. With Arnold and Bloomf. I have pointed off the words *οἱ τελευταῖαι*, because the sense seems to refer the difficulty to those who descended last. The reason is obvious, as the rear had to contend alone with the enemy, whose numbers were continually increasing at this point, their view of the cause of the difficulty having now become more clear. *οἱ τελευταῖαι* is in partitive agreement with *οἱ ἀπὸ τῶν πύργων*. — *οἱ τριακῶσιοι*. Cf. III. 22. § 7.

4. *μᾶλλον* in reference to *ἤσσαν καθεωρῶντο* infra. — *ἐν* belongs to *ἐνῶμα*, the preposition denoting the direction towards which the action of the verb proceeded. — *ἐς τὰ γυμνά*, i. e. upon the open side, which was unprotected by the shield. — *αἱτοί*, i. e. the Athenians.

5. *ὥστε . . . τάχιστα*, so that even the last of the Plataeans (the enemy) in crossing the ditch, i. e. succeeded in crossing the ditch before the enemy could hinder them. That this, however effected with extreme difficulty is seen in *χαλεπῶς δὲ καὶ βαρύνοντες* 33. § 3). It will be seen that the heroic persons (cf. III. 22.

either in order to reach by the nearest way the Eleusinian plain, their route to Athens, whereas they were pursuing for the time their course to the north towards Thebes.

τὴν πρὸς.... Ὑγίᾱς, *the road leading to the mountain towards ῥῶ and Hysia*. From Erythræ a road passes between the Theithæron and Mount Cithæron down into the Eleusinian plain, also into the plain of Megara. Whether the Plateæans took this or passed along the more unfrequented mountain-paths, is of a matter of mere conjecture. If Thucydides named the places ῥῶ and Hysia, in the order of their position to one going from , it is thought that their location on our maps should be re-

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. It is truly wonderful that only one man was lost in this chase. Every thing appears to have been well planned, and executed with great courage and self-possession.

κατὰ χώραν ἐγένοντο, *came back to their station and there re- turned*. See N. on I. 18. § 2 (*constructio prægna*). — τῶν δὲ ἀπο- κείνων. Cf. τινὲς αὐτῶν οἱ ἀπετράποντο, § 2 *supra*. — ὥς οὐδεὶς ἐπύθη, *how that no one survived*. — τοῖς νεκροῖς is the *dat. com- pletæ* after ἀναίρεισιν. — ἐπαύσαντο shows that ἐσπένδοντο is used of an action begun but not completed = *they took measures to obtain a pacisæ in animo habebant*." Gottl.

CHAPTER XXV.

A Lacedæmonian contrives to effect an entrance into Mytilene, and by the promise of aid from the Peloponnesians, arouses the drooping spirits of the Mytilenians, and renders them less inclined to listen to any proposals from the Athenians (§§ 1. 2).

κατὰ χαράδραν τινά, *at a certain dry bed of a torrent, at a ravine*. — διαλαβὼν, *eluding observation*. — τοῖς προέδοις, *the majority*, undoubtedly chosen from the aristocracy. So the Schol. τοῖς ἀριστοῖς τῶν Μυτιληναίων. — ὅτι—ἔσται—παρίσονται—προσπομφήσονται. See N. on ὡς εἴη—ἐλπίδα εἶναι, III. 8. § 8. — αἱ τεσσαράκοντα. Cf. III. 8. § 8. — ἄς.... αὐτοῖς, *which were to help them*.

2. πρὸς τοὺς....γνώμην, *were less inclined to the Athenian ally, had their minds less to the Athenians.* On the use of the in τῇ γνώμῃ, see N. on III. 22. § 5.

CHAPTER XXVI.

The Peloponnesians despatch Alcidas with a fleet to the aid of the Mytilenæis under the command of Cleomenes make an irruption into Attica (§§ 1, 2); th territory is laid waste with unusual severity, until the failure of their provid the invading army to return home (§§ 3, 4).

1. τοὶ....ἔτερος. The events of this fifth year of the detailed in chaps. 26—39, and the transactions of the summer prized in chaps. 26—36. — τὰς....ναῦς. In III. 16. § 3; 25 § 1; 69. § 1. the number of these ships is stated to be forty. in those places the round number is given; or forty was the d number, to which two more were added, and these last are o by the historian, who still continues to speak of the number assigned to this enterprise. — ναῦς....Ἀλκίδα. The co

CHAPTER XXVII.

ns are compelled to come to terms with the Athenians (§ 1); for Salæthus, on learning of the arrival of the Peloponnesian fleet, armed the common people for on receiving their arms refused obedience to the magistracy (§§ 2, 3).

ἰδε, for the following reasons.

τρον ψιλὸν ὄντα, being before light-armed, not without arms, strangely renders it. The oligarchical party in Mytilene held the heavy armor from the common people, in order the usually to keep them in a state of subordination. As soon, as Salæthus distributed arms among them, with the design to turn them against the enemy, they shook off the yoke of their rulers and assumed themselves the functions of government.

ἐκκατάγειν τε γιγνόμενοι, being collected in groups, as is the case in seditious gatherings, where plans of action are discussed and decided. Cf. Xen. Anab. V. 7. § 1. We find *ἐκκατάσεις* instead of *ἐκκαταγὰς* in II. 21. § 2.

CHAPTER XXVIII.

They are therefore compelled in these circumstances to capitulate to the Athenians, as it might be determined at Athens (§ 1); those who had been in correspondence with the Lacedæmonians flee to the temples, but being induced to come forth, are obliged to await the decision of the Athenians respecting them (§§ 2, 3).

ἐν τοῖς πράγμασιν, those in power = the magistrates. —

ἔπειτα ἐπὶ γινόντες. See N. on I. 25. § 1. — *τῆς συμβάσεως, the terms,* on which the commons were about to surrender themselves up to the Athenians. — *κινδυνεύουσιν* is dependent upon — *ὥστε = on condition that.* Cf. Mt. §§ 479. a; 629. —

...βούλωνται, to determine as they please concerning the war. — *αὐτοὺς—Μυτιληναίους.* The more natural order would have been *Μυτιληναίους—αὐτοὺς.* — *ἐν...ἐλθῶσι, but in the city until they should return.* Reference is had to the Mytilenians' flight to Athens.

ἰ...Λακεδαιμονίους, but those who had held communication with the Lacedæmonians. — *περιδεῖς, in great fear,* principally of the Athenians, but in part, perhaps, of their own citizens, who would have been inclined to blame them as the authors of the present calamity. — *ἐν τῇ πόλει.* — *οὐκ ἠνέσχοντο, "they could not restrain"*

αι. — διδραχμοὶ ὀπλί
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 the drachma = 9.72 pence
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all the sailors. — τὸν
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The Mytilenians make an ineffectual
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 around the place, and thus closely li

1. ὡς προδιδομένην, *think
 be surrendered up to them.*
 of the future. K. § 255. R.
 summoned from Pontus. Cf.
 I. 109. § 3. — ἐπὶ τῇ

wall. Their forces were not adequate to the drawing of a line of circumvallation. Nor was it in this instance very necessary, as the *φρούρας* (*forts*), which they erected in commanding positions (*ἐπὶ τῶν ἀκρετῶν*), answered every purpose. — *ἐγκατακοδύμῃται* has the signification of the present with the general idea of completeness.

CHAPTER XIX.

The Athenians being in want of funds raise a contribution among themselves, and send an expedition to levy money from their allies (§§ 1, 2).

1. αὐτοὶ is opposed to ἐπὶ τοὺς ξυμμάχους which follows. — *ἐπενεγκόντες—ἐσφοράν*, paying a tax, making a contribution in order to defray the expenses of the war. — *τότε πρῶτον*. As mention is made at an earlier period (see authorities cited in Smith's Dict. Gr. and Rom. Antiq. p. 370) of this property-tax, it may be that the present passage means, that never before this was so large an amount as 200 talents raised as *ἐσφορά*; or perhaps the word *πρῶτον* is used in reference to the present war. The practice of raising funds in this way, was afterwards frequently adopted. — *ἐσφορὰν—τάλαντα*. See N. on I. 96. § 2. — *ἀργυρολόγους ναῦς*, money-collecting ships (see N. on II. 69. § 1). The Schol. on Aristoph. Equit. 1068 says, *ἐλέγοντο δὲ Πύραλοι καὶ Σαλαμίνιοι*.

2. *τῆς Καρίας ἐκ Μυούντος*, from Myus in Caria. Here they landed and proceeded up the country. — *ἀλλης* in reference to αὐτοῖς.

CHAPTER XX.

The scene now changes to Plataea, where the little garrison, obtaining no relief from Athens, and in want of provisions, form the desperate resolution of breaking through the enemy's lines of circumvallation (§ 1); a part of the number shrink back from the dangerous enterprise (§ 2), but the rest set about the preparation of ladders of the right length to scale the surrounding walls of the enemy (§ 3).

1. *τιμωρίας*. See N. on I. 25. § 1. — *Ἀθηναίων οἱ ξυμπολιορκοῦμενοι*. Cf. II. 6. § 4. — *ἐσηγησαμένου τὴν πείραν αὐτοῖς*, having proposed to them the attempt. — *ὅς καὶ ἐστρατήγει*, who was also the commander of the place.

2. *ἀτάκνησαν... ἡγησάμενοι*, shrunk back from the danger threatening

ing it too great. Bloomf. supplies τὴν πείραν with ἀπείρητον, but cf. III. 30. § 2. The noun εἰσδεσθαι belongs equally to the verb and the participle. — ἐς, to the number of.

3. ταῖς ἐπιβουλαῖς by the layers. — ᾧ...αὐτῶν, where the wall opposite to them happened to be not thoroughly whitewashed. — ἡ belongs to πολλοί. — ἔμελλον...ἀμορτήσεσθαι, some would be likely to err in the computation. Cf. Mt. § 498. d (end). — ἐς δὲ ἰβουλῶν, to which they wished (to go). The infinitive of the verb of motion is frequently omitted, when there is connected with the main verb a preposition of motion. Cf. Mt. § 535. Obs. 2. — τοῦ τοίχου depends upon ἐς δ.

CHAPTER XXI.

This chapter contains a description of the lines drawn around the city by the Peloponnesians. It will be seen that they were skillfully constructed, very strong, and well-guarded, which serves to increase our admiration of the valor of the little band, who were about to undertake the perilous enterprise of scaling these entrenchments.

CHAPTERS XXII.—XXIV.

age of a dark and tempestuous night, the Platæans proceed to put their design on, and make their way undiscovered to the enemy's lines, which they begin and although in the passage over they alarm the besiegers, yet in the confusion the darkness and the tempest, and by the false alarms of the Platæans who indeed, the little band escape with the loss of only one man, and make their way

εσκέυαστο. See N. on I. 46. § 1. — *ὑδασι*. It appears 23. § 5, that it was a rain-storm accompanied with snow. *τάφρον* employed as a defence of the city. — *προσέμixin*, *reached to*. Compounds of *μίσγειν* and *μινύναι* have, besides *give* signification, an intransitive or reflexive sense. K. § 249. *λαβόντες τοὺς φύλακας*, *unperceived by the guards*. — *ἀνὰ ὦν*, *they* (i. e. the guards) *not being able to see before them by reason of the darkness*. The genitive absolute is employed, *g* more lively and emphatic than the accusative in agreement *οὗς φύλακας*. — *ψύφω* depends on *ἀντιπαταγούντος*, *making a g noise against = drowning with its rattling noise*. *πάραγος* is the rattling noise of a tempest of wind and rain. The word, which Bloomf. thinks comes the nearest to it in sound, is used of a gentle rain-storm, in which the drops may be heard upon the leaves of the forest, the roofs of buildings, etc. — *έμου*, *the storm*.

ἀμα...ἤσαν, *at the same time they went also far apart*. Cf. *ug. chap. 94*. — *μη* belongs to *κρουόμενα* as well as to *παρέχοι*. V. on I. 12. § 1. — *αἰσῶσιν παρέχοι*. Cf. Xen. Anab. IV. 6. — *πόδα* is a synecdochical accusative. — *μόνον* has a strong *asis* inasmuch as the right foot was left bare. The left foot was in preference to the right, for the same reason, perhaps, that in times, the left foot is employed to mark the time in marching, *y* because custom has so established it. In time of action mis-are discharged to better advantage with the left foot somewhat *aced* before the other. Indeed the left foot may be considered as *ain* support of the body, in almost every encounter in which the *hand* is used. Arnold aptly cites (what occurred to my own in reading this passage) Sir Walter Scott's description of the *an* mercenaries in the Lay of the Last Minstrel, Canto IV:

*Each better knee was bared to aid
The warriors in the escalade.*

3. εἰδότες by means of scouts sent out in the time of γένεσις pests, who had thus learnt the custom of the enemy. — ἦν N. on II. 4. § 4. — ἔπειτα responds to πρῶτον μὲν. — ἑκατὼν twelve light-armed. — αἰνόν, i. e. Ammeas. — οἱ ἐπόμενοι followers (viz.) six. — ἀνίστασθαι, began to mount. No change from the aorist to the imperfect, ἀνίστη referring mere fact that Ammeas mounted first, and ἀνίστασθαι describing the in the act of following him. — ἔπειτα, then. — μετὰ τοὺς these, i. e. the twelve light-armed commanded by Ammeas refers to τοῦτοις, and is the dat. *commodi* after τὰς ἀρτίδων. — ἔμελλον δάσκειν, which they were to deliver to those with them.

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CHAPTER XXVII.

is are compelled to come to terms with the Athenians (§ 1); for Salæthus, on the arrival of the Peloponnesian fleet, armed the common people for and receiving their arms refused obedience to the magistracy (§§ 2, 3).

δε, *for the following reasons.*

ρον ψιλὸν ὄντα, *being before light-armed, not without arms,* strangely renders it. The oligarchical party in Mytilene hid the heavy armor from the common people, in order the ally to keep them in a state of subordination. As soon, Salæthus distributed arms among them, with the design them against the enemy, they shook off the yoke of their and assumed themselves the functions of government.

ξυλλόγους τε γιγνόμενοι, *being collected in groups,* as is ditious gatherings, where plans of action are discussed and Cf. Xen. Anab. V. 7. § 1. We find ξυστάσεις instead of n II. 21. § 2.

CHAPTER XXVIII.

are therefore compelled in these circumstances to capitulate to the Athenians, as it might be determined at Athens (§ 1); those who had been in correspondence Lacedæmonians flee to the temples, but being induced to come forth, are dos to await the decision of the Athenians respecting them (§§ 2, 3).

τοῖς πράγμασιν, *those in power = the magistrates.* — ds on γρόντες. See N. on I. 25. § 1. — τῆς συμβάσεως, *the the terms,* on which the commons were about to surrender up to the Athenians. — κινδυνεύουσιν is dependent upon — ὥστε = *on condition that.* Cf. Mt. §§ 479. a; 629. — ...βούλωνται, *to determine as they please concerning the s.* — αὐτοῦς—Μυτιληναίους. The more natural order e been Μυτιληναίους—αὐτοῦς. — ἐν...ἔλθωσι, *but in the until they should return.* Reference is had to the Mytilen- sy to Athens.

...Λακεδαιμονίους, *but those who had held communication acedæmonians.* — περιδεῖς, *in great fear,* principally of ans, but in part, perhaps, of their own citizens, who would l to blame them as the authors of the present calamity. n the city. — οὐκ ἠνέσχοντο, *"they could not restrain*

ἔπειτα, See N. on I. 119.
he adjusted in the way he thought

CHAPTER

In consequence of their inaction, the Peloponnesian fleet was not able to do anything until some days after the day when the Athenians held a consultation in respect to their future

1. πλέοντες, . . . ἐνδιέτριψαν, *waited*. They ought to have crossed over to the other side, *the rest of the coast*. See N. on I. 134. § 1. — the use of ἐκ (= ἐν), see N. on II. 25. § 3. — ἀπ' αὐτῆς Μυκῆς. The relative position of the fleet, one sailing from Peloponnesus to the other, *was taken*, is the Att. periphrasis.

2. τῇ Μυτιλήνῃ ἐλαλωκίᾳ, *from the Mytilenean circumstances*. See N. on τούτῳ, I. 13. § 4. —

CHAPTER

ness, which rendered them incapable of making a rapid move-
h as would enable them to surprise an enemy.

ἔ... εὐρήσομεν, *for it is likely that we shall find great want
iness (literally, much unguardedness), such as is natural to
have just taken a city.* I have with Goel. and Krüg. made
depend on τὸ ἀφύλακτον. Cf. Poppo, Suppl. Adnot. p. 190.
μὲν θάλασσαν. The corresponding sentence is εἰκὸς δὲ καὶ
ὑπῶν.

ἔ τῶν ἐνδον, *with the aid of those within*, i. e. of the Mytileni-
espoused the Peloponnesian cause, as appears from the next
τις... εὐνοῦς. — μὴ ἀποκνήσωμεν. S. 218. § 2. — νομί-
-τοιούτων, *thinking that (what is called) the unexpected turn
nothing else than some such thing as this.* ὁ refers to τὸ κα-
s dependent on φυλάσσοιτο. The various interpretations of
ge I must pass over for the sake of brevity, having adopted
which on the whole seems to be least liable to objections.
s... ἂν ὀρδοῖτο. Cf. S. § 215. 1. — τοῖς πολεμίοις ἐνορῶν
πολεμίοις ὀρῶν.

CHAPTER XXXI.

of Tentiaplus is rejected by Alcidas, whereupon others urge him to make a
on Ionia, and to endeavor to bring about its revolt, or at least to diminish the
nd increase the expense of the Athenian state (§ 1); but this advice he also
determines to sail back to Peloponnesus (§ 2).

οἱ δὲ τινες κ. τ. λ. Bloomf. rightly supposes that these refu-
s favorers of the aristocracy, who had been driven out on
unt by the Athenians and the democratical party. They
scently persons of rank, or they would not have been admitted
ouncil of war. The Lesbians here mentioned were most
ambassadors spoken of in III. 5. § 4; 8. § 1, who were now
return from Peloponnesus. — ἐπειδὴ... φοβέεται = *since
this as too dangerous.* "There is something pointed, not to
unt, in the turn; it being almost tantamount to calling Alci-
d." Bloomf. — ἐκ πόλεως ὀρμώμενοι, i. e. making a city
of operations. See N. on I. 64. § 2. — οὐδενὶ γὰρ ἀκουσίως
τ. λ. This exceedingly obscure passage probably will never
reted in a way free from objections, since the MSS. differ
d the exceeding brevity renders it necessary to supply some
ich cannot be elicited readily from the context. There is no
with the construction of οὐδενὶ... ἀφίχθαι, for his arrival

CHAPTER XXXII.

Alcidas touches at Myconnesus, and there puts to death the greater portion (§ 1); putting in at Ephesus he is expostulated with by the Samian for this cruel and impolitic act, and is prevailed upon to liberate the rest of (§§ 2, 3).

See, he sailed along the Ionian coast. — προσχών. See N.

1. — Μυοννήσω, *Myconnesus*, lay about midway between Sbedos, on a small rocky peninsula, which would be very handy in a coasting voyage from Erythræ to Ephesus. — *ἐκείνους—ἀπέσφαξε τοὺς πολλούς, he butchered the captives, (them).* There is no need of constructing τοὺς αἰχμαλώτους the formula *quod attinet ad*, as τοὺς πολλούς is in partition with it, and both are dependent upon the verb. In this cruel massacre, cf. II. 67. § 4 (end).

ὥς....αὐτόν. The Lacedæmonians had given themselves up as liberators of Greece. Cf. II. 8. § 4. — οὔτε χεῖρας ἀνταίχισαν *lifting up their hands against*, i. e. having performed no

They were not voluntary enemies of the Peloponnesians. *ὡς γὰρ κ. τ. λ.* The manner in which Alcidas came by this is here explained. The men had approached the ships with the impression that it was an Athenian fleet, as nothing was known to them from their thought, than the idea that Lacedæmonian ships would venture into those parts. — μή ποτε—παραβαλεῖν. See § 1 (end).

CHAPTER XXXIII.

ward with all speed for fear of being intercepted by the Athenian fleet as fear was not groundless, for intelligence having been received by Pachos, admiral, that the Ionian cities were in danger, he sailed forthwith in pursuit of the Athenian fleet, but did not succeed in overtaking it (§§ 2, 3).

ἡμῶν καὶ Παράλον. These ships seem to have been employed in the collecting of tribute, in carrying ambassadors to and from, and in those who went to Delos or other places for religious purposes, watching the motions of the enemy, and in any state-expedition was required. They were manned by free-citizens of Athens, and when employed (as they sometimes were) they carried the admiral of the fleet. — ἔτι....ὄρμων, *while Icarus.* On the conjecture of Poppe (Observ. in Thucyd.

c. 14. p. 229), *περὶ Ἰκαρόν* has been adopted by all the leading editors for *περὶ Κλάρον*, which Arnold and Krüger still retain as the true reading. — *διώξιν* by Paches. — *πελάγυντι*, i. e. the *Ægean sea*. — *ὥς . . . Πελοποννήσῳ*, *with the intention of touching* (Mt. § 568; S. § 225. t) *at no other land than Peloponnesus*. *ἐκούσιος* (= *ἐκούσιος*, S. § 134. 1), *of his own will*, i. e. unless compelled by necessity.

2. *καὶ ἀπὸ τῆς Ἑρυθραίας*, *even from Erythraæ*. — *εἰ καὶ ὥς*, *if even thus*. *ὥς* has reference to *ἀπειχίστου . . . Ἰωνίας*. — *πορεύσιν . . . πόλεις*, *should assault and destroy the cities*; literally, *should destroy at the same time that they attacked the cities*. The rapidity and completeness of the destruction is expressed in this employment of the verb and the participle preceded by *ἀμα*. Cf. S. § 225. N. 1. — *αὐτίγγε δ' αὐτὸν ἰδοῦσαι*, *themselves who had seen him bringing the tidings*.

3. *ὁ δέ*, i. e. Paches. — *ὑπὸ σπουδῆς* = *σπουδῇ*. — *ἐν καταλήψει*, *within reach*. — *ἐφαίνετο* refers to Alcidas, and *ἐπανεχώρει* to Paches. Poppo denies that *ἐφαίνετο* can be referred to Alcidas, as his name has not been mentioned in the preceding paragraph, and therefore would employ the verb impersonally, or supply *τὰ πράγματα* as being somewhat indistinctly in the mind of the writer. But the pronoun *αὐτός*, which can refer to no one but the commander of the fleet, is found in the preceding context, and if it had not been, the idea of an admiral

introduced without any public authority for the purposes of a part-rel." Arnold. Krüger and Arnold correctly read *ιδία*. — *ἡ δὲ* — *ἐς τὴν Ἀττικὴν*. Cf. II. 47. § 1.

2. *οἱ καταφυγόντες καὶ κατοικήσαντες*, "*qui eo confugerant et illicia posuerant*." Poppo. — *αὖτις* in reference to the previous ones in the upper city (§ 1). — *Ἀρκάδων*. "The Arcadians were Swiss of Greece, and ready to take pay of any who would hire them." Bloomf. — *διατείχισματι*. This refers to a place walled off, fortified by a castle or fortress. — *ἐπολίτευον*, *took part in the public affairs, engaged in the politics* of the place. — *οἱ δέ*, i. e. those opposing the other faction. — *ὑπεξελθόντες τούτους*, *withdrawing from them*. The accusative is employed instead of the separative dative, because the object of the verb denotes persons and not places.

3. *ὁ δὲ προκαλεσάμενος* is repeated by *ὁ δ'* (opposed to *ὁ μὲν*), and refers therefore to *εἶχεν*. This construction, which Kühner (Jelfs) § 708. 3) calls a rhetorical anacoluthon, is employed to denote that the person designated by *ὁ μὲν*, is to be considered as the principal agent. — *ὥστε*. See N. on III. 28. § 1. — *αὐτὸν καταστήσει*, *replace him, to restore him*. — *σῶν καὶ ὑγιᾶ*. So we say, *safe and sound, uninjured in life or limb*, meaning, in these expressions, free from all harm. — *ὁ δ' . . . εἶχεν*. Mitford very properly denounces this act of treachery and cruelty, as marring with a blot of carnal infamy a character otherwise of some glory. The baseness of the deed is enhanced by the miserable contrivance of appearing to fulfil his word in bringing back Hippias, according to his promise, and immediately putting him to death. — *τῷ τεύχισματι* refers to the same fortified place as *διατείχισμα* above. — *αἰρεῖ* Notium.

CHAPTER XXXV.

Paches returns again to Mytilene, and having reduced several places to submission, sends Paches and such of the Mytilenians as appeared to be concerned in the revolt, to Athens. He also sends back the greater part of his army (§ 1); with the rest he remains to settle the affairs of Lesbos (§ 2).

1. *παρεστήσατο*. Cf. I. 29. § 5. — *τούς . . . κατέβητο*. Cf. III. 28.

Here again Paches broke his word, inasmuch as these Mytilenians were to remain in Tenedos, until the pleasure of the Athenians respecting them was known. He did this, probably, in order that the greater part of the Athenian forces might be relieved from duty at Lesbos. — *2. κατέβητο—ἣ αὐτῷ ἐδόκει*. See N. on II. 28. § 3. — *ἀλλήν* — *reference to Mytilene*.

CHAPTER XXXVI.

Salæthus is put to death immediately upon his arrival at Athens (§ 1), and afterwards the Athenians decree, that all the male adults of the Mytilenians shall be put to death, and the women and children sold into slavery (§ 2), which decree they forthwith despatch to Paches (§ 3); remorse however seizes upon them for this bloody measure, and a second assembly is held on the next day, at which, after the expression of various opinions on both sides of the question, Cleon comes forward and addresses the assembly (§§ 4-6).

1. ἔστιν ἃ παρεχόμενον, *promising certain things*. See N. on I. 65.
 § 3. — τὰ τ' ἄλλα καί, *and among other things*. ἄλλα refers to the other promises made by Salæthus, and included in the phrase ἔστα ἃ

2. ἔδοξεν αὐτοῖς—ἐπικαλοῦντες. The participle here refers to the subject logically implied in ἔδοξεν αὐτοῖς = *they thought*. Cf. K. § 313, 1. The reverse of this construction (i. e. a participle in the dative, to conform to the construction ἔδοξεν αὐτῷ implied in the leading expression) is found in I. 62, § 3. In respect to the murderous decree here spoken of, we might have supposed that Cleon was the chief author of it, even had we not been so informed by Thucydides (cf. § 6 infra). — τοὺς πάντας Μυτιληναίους. The article with πάντες shows that the substantive to which it belongs, is to be considered as a whole in distinction from its parts. Cf. K. § 246. 5. B. — ἐπικαλοῦντες....

6. ἀφ' ἑκάστων, i. e. by each party, according as they took sides with or against the Mytilenians. — ὥστε ἀποκτείνειν. See N. on I. 84. § 3. — τῇ τε . . . πειθαρχήσαντος, *and by far the most influential, at that time, with the common people.*

CHAPTERS XXXVII.—XL.

In these chapters we have the speech of Cleon in the assembly, which was convened to decide whether the murderous decree of the previous assembly, respecting the Mytilenians, should be carried into effect or rescinded. The speech is characterized by all the beauties and defects of the Thucydidean style, being nervous, pointed, compressed, and as a natural result of this last quality, in many places confused and obscure. But in its sentiment and moral features it is very unlike any speech, which has yet been introduced to our notice in this history. It is just what we might expect from a violent, boastful, arrogant, shallow demagogue like Cleon, and for all the qualities of fierce denunciation, malicious innuendoes, biting sarcasm, and malignant cruelty, in my judgment, has no parallel in this whole history. If I were to characterize its great and leading idea, I would name it a most bitter onset upon the enlightened and conservative policy which marked the administration of Pericles, and which after his death was advocated and defended by others. The mad schemes of such turbulent and short-sighted politicians as Cleon had already been foisted upon the body politic, in the time of the great orator and statesman just mentioned, and had embittered his closing life, and now their ruinous influence began to be seen and felt in bad-planned expeditions, impolitic severity towards their allies, and a forfeiture of the honor of the state, whenever it seemed necessary to promote its immediate and temporary aggrandizement. A policy so prejudicial to the real welfare of the state, could not but awaken the most determined opposition from the wise and patriotic, and hence Cleon seizes this occasion to inveigh in the coarsest and most virulent terms against these political opponents, who were as far above him in all statesmanlike qualities, as they were in real worth and patriotism.

It is unnecessary to say more of the character of Cleon in this place, as the reader will be made well acquainted with it by the masterly delineation of our historian. Suffice it to say, that such bustling, noisy, and selfish demagogues have been common in every republic, and may be regarded as the weeds, which spring up with rank spontaneous growth from the soil of freedom, serving to show its richness, and depth, and how abundant a harvest of the choicest productions may be expected from proper culture and attention.

CHAPTER XXXVII.

Isen begins his speech by repeating his conviction of the inefficiency of democracy to govern others (§ 1); he upbraids the easiness, freedom from suspicion, and magnanimity of the Athenians, as means adopted to secure the obedience of the allies, who, it should be remembered, are only submissive so far as they are made to feel the superior power of the governing state (§ 2); bad laws carried into effect are to be preferred to good ones which are never put in force (§ 3); he blames the readiness with which they listen to their orators, who, arrogantly assuming to be wiser than the laws, seize upon every occasion to show off their rhetorical powers, whereas those of modest worth, who bow to the supremacy of law, are the men whose judgment is to be relied on (§§ 4, 5).

1. *ἔγνωσαν* . . . *ἀρχεῖν*, i. e. *ἔγνωσαν ὅτι ἀδύνατον ἐστὶ δημοκρατίας ἱστῆσαι ἀρχεῖν*. The subject of *ἀρχεῖν* is *δημοκρατίαν*, which by a very common species of attraction is made the object of *ἔγνωσαν*. See N. on I. 72. § 1.

2. *διὰ* . . . *ἔχετε*, *for on account of your security in your daily intercourse, and freedom from treachery towards one another, you think that the same disposition exists in your allies (towards you)*. τὰ αὐτὰ refers to *ἀδελφοὶ καὶ ἀνεπιβούλευτοι*. The same disposition is attributed to the Athenians in II. 37. § 2, and to the Lacedæmonians in I. 68. § 1. — *ἐνδῶρε*. Regularity of construction would have been better pre-

4. οἱ μὲν (i. e. οἱ ξυνετώτεροι) γὰρ τῶν κ. τ. λ. In this fling upon men of superior education and ability, as though they of all others were least observant of law, and placed their own understanding above it, the speaker betrays the real demagogue, paying homage to ignorance, and pandering to the lowest classes of the community, by attributing to them alone love of country, and the impartiality necessary to a right judgment in respect to public measures. — τῶν.... περιγίγνεσθαι, and to surpass every thing that is at any time (ἀεί) said for the public good, i. e. to get the upper hand in whatever is said, and secure the adoption of their own plans and counsels, however wise and salutary may have been those advanced and defended by others. — ὥς.... γνώμην. Interpreters are divided in respect to the meaning of ὥς, some taking it in the sense of ἄτε, *quippe quod*, *inasmuch as they could not evince their talent in matters of greater consequence*; others giving it the sense of *quasi*, *as if they could not show off in other weightier matters*, i. e. displaying their abilities on every occasion, as if they were never to have another and a better opportunity. This comports better with the tone of irony (or I might rather say the abusive slang), indulged by the speaker in reference to his political opponents. ὥς—οὐκ ἂν δηλώσαντες = ὥς εἰ οὐκ ἂν δηλώσειαν. Cf. Mt. § 596. δ; S. §§ 215. 5; 225. § 4. — κριταὶ—ἀπὸ τοῦ ἴσου, *impartial judges*.

5. ὥς = οὕτως. — ξυνίσεως ἀγωνί, “a rivalry or prize-fighting in talent.” Bloomf. — παρὰ δόξαν, *contrary to our belief*.

CHAPTER XXXVIII.

The speaker professes his adherence to his former opinion in respect to the Mytilenian decree, and wonders at the proposal for a second debate, which cannot but be beneficial to the Mytilenians rather than to themselves, and the advocates for which must either prove that injuries brought upon the state are beneficial, or gain their ends by misleading and blinding the people (§§ 1, 2); of this state of things so injurious to the commonwealth the people are themselves the cause, who listen with eager pleasure to the harangues of their orators, and judge of things by their representations rather than in the light of facts and sober reason (§§ 3, 4); each one is willing to be deceived, and if he cannot aspire to entreaty himself, strives to show his high relish and appreciation of it by blindly assenting to every thing which is said, and thus sitting rather as a spectator of sophists than as a judge of what will be the best for the state (§§ 5-7).

1. ὁ αὐτὸς—τῇ γνώμῃ. See N. on II. 61. § 2. The construction is varied from that employed in I. 140. § 1. — θαυμάζω μὲν τῶν προ-
βιπτῶν, *I wonder at those who have proposed*. S. § 193. N. 2. —
πρὸς τῶν ἡδικοτόων. See N. on II. 86. § 5 (end). — μᾶλλον τῶν

of us who are the injured party. This omitted clause of the comparison would be implied in the emphasis with which ἡδαικέναι was spoken. — ὁ γὰρ . . . ἐπεξέρχεται, *for he who suffers (wrong) minis upon the doer with a more blunted resentment*, i. e. a resentment mollified by time. — ἀμύνασθαι is the subject of ἀνελαμβάνει. For the omission of the article, see N. on II. 87. § 5. — τῷ πατρὶ depends on ἐγγυτάτῳ κείμεναι, which Arnold makes equivalent to ἐγγὺς δολουβοῖν, just as in Homer, ἐγγύθεν εἰλεῖν is followed by the dative because it is taken as one word ἐγγίζω. — ἀντίπαλον, *equally benefited (with the injury)*, belongs to ἀμύνασθαι. Some would erase it and join ἀντίπαλον to τιμωρίαν. — τὰς . . . κακιστάμενας, *that misfortunes are an injury to the allies*, i. e. that the prosperity of the allies is so bound up in ours, that no example of terror like the one now decreed, is necessary to hold them attached to our interest. The absurdity of such a view was manifest, as the interest of the Athenians and that of their allies were vastly dissimilar. Hence this paradox, to be proved by the gainsayers of the decree which had just been passed, is joined to the previous one, viz. that the injuries done to the Athenians by the Mytilenians were beneficial to the party injured. κακιστάμενας depends on ἀποφαίνειν. See N. on II. 20. § 4.

9. τὰς κακιστάμενας. ἀποφαίνειν. ἀποφαίνειν. ἀποφαίνειν. ἀποφαίνειν.

ling proposition. — *ὡς δυνατόν γίγνεσθαι*, as to the possibility *it taking place*, is to be taken with τὰ . . . ἔργα, to which τὰ δὲ γμμένα ἤδη (depending on σκοποῦντες. Of. Mt. § 427. Obs. 3) is ad. — τὸ δρασέν. In some editions we find τὸ θεασέν, and is cited in Jelf's Kühn. § 368. b. — ὅψει is to be taken with τὸ ἐν, in the sense of *a fact which is witnessed by one's own eyes*, λαβόντες (which belongs also to the second proposition) may the sense of ὑπολαβόντες. Gottl. and some others construct ὅψει λαβόντες in the sense of *perceiving, seeing with the mind's eye*. this seems to be a far-fetched explanation, and makes ὅψει of use, whereas by constructing it with τὸ δρασέν it has great em- s. — τὸ ἀκουσέν is opposed to τὸ δρασέν.

ἀπατάσθαι ἀριστοι, *easiest to be deceived*. — δεδοκιμασμένον. ly λόγον, as the antithesis clearly teaches. — μὴ ξυνέπεισαι is depends on ἀριστοι, which with μὴ may be rendered *most re- nt, very backward*. — τῶν ἀεὶ ἀτόπων = *of every paradox which be advanced*.

. εἰπεῖν—δύνασθαι, *to have the ability to speak* (as an orator). — ρωνιζόμενοι . . . γνώμη, *contending with those who speak thus* [so s] *not to appear to be following in the rear of the sentiment* (utter- y them). The idea seems to be that, while they had not the fac- of giving utterance to their sentiments, yet they were unwilling appear to have less quickness of parts to investigate and see the ings of the points of discussion than the speakers themselves. s in their eagerness to avoid the appearance of receiving facts and ories second-hand from their orators, they assented without any sideration or reflection to every thing which was advanced. By tra Krüger would understand ἀτοπα from ἀτόπων, in § 5; but I inclined to refer it to the eloquence to which the persons here ken of could not attain. The plural ἀνταγωνιζόμενοι follows βου- ενος, because ἕκαστος is taken collectively. These participles are to be referred back to αἱτιοὶ ὑμεῖς or οἵτινες εἰώθατε, § 4. — εἶν depends on ἀνταγωνιζόμενοι, and τῇ γνώμῃ follows ἀκολουθήσαι. — ὀξέως . . . προεπαίνεσαι, *and to be quick to assert what is said, even re the speaker has fully announced his position*. I fully agree with omf., that ὀξέως is to be constructed with the infinitives, and that οντος (sc. τινός) depends on the προ- in composition. This gives apt sense, and is certainly in accordance with the extreme brevity the author. Goel., Poppo, and Arnold, take ὀξέως with λέγοντος, the sense of *cleverly, pointedly*, as opposed to what is in accord- e with a sound judgment. — προαισθίσαι follows πρῶτον μοι ob depends on βουλόμενοι to be supplied from the preceding con-

text. — *προσῆσαι βραδύνει*. As the Athenians could not wish slow in foreseeing the consequences of events, the participle *βραδύνει*, supplied in the preceding proposition, is to be displaced here, signifying *apt or inclined to foresee slowly*. This whole passage is fraught with difficulties, and it would require more space than the limits will allow, to bring forward the various interpretations which have been received.

7. *ζητοῦντες . . . ζῶμεν*, seeking after something else, so to speak, than what pertains to common life. *ἡ ἐν οἷς = ἡ ἐκείνη ἐν ᾧ*. (Poppo refers to Mt. § 437. Obs. 3, to which I would add Jelf's E § 820. 2. §, as giving the best solution of the construction. He says that the plural is employed, because the Athenian form of government is often designated by the plural *πράγματα*, to which the substantive is here accommodated in number. — *τῶν παρόντων* refers to the same things as *ἐν οἷς ζῶμεν*. — *ἀπλῶς*—*ἡσσάμενοι*, being utterly overcome. Betant gives to *ἀπλῶς* here the sense *ut paucis plecta*, but I doubt whether it is the true one in this passage. *σοφιστῶν θεαταῖς*, spectators of sophists, i. e. auditors of those who made it their business to teach rhetoric.

ihn. § 321. *Obs.*), and cannot be rendered *dum*, as some assert, produces an additional reason why the Mytilenians were under necessity of revolting, viz. the adequate naval defence enjoyed by and. — ἐς τὰ πρῶτα, *in the first* (= highest) *degree*. — τοιγάρα, *have done us such mischief*, or better perhaps, *have us such trouble*. — τί ἄλλο οἶτοι ἢ ἐπεβούλευσαν, “*what else y do but plot against us.*” Bloomf. — ἐπαρίστησαν. See . 115. § 5. — ἢ ἀπίστησαν. Cleon makes a distinction here between a simple revolt in vindication of liberty, and a conspiracy growing from deep hatred, and aiming at nothing short of the ruin of the state against which it is made. Bloomf. thinks it a subtle disguise, and so Poppo (*Proleg.* I. p. 288) intimates, but it is certainly intended to make a forcible impression upon the popular mind, and for was doubtless intended. — καθ’ αὐτοὺς, *by themselves*.

ὣν πέλαι. See N. on I. 32. § 1. — ὅκνον contains a negative and hence μὴ accompanies εἰσεῖν. See N. on I. 10. § 1. — μᾶλλον, *in respect to the future*. — μακρότερα . . . βουλήσεως, *their power but less than their will*, i. e. their wishes far exceed their ability to do mischief. An exceedingly bitter remark. χύν . . . προδεῖναι. Bloomf. cites the common adage “to set above right.” — ἐν ᾧ, *when*.

ἔωθε . . . τρέπειν. Goel. constructs and explains: εἴωθε δὲ ἡ αἰετίας τὰς πόλεις ἐς ὕβριν τρέπειν, αἷς δὲ μάλιστα ἀπροσδόκηται. Poppo regards δι’ ἐλαχίστον (sc. καίρου) as an additional stance interposed, *quibus maxime, et quidem minimo intervallo, ita*, i. e. *quibus maxime insperata, et quidem nuperrime*. — πολλὰ . . . δόξαν, *it is often the case, that good fortune, which is to men in accordance with reasonable expectation, is more sure than that which is beyond calculation*. I am disposed with Bloomf. to take τὰ before πολλὰ to εὐτυχοῦντα, and make πολλὰ refer to τὰ in the sense of *many such εὐτυχίαι* = *it often happens*, etc. may however prefer to construct τὰ πολλὰ as an accusative = *πολύ*.

καὶ ἄλλως = *not only in this but in other cases*, i. e. generally. ἢ μὲν Σεραπεῖον ὑπερφρονεῖν, *to look down upon studiousness to and oblige*. The use of the neuter participle as an abstract noun when referred to (N. on I. 41. § 2), and is much less offensive than masculine would have been.

καὶ μὴ τοῖς κ. τ. λ. It shows the cruelty of Cleon, that he involve in his merciless decree all the citizens of Mytilene, of whom he must have known had no hand in the revolt. the variation of construction in προστεῖν—ἀπολύσκει. — οἷα

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and ideo accipiant, quia peccare humanum sit. The same to Xen. Cyr. VI. 1. § 37, which citation aptly illustrates the passage. — τὸ ἀκούσιον, *the involuntary*, i. e. an error involuntarily.

διαμάχομαι, *still contend* (in argument); literally, *fight do not yield the contest.* — μεταγνῶναι—τὰ προδεδωγμένα, *change of mind to repeal the decrees.* I see no reason why δογμένα is to be made dependent on a preposition understood, as it suggests, since the verb has evidently a transitive sense in the text. Cf. Liddell and Scott *sub voce.* — Arnold discriminates οἰκτῶ and ἐπιεικέιᾳ, the former being a feeling of the mind and the latter a habit of the mind, *gentleness, mildness.* Betancourt translates ἐπιεικέιᾳ, *clementia*, which is doubtless its meaning here.

πρὸς τοὺς ὁμοίους, *towards those who are of the same mind* (with us who sympathize with us. — ἐξ ἀνάγκης, *necessarily.* — ἐν ἑλαττοῖς, *in other matters of less moment.* — βραχέα ἡσθεύσα, *pleased for a short time.* Cf. Mt. § 414. 12. — μεγάλα ζημιώσεται, *shall suffer great loss.* For the use of the middle voice, cf. K. I. R. 1; for the construction, cf. Mt. § 415. *Ods.* 8. — τὸ παθεῖν ἐκ τῶν δώρων, *to receive bribes from the Mytilenians*, which Cleon intimates as being the reason for censuring the orators. Cf. ἡ κέρδει ἐπαυρόμενος, III. 38. § 2. The student will notice the pointed antithesis between ἐκ τοῦ εὖ εἰπεῖν and παθεῖν εὖ, which is rendered more piquant by their juxtaposition. — ἐπιτηδείους = φίλους. See N. on I. 60. § 2. — πρὸς τοὺς ὁμοίους... ὑπολειπομένους, *towards those who will remain the same in position* (see N. on § 3), *and be not the less our enemies* than before they were pardoned.

κ. ἐν δὲ ξυμελὼν λέγω. See N. on I. 70. § 8. ἐν depends on λέγω. — τὰ ξυμφορὰ to yourselves. — ἄλλως δὲ γνόντες, *but by deciding otherwise*, i. e. by exercising clemency towards the Mytilenians. — χαρίσασθε, *you will confer no favor upon them, lay them under no obligation*, i. e. they will feel no obligations to you for your clemency. The Schol. interprets it, οὐχ ἔξουσιν ἡμῖν χάριν. — ὑμᾶς... δικάσασθε, *but you will rather condemn yourselves on the score of justice.* As this will be done, appears in the next sentence which begins with γὰρ *explicans*. Arnold thinks that there is something of a temptation for the arguments drawn from justice, which is stated fully in the Athenian's language to the Melians, V. 89. — οὐ χρεών, *not necessary.* Cf. Mt. § 564. — οὐ προσήκον (= προσήκοντες. Bloomf.) synonymous with παρὰ τὸ εἰκός. — τοῦτο δρᾶν, i. e. ἄρχειν. — τὸν οὐκ ἔστιν ἡμῶν. — ξυμφορῶς (sc. ὑμῖν), *for your own interest.* —

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CHAPTERS XLII.—XLVIII.

les now gives us the speech of Diodotus, who in the first discussed against the decree to slay the Mytilenians (cf. III. 41). This grateful and beautiful contrast with the one which precedes it, conciliatory, liberal, humane, and eminently adapted to soothe elings excited by the speech of Cleon. The truthfulness of its the candor and good sense which pervade it, and the skilful t of the points to be illustrated and enforced, worked such a e sentiments of the meeting, that the bloody decree was revoked tilenians saved from utter destruction. One cannot but wish re of the man, who so nobly vindicated wise and enlightened ' legislation, and the interests of humanity.

e seen that this oration, like that of Cleon, has no exordium, yet e ment is well adapted to conciliate the audience, and bespeak or their favorable attention. After a few preliminary remarks, r and skilfully turns the mind of his hearers from the justice to icy of the decree just passed. He shows that the extremest se- l not prevent the existence of revolts, while it would drive those hem to the most desperate and prolonged defence. He speaks olicy of confounding in this decree the slaughter of both friends ce it would ever after drive the populace to take sides in every the aristocracy. Thus he argues almost solely the question of being aware, probably, that the minds of the majority of those e disposed already to compassion, and only needed something they might repose, as a reasonable ground for the reversal of

CHAPTER XLII.

imences by disclaiming all intention to censure or praise any one in respect to deliberation, and avows his belief that anger and haste are the two greatest to wise counsel (§ 1); they are foolish or dishonest who deny the power of actions, and still more those who impute such unworthy motives to the); to wrongfully attribute ignorance to them might be accounted folly, but to them bribery unsustained by proof, shows that the accuser is both a dunco : (§ 3); such conduct is injurious also to the state, for it drives from public life e the ability to counsel or direct (§ 4); no citizen should use his eloquence to is opponent, but should fairly gain his point, and no state should detract from ' its counsellors or punish those who err (§ 5), for then they would have no to give other than an honest advice in respect to matters of deliberation (§ 6).

is to be constructed with προθένας. Reference is had to λέγειν uttered by Cleon (III. 38. § 1). — διαγνώμην.

deceit. — *μεμφομένους* implies a negative, and hence is followed by *μή* with the infinitive. See N. on I. 10. § 1. — *τομίζε δὲ διότι* refers to *καὶ χρόνον διατριβὴν ἐμπουσάντων* in Cleon's speech (II § 1). — *ὀργήν*, *passion*, such as Cleon doubtless had manifested in his speech. — *τὰ μὲν* refers to *τάχος*, and *τὰ δὲ* to *ὀργήν*. — *χίττος γνῶμη*, *deficiency of judgment*.

2. *διδασκάλους*, *teachers, directors*. — *ἡ ἰδίᾳ τε αὐτῷ διαφέρει* *he has some private interest involved*. See N. on I. 68. § 2. must have been keenly felt by Cleon. — The sentences commencing with *ἀξίνετος μὲν* and *διαφέρει δ' αὐτῷ*, are expegetical of *ἡ δὲ . . . διαφέρει* in which lies the general assertion. — *ἀλλὰ τὸ* the use of words, i. e. by discussion. — *εὖ . . . δύνασθαι*, *he that he could not speak well in a bad cause*. *ἂν* belongs to *δι*. *εὖ* in *εὖ δὲ διαβολῶν* is to be taken in the sense of *copiose*, *vehemently*. It is employed to give point to the antithesis in *εὖ μὲν εἰπεῖν* and *διαβολῶν*. We employ the word *good* in a similar use, when we say *he is good at slandering, good at spreading falsehoods*, and the like.

3. *χαλεπώτατοι*, *the most dangerous*. — *καὶ . . . τινὰ*, *and (καὶ) in addition (to opposing the speech) impute to the speaker a display (= a showing off) for the sake of gain*. Such is es-

d) *not*. — τὸν μὴ τυχόντα γνώμης refers to a counsellor whose advice the state has not followed. — οὐχ ὅπως—ἀλλὰ μὴδ', *not only but not even*. This is a formula which we meet with frequently in the Greek authors.

6. οὕτω γὰρ introduces the reason why the state should protect the reputation of its counsellors from the aspersion of demagogues. — ἐπὶ . . . ἀξιοῖσθαι, *by the expectation of greater honors*. — ὁρίσασθαι. Repeat ἥκιστα ἂν from the preceding context. — τῷ αὐτῷ, *the same way*, i. e. by speaking contrary to his judgment and to acquire favor. — χαριζόμενός τι καὶ αὐτὸς is expegetical of τῷ αὐτῷ.

CHAPTER XLIII.

Through such undue suspicion of venality even good counsel is rejected (§ 1), and deceit becomes alike necessary to the success of measures proposed by the good and the bad (§ 2) and the state becomes the only body which cannot be benefited without artifice (§ 3) hence those who give advice in such a state of things should be far more long-sighted than those who follow it, as they are held so much more strictly accountable (§ 4); far better would it be to make both responsible, than as now is the practice, to visit the ill-success of a measure solely upon the adviser (§ 5).

1. ὧν depends on τὰναντία, and refers to the things which have just been declared as befitting a wise state to do. — φθονήσαντες . . . κερδῶν, *refusing through envy [to listen to him] on account of a groundless suspicion of his venality*; or perhaps, *envying the gain which he is suspected of having obtained, although the ground of suspicion is very slight*. Cf. Mt. § 336. a. Opposed to οὐ βεβαίον is τὴν φανεράν.

2. ἀπὸ τοῦ εὐδείας. See N. on I. 34. § 3. — ἀπάρη is opposed to ψευδάμενον, *by falsehood, deception*. The general idea is that the wretched policy here declaimed against, renders it necessary for the good and the bad alike to practise deceit in order to carry their measures.

3. περινοίας, "*over-wisences*." Liddell and Scott. "*Extreme surmises*." Bloomf. — εὖ ποιῆσαι ἐκ τοῦ προφανοῦς (see N. on I. 35 § 4), *to openly benefit*. The object is μόνην τε πόλιν, *the state alone* in opposition to private individuals. — ἀνθυποπτεύεται . . . ἑξέιν, *is suspected of having a secret view to his own interest*. Abresch explains ἀνθυποπτεύεται by ἀντὶ τοῦ δοθέντος ἀγαθοῦ ὑποπτεύεται.

4. The orator now begins to apply these general reflections on the unwise course of the state, to the position into which it places

orators and counsellors. — πρὸς τὰ μέγιστα, in reference to the highest interests. — ἐν τῇ τοιαύτῃ (see N. on III. 42. § 4) ἀξιοῦν (τοιαύτῃ ἀξιοῦται. Jelf's Kahn. § 436. a. γ), "while such notions go on your part." Arnold. In respect to ἀξιοῦν, see N. on μέγα I. 142. § 7. Krug. edits ἀξιοῦν τι, and constructs τι with λέγουσιν i. e. the statesmen, political leaders. — ὑμῶν depends on περὶ προνοούσας, forecasting further than you. Opposed to this αἰτίου (sc. χρόνου) σκοπούμενων, referring to the ease and rapidity with which the people could come to a conclusion, which the leader to reach by a long and laborious process of reasoning and reflection. — ἐπιβουλευόντων, being responsible for our advice. — in comparison with.

5. πρὸς ὀργήν ἦντα κ. τ. λ. This passage has received various interpretations according to the manner of arranging and pointing words. Herm., Haack, and Poppo place a comma after τύχῃ, supply ζημιούμενους, which gives the sense, you punish according to passion which may chance to influence you at the time of the moment. This interpretation is disapproved of by Arnold, because the speaker is not discoursing about punishment which varies according to the ebb and flow of the people's resentment, but of one who

CHAPTER XLIV.

Demosthenes disclaiming all intention of accusing any one in relation to the affair in hand, proceeds to lay down the principle upon which the question before them is to be decided which is one of expediency and not of justice (§§ 1, 2); this being so, he maintains in opposition to the opinion of Cleon, that the proposed decree will be highly prejudicial to the Athenian interests (§§ 3, 4).

1. Having now replied to the criminations which Cleon had heaped upon the orators, and marked out the course which a well-regulated state ought to pursue in reference to those at the head of public affairs, the orator comes more directly to the consideration of the subject for which they had been summoned together. The opening words of the section are similar to those in which the oration was commenced, a disclaimer being made of all intention to blame any one, as the question is not one concerning the desert of the Mytilenians, but the true policy of the Athenians in respect to them. — *κατηγορήσων* the Mytilenians. — *ὁ ἀγών*, the question.

2. *εἰ μὴ ξυμφέρων* (sc. *ἐστί*), unless it is conducive to our interests — *ἦν τε καὶ . . . φαίνοιτο*. The apodosis may be readily supplied from the context, for of the alternatives, one with its consequence is given, by which is known the consequence which belongs to the other, and which is suppressed for a rhetorical purpose. Translate then the clause *ἦν . . . εἴεν*, and even if they had some claim to forgiveness [I would not advise to spare them]. Bloomf. prefers the reading *ἔχοντας*—*εἴαν*, which Dindorf with apparent approbation cites, in his notes on the text, as the correction of G. Burges.

3. *περὶ τοῦ μέλλοντος*, concerning the future, i. e. what pertains to our future welfare. — *τοῦ παρόντος*. Supply *περὶ* from the corresponding member. — *τοῦτο . . . ἰσχυρίζεται*, as it respects the which Cleon so positively affirms. *τοῦτο* depends upon *ἀντισχυρίζεσθαι*, and refers forward to *ἐς τὸ λοιπὸν . . . προδείσει* which explains it. — *πρὸς*, with respect to, follows *ξυμφέρων*, and *θάνατον ζομικ προδείσει* (if we hold out death as the penalty) is the protasis of *ξυμφέρων ἴσσεσθαι*, it will be expedient. The dative *προδείσει* limits *ξυμφέρων*.

4. *τῷ εὐπρεπεῖ* (= *διὰ τὸ εὐπρεπές*) is opposed to *χρήσιμον*. Bloom takes *τῷ εὐπρεπεῖ* as a dat. commodi, for the speciousness. — *πρὸς ὅσον* on account of. — *τάχα ἂν ἐπισπάσαιοτο*, may perhaps (*τάχα*) drag you (to the adoption of Cleon's proposition). — *δικαζόμεθα*. See I on I. 28. § 4. Opposed to this is *βουλευόμεθα*, we are deliberating. The idea is that the decision is to be made by a reference to utility and not to strict justice. — *τῶν δικαίων*. See N. on III. 54 § 1.

CHAPTER XLV.

The death-penalty is no sure preventive to crime in civil communities (§§ 1, 2), for men are men to err, that punishment has been inflicted with increased severity, and capital punishment has been tried and found an unsuccessful remedy (§ 3); for the extremes of poverty and wealth, and indeed all the middle stations furnish incitements to evil, which, strengthened by hope and desire, hurry men on in defiance of all the terrors of penal enactments (§§ 4, 5); fortune also by her unexpected favors impels men and especially men to deeds of daring and great hazard, so that it is impossible to restrain human action from following any object of its desire (§§ 6, 7).

1. οὐκ . . . ἀμνηστῶν, *of offences not equal to this* (of the Mytilenians), *but of much less turpitude*. Punishment by death is here asserted to be no certain prevention of even smaller crimes than the chargeable upon the Mytilenians, and hence, if inflicted upon that people, would serve to no purpose in deterring the other allies from revolting. I see no necessity of taking with Bloomf. αὐτῶν in the sense αὐτῶν μόνων. — καταγνοῦς . . . ἐπιβουλεύματι, *judging of himself he shall not pass through the enterprise with safety*. See N. on II § 7.

2. ἥσσον than was absolutely necessary. — τῇ δοκῶσει = κατὰ

and ἔρως are the subjects of βλάπτουσι. — ὁ μὲν refers to ἡ δ' to ἡ ἐλπίς. — ἐπιβολήν, "*rationem rei aggrediendā*." See N. on I. 93. § 6. — καὶ . . . δεινῶν, *and although unseen powerful (in their influence) than manifest dangers*. How description of the sway exercised by these master passions man soul!

τοῖς (i. e. ἐλπίς and ἔρως), *in addition to these*. — ἐκ τέρων, "*with insufficient resources*." Bloomf. — οὐχ ὧς. The way is preparing, by this application of the states as well as individuals, for the appeal which the on to make in behalf of the Mytilenians. — ὅσφ. See § 2. — περὶ τῶν μεγίστων, sc. κινδυνεύουσι elicited from — μετὰ πάντων, i. e. with the community at large. — σεν, *thinks of himself somewhat too highly = conceives idea of himself*. The MS. reading is in favor of αὐτῶν, preferred, though not so edited, by Arnold and Poppo. In should supply mentally ἐλευθερίας καὶ ἀρχῆς. εὐηθείας (S. § 190), ὅστις οἶεται, "*a manner of speaking between εὐηθείας ἔστι τὸ οἶεσθαι, and εὐήθης, ὅστις οἶται*." — φύσεως ὁρμωμένης is a genitive absolute, or perhaps it ἀποτροπήν. — πρᾶξαι depends on ὁρμωμένης.

CHAPTER XLVI.

of punishment by death as the penalty of revolt, would prevent those who from returning to their duty, while yet they could make reparation for their to them the courage of despair (§§ 1-3); whereas the allies will be kept ; far more effectually by previous care and watchfulness, than by the terror rees (§§ 4-6).

εγγύφ, *as a security* against the defection of the allies. πτον "*accusativus prædicanti est, sicut ὡς οὐκ ἔσται μετα- accusativo objecti posita sunt, ut si ἀνέλπιστον καταστήσαι* i) τὸ μεταγῶναι legeretur." Poppo. The negative οὐκ in is employed on account of the negation contained in

See N. on I. 77. § 3. — ὅτι ἐν βραχυτάτῳ is put for ἐν τῷ. See N. on I. 63. § 1. — καταλῦσαι (see N. on I. 18. : *an end of, to efface*. Supply mentally τῇ μεταγνώσει.

speaker now proceeds to show the advantage of a mild and atment of revolted states. — νῦν μὲν = *as things now are, ie lenient system now pursued*. — καί, even. — γὰρ μὴ *should find that it could not succeed in its plans*. —

offenders, to suffer injury (ourselves)
—§. See N. on II. 87. § 2. Ε
αἰμα. — ἐς...ἰσχυρόσας, in
λόγῳ) the payment of money,
on the score of money, and refers
promise, (if we come to talk about
these λόγῳ. — τῶν ἔργων, our

5. οὐ refers to the practice j
be constructed with εἰμένα, and
— τινί, some, any. — In ἐλ
real contradiction, since the inde
nominal. Cf. ἡμεῖς...ἀνόμεναι,
taken with ἀποστάνα.

6. τοὺς ἐλευθέρους is the obje
excessively—very much. Poppo
speech styled παρίσσωσις. —
— ὅτι ἐπ' ἐλάχιστον, to as f
agrees better with what follows
refers it to the degree of punishm
is had to the words of Cleon, μὴ

2. τοῖς ὀλίγοις, i. e. the aristocracy in these cities. — καὶ τῆς . . . ἐπύρχεσθε, and you enter into the war, having as your allies the population of the city which is opposed to you (see N. on I. 71. § 1). Duker interprets ἐπύρχεσθε in a future sense, which Poppo has successfully stated in his Proleg. I. p. 155.

3. ὅλων . . . ἐκράτησεν. Cf. III. 27. §§ 2, 3. — καταστήσετε . . . ὅλην, you will establish for the aristocracy that which they most fully desire. — τοῖς δυνατοῖς (= τοῖς ὀλίγοις, § 2), Bloomf. interprets, the higher classes. — ἀφίσταντες, having caused to depart. Cf. I. 66. § 1; 81. § 3; II. 80. § 1. — κείσθαι, is determined, is determined.

4. ἡδίκησαν refers to the commonality of the Mytilenians (ὁ δῆμος Μυτιληναίων, § 3). — μὴ προσποιέσθαι, to make as if it were not so appear not to be conscious of it. Arnold illustrates the position the negative by the careless and common expression, you must not seem to notice it, for you must seem not to notice it. Cf. Vig. p. 167. VII.

5. τοῦτο refers forward to ἐκόντας . . . διαφθεῖραι, that we should be willing to suffer injury rather than to destroy, although justly, those whom it is for our interest to spare. δεῖ = συμφέρει (τῇ πόλει διαφθεῖραι). — καὶ τὸ Κλέωνος κ. τ. λ., and that which was said by Cleon (cf. III. 40. § 4), that justice and interest in punishment are the same. — ἐν αὐτῷ. Goel. supplies ἐν τῷ τιμωρεῖσθαι.

CHAPTER XLVIII.

Diodotus concludes by advising the Athenians to pass judgment, at their leisure, upon such of the Mytilenians as had been instigators and abettors of the revolt, and suffer the rest to dwell in peace in their country (§§ 1, 2).

1. This chapter contains the epilogus. — τάδε refers to the items of advice given by Diodotus in the body of his oration. — οἰκτῶ . . . ἐπιεικεῖς is opposed to ἀπ' αὐτῶν δὲ τῶν παραινουμένων. — οὐδὲ ἐγὼ any more than Cleon. This idea would be conveyed by pronouncing ἐγὼ with a slight stress of voice. — οὗς = ἐκείνους οὗς, of which the antecedent depends on κρίναι. — Πάχης ἀπέπεμψεν. Cf. III. 28. § 2. — καθ' ἡσυχίαν, at your leisure, perhaps euphemistically spoken for, in a calm and dispassionate manner. — οἰκεῖν, to dwell in their own country. This is opposed to the decree which had just been passed, that the male adults should all be put to death, and the women and children sold for slaves (cf. III. 36. § 2).

της....ἀλλόκοτον, *and the first ship not sailing with haste onstrous an affair*, i. e. an errand of such unheard-of cruelty. ης, i. e. the last ship. — ἡ μὲν refers to the first ship, and led to by ἡ δ' in the following sentence. — τοσοῦτον.... *so long a time as for Paches to read the decrees = just enough Paches*, etc. See N. on I. 2. § 2. — παρὰ....κινδύνου, *into t danger did Mytilene come*. παρὰ, *along, along by*, shows imity of the Mytilenians to the danger here spoken of. unnecessarily supposes a blending of two modes of expression, *ν κίνδυνον*, and *παρὰ τοσοῦτον ὁλίγον οὐκ ἀπέλετο*.

CHAPTER L.

in the Mytilenian revolt are put to death (§ 1); the walls of the city are demolished given up, and the land assigned to Athenian shareholders to whom the henceforth pay rent (§ 2); their continental towns are also made subject to the (§ 3).

ἰωνος γνώμη, *by the decree of Cleon*. That decree had only inded, so far as it related to the inhabitants on the island. hose who had been removed by Paches to Tenedos it was o remain in full force. — τείχη. This word is found in this n without the article in I. 101. § 3, but takes it in I. 108. § 3. *τχάλιους*. Arrowsmith makes the area of Lesbos to have square miles, which, on the supposition that Methymna one-fifth of the island, would leave for division 458 square 89,920 acres, which divided by 8000 would give 96.64 acres ot or share. Three hundred of these shares being dedicated ls, there were left 2700 shares to be divided by lot (τοὺς λα- nong the Athenians. Arnold observes, that these sharehold- out to Lesbos only to see their land, for it is quite evident subsequent history of the island, that no Athenian population ing there. Bloomfield, however, thinks that quite a number remained, most of whom may have died off before the subse-olt, which took place some fifteen years after. Cf. VIII. 22. *αξάμενοι—φέρειν*. See N. on I. 99. § 3. — τοῦ κλήρου ἐκά- *each share*. S. § 200. 4. — δύο μνᾶς, i. e. 200 drachmas, , according to the old Attic value of the δραχμή (see N. on 3), or \$33.04, according to the later value.

ἡ ἐπίρρη opposite to Lesbos. — ὅσων Μυτιληναῖοι ἐκράτουν, *is the Mytilenians had command of*.

gulf. In the next chapter, the history resumed from III, 24. Great praise is due to the order and clearness of these details of the celebrated Athenian, whose name is on every page of this history, is now first in the public and private character he was and cautious to a fault. Hence the *μελλομενία*. A fine sketch of his character in the Dict. Gr. and Rom. Biog. and My. Leake (North. Gr. II. pp. 401-3) says "the nearest island opposite to Megara, was not from the shore, but the peninsula, at the entrance of the strait of Salamis."

2. *ἐβούλετο...εἶναι*. The order *φυλακῆς* (i. e. the station for the ship) is the subject of *εἶναι*, and limit the verb by *Βουδάρου* repeat *τῆς φυλακῆς* from the *τῆς Μανίας*. For the construction of § 3. — *τοῖς νε...ἑκπλοῦς = ἐβούλετο* (context) *ὅπως οἱ Πελοποννήσιοι μὴ πε...* supply *φυλάσσειν*, but as *ἐβούλετο* is *ἐσπλεῖν*, I see no reason why it may *μηδὲν ἐσπλεῖν*, "that nothing should be" as not unfrequently in this verb." Bl.

3. *ἀπὸ τῆς Νηρείας* (on the side of

CHAPTER LII.

The Platæans being pressed by famine surrender to the Lacedæmonians, stipulating that a trial shall be granted them (§§ 1-3); the Lacedæmonians send five commissioners, whose question of their guilt or innocence, put without any formal accusation, the Platæans reply as follows (§§ 4, 5).

1. *πολιορκεῖσθαι*, to stand a siege; literally, to be besieged. Cf. III. 100. § 1.

2. *προσέβαλον* refers to the Peloponnesians, and *αὐτῶν* to the Platæans. — *εἰρημίνον γὰρ ἦν αὐτῷ*, for he had been commanded (not to take the place by force). So Goel. supplies from the preceding context *μὴ βίῃ λαβεῖν*. — *εἰ σπονδαὶ γίγνουντο*. The apodosis is *μὴ ἀδύνατος εἶναι*. — *αὐτῶν* refers to the Platæans implied in *ἡ Πλάταια* which precedes. — *εἰ βούλονται*. The same mood is here used which the speaker would have employed, the person however being the same as though the indirect oration had been employed. — *τε* corresponds with the following *δέ*, and connects *κολάζειν* (sc. *τοὺς Λακεδαιμονίους*) with *χρήσασθαι*. Arnold remarks that the tense is changed in *κολάζειν*, probably to show that the subject is changed. Haack finds the apodosis in *τοὺς τε ἀδίκους κολάζειν*, if they are willing (*εἰ βούλονται*)—they (the Lacedæmonians) will punish, etc. This is less natural than the construction, by which the infinitive *κολάζειν* is made to depend on *βούλονται*, whether they are willing—that the Lacedæmonians may punish, etc.

3. *ἦσαν . . . ἀσθενεστάτῳ*, "nam ad ultimum inopia jam tenerant." Poppo. — *δικασταί*, judges, or rather commissioners, for the doom of the Platæans had been already determined. — *ἐπικαλεσάμενοι*. "Recte, Port. *accessitos* explanat." Poppo.

4. *εἴ τι—ἀγαθόν τι*, whether in any respect—any good. Arnold says that *τι* is used twice here by the Lacedæmonians to make the question as strong as possible, and only once by the Platæans (III. 54. § 2), in order that the force of the interrogation may be diminished.

5. *οἱ δ' ἔλεγον* is repeated in *ἔλεγον τοιάδε*, on account of the intermediate words *αἰτησάμενοι . . . Λακεδαιμονίων*, which form a sort of parenthesis. Render then, they spoke when they had requested, etc.

allied nations which can be found in
and vehement argumentation it is do
other speakers in this history. But in
lately and undisturbed appeals to justice
of the past—the glorious past, when
more powerful states in the confederacy
battled in the cause of freedom—and
passion with which the speaker in-
for the life of himself and associates, is
Milesianus say of its preservation, "non
quam his est, neque apud omnes Gra-
equal beauty and truth also has Helles
the oration, by reverting in words of
shows himself to be such a master of
Thucydides used, *si hoc habitas et in e-*
modum relict, est extrema. 3
pro scripta periphi et alibi."

The general divisions of this oration
are—1. The exordium, in which the
and Megal trial to which they were su-
of ability than the broadswording does
saying something to move the judges
examination of their former services, and
to the Athenian alliance (chaps. 54, 55)
for their conduct in the Persian war, and
Peace in the time of peace (chap. 56); 4.
recital of the facts.

CHAPTER LIII.

innuences by complaining of the want of good faith, in thus bringing them to a trial contrary to the terms of capitulation (§ 1); the informality and undue haste of the trial fills them with apprehension that their doom is sealed, and that they can expect no impartial justice at the hands of their judges (§ 2); they feel, however, that it is their duty to respond to the question which has been proposed to them, and make answer (§ 3); but they fear that all they can say will be fruitless in averting their predicament (§ 4).

ἡ δὲ δίκη, such a kind of trial. Reference is had to the informal question proposed to them by the judges (III. 52). It is shown that a legal trial was not to be expected by the Athenians — *καὶ ἐν δικασταῖς κ. τ. λ.* The order is, *καὶ ἐν δικασταῖς κενέσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν*. The preposition *ἐν* has here the relation *before*, and is the usual one employed in such a connection — *ἡγούμεναι* is connected with *αἰόμενοι*, and *δεξάμενοι* is *ἡγούμεναι* as the cause. The equivalent is *ἐπεὶ ἐδεξάμεθα* κ. τ. λ.

ἡμαρτήκαμεν. The use of the indicative shows that, in the estimation, the idea expressed by the verb had an actual existence. Cf. Jelf's Kühn. 814. a. — *ἀμφοτέρων*. "Intellige δίκης καὶ τοῦ ἴσου." Bothe. — *περὶ τῶν δεινотάτων*, about the most dreadful things = about life and death. The speaker intimates a knowledge of their dreadful situation as criminals already condemned. sc. *ὑποπτεύομεν*. — In *μὴ οὐ*, the first negative may be omitted (the verb *ὑποπτεύομεν* implying fear or anxiety), and the second is to *κοινοὶ ἀποβῆτε*. S. § 230. N. 2. — *τεκμαιρόμενοι* in the reason why the Platæans indulged the suspicion to which they have just given utterance. In order to avoid the pleonasm in *ἐκείναις* and *προγεγενημένης*, Bothe would read, *πρὸς* (*præterea*)

But see N. on I. 23. § 4. — *ᾧ* depends on *ἐναντία*. — *ἀποκρίνασθαι* is the subject of *γίγνεται*, and *ἐναντία* refers to it as though it had been written *ᾧ ἀποκρίνασθαι τὰ μὲν ἀληθῆ, τὰ δὲ ψεῖς γίγνεται*.

αχθεῖν δὲ ἅποροι καθεστῶτες = being enclosed on every side by insurmountable difficulties. — *ἀναγκαζόμεθα*, sc. *ἀποκρίνασθαι*. — *ὁ μὴ λόγος*, the not uttering the speech; literally, the speech not being uttered. — *τοῖς ὧδ' ἔχουσιν*, to those in such a situation (as we are).

Cf. *ὥσπερ καὶ ἐσμέν*, § 1. — *αἰτίαν*. See N. I. 69. § 6. *ἢν*, as though, if it had been spoken, it might have been the cause of our safety. Some render *ὥς εἰ ἐλέγχθη*, how that if it had

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—
Mex:

e. the Medæ) *conjointly with you*. It will be seen in III. 62. π the Thebans reply to this claim of merit put forth by the 18. — *μόνοι Βοιωτῶν*. This boast is not altogether true, for the Boeotians in the main were guilty of *medism*, yet besides *træans*, there were found on the side of Greece the Thespians (Herodot. VIII. 50), and the Haliartians (Pausan. IX. 32). *μόνοι* therefore be considered as rhetorically put for *chiefly, principally*.

The Thebans must have keenly felt this allusion to their baseness of the Grecian cause in those days of peril.

καυμαχήσαμεν. The Plataeans having no ships of their own on board of the Athenian triremes at Artemisium. — *μάχη* time (see N. on I. 128. 5), or it may be regarded as a sort of absolute with *γενομένην*. Cf. S. § 226. N. 3.

εμπεύστη, *encompassed*. — *σεισμόν*. Cf. I. 101. § 2. — *ΕΔΩ* depends on *φάβος*. — *ἡμῶν αὐτῶν*, *of ourselves* (not our servants). See N. on II. 39. § 2.

CHAPTER LV.

to the subsequent hostility the Peloponnesians were themselves to blame, inasmuch as when the Plataeans applied to them for aid against the Thebans, they were disposed to have recourse to the Athenians as being in their vicinity (§ 1); they had done the Peloponnesians no serious injury in the war, nor should they in its continuance, but it would be dishonorable and unjust to abandon the Athenians, from whom they had received great favors (§§ 2, 3).

ἃ μὲν παλαιὰ καὶ μέγιστα is the accusative synecdochical. — *ἡξιώσαμεν εἶναι*, *such we approved ourselves to be*. — *δεομένημῶν* from *ἡμᾶς*. See N. on I. 74. § 1) is in the genitive absolute *δεομένους* (*ἡμᾶς*) *ἀπεώσασθε*. — *ὑμῶν . . . ἀποικούντων*, *but dwelling far away* (from us). *δε* responds to *μὲν* implied in *ὥς*. The idea of separation imparted to the verb by *ἀπο-* is strengthened by *μακράν*. Perhaps, however, that *ἀποικῶ* in this construction is nearly equivalent to *οἰκῶ*.

ἰδὲν ἐκπρεπέστερον—ἐπάστετε, *you suffered no very monstrous* (= you were scarcely injured at all). Cf. I. 88. § 6. — *ἐμελεῖσθε. παθεῖν* from the preceding verb.

μῶν κελευσάντων. Cf. II. 72. — *ἐναντία Θηβαίοις* (S. § 202. N. on I. 29. § 1. — *ἄλλως τε καὶ οὐς* = *ἄλλως τε καὶ ὅτε*

Goel. — *εὖ . . . δέομαι*. Two things are here referred to *in the gratitude of the Plataeans*, (1) that they had received

stood, by the enmity of them to us = by the enmity which they bear to us. Bothe reads πολεμίων, and Krüg. πολεμίως. — τὸ δίκαιον, "if you understand or interpret justice." Bloomf. — rather.

τὸν (i. e. in the Persian war), sc. ὠφέλιμοι ἡμεν from the preceding clause. Cf. Kr. § 62. 4. N. 1. — ἐν μείζονι κινδύνῳ than you are. — νῦν.... ἦσαν enforces the assertion just made, in respect to comparative danger of the Lacedæmonians in the Persian and Boeotian wars. In the former war they were in danger of receiving the yoke of slavery, while in this war they are themselves the old foes of others. The clause οἷδε (i. e. the Boeotians) μετ' αὐτῶν (i. e. the Medæ) ἦσαν is thrown in by way of enhancing the peril of the Thebans, who in a time of such peril took sides with the enemy.

5. τῆς νῦν ἀμαρτίας—ἀντιθεῖναι τὴν τότε προθυμίαν. For the construction, see N. on II. 85. § 2. The subject of the sentence is ἀντιθεῖναι. — μείζω refers to their former services, and ελάσσω to the present demerits with which they are charged. — σπάνιον.... ἀντιτάξασθαι. Most of the Grecian states submitted to Xerxes. Cf. Herodot. VII. 132. 138. — τινὰ does not belong to ἀρετῇν, but is the subject of ἀντιτάξασθαι, and with that verb forms the subject of ἦν. — μὴ.... πρᾶσσοντες refers to the course pursued by the Boeotians and others. Poppo, Goeller, and Bothe notice the antithetic structure of this and the following sentence, τὰ ξύμφορα being opposed to τὰ βλάτιστα, and ἀσφαλεία to μετὰ κινδύνων. — ἔφοδον of the Persians. — αὐτοῖς (for themselves) depends on πρᾶσσοντες (practising = manoeuvring, intriguing. Arnold), and not on ξύμφορα. Bothe and Krüger after Didot edit αὐτοῖς, as lashing more severely the selfish policy pursued by the Thebans in the Persian invasion.

6. ὧν ἡμεῖς γινόμενοι, of which number we being = we being of that number, i. e. of the heroic defenders of Greece. The partitive genitive denoting of the number, is frequently found in the predicate. Cf. Kr. § 47. 9. N. 2. — ἐς τὰ πρῶτα. See N. on III. 39. § 2. According to Plut. (Aristid. 20. 21) the highest honors (τὰ ἀριστεία) were offered to them, but were nobly declined. — ἐπὶ τοῖς αὐτοῖς = on account of their line of conduct, which had always governed them, and which caused them at the present time to defend their liberty against the Thebans. — δικάως is opposed to κερδαλέως, and illustrates the strength of principle which they aver to have regulated their conduct.

7. This section is very obacure, but by a careful attention to the general scope of the argument, the grammatical analysis may be

ἀνδρῶν. S. § 231. N. 2. — αὐτοὺς ἀμείνους ὄντας, *you your-
ing braver*. A compliment both delicate and well-timed.

— agrees with ὑμᾶς the omitted subject of ἐπιγνῶναι (see N. on I.
— οὐδέ. Repeat ἀποδέξονται. — πρὸς ἱεροῖς τοῖς κοινοῖς
pis and Delphi. — ἀπὸ = *taken from*.

Λακεδαιμονίους, *the Lacedæmonians*, the well-known defenders
ian rights. So Θεβαίους (*infra*), *Thebans*, who have disgraced
ves by deserting the Greeks in their great struggle for freedom.

— much beauty and force in the juxtaposition of Πλάταιων and
— states which battled side by side in the cause of free-
— but now, the one being on the brink of ruin, and waiting to
the sentence of life or death at the hand of the other. —

— Cf. I. 182. § 2. — πανοικησίῃ. See N. on II. 16. § 1. —
— This verb is used of the erasure of names from a book, or
off of a name from a list, and is very expressive in this

1. ἐς τοῦτο—ξυμφορᾶς. See N. on I. 49. § 7. — οἵτινες... ἀπολ-
— *“qui, quum Medi vicissent, periiimus.”* Poppo. The Platæ-
were only saved from absolute ruin by the battle at Platæa. —
— ὑμῖν—Θεβαίων ἡσώμεθα = *tohis iudiciibus (ἐν ὑμῖν δικασταῖς, cf.*
IL 53. § 1) *a Thebanis superamur*, i. e. *Thebanis viliores sumus, post-*
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— I. 101. § 2. — λιμῷ διαφθαρήναι. Cf. III. 52. § 1.

4. καὶ περιώσμεθα κ. τ. λ. Nothing can be more pathetic than
this allusion to their fallen and friendless condition. — πάντων the
Greeks.

CHAPTER LVIII.

The speaker goes on in the most pathetic terms to entreat the Lacedæmonians to spare the
Platæans, inasmuch as the work of destruction is easy and of quick accomplishment, but
the disgrace of the act cannot be easily or quickly effaced (§§ 1, 2); the Platæans volunta-
rily surrendered themselves, and this together with their former services should ensure
their safety (§ 3); wherefore they call upon their judges to look upon the tombs of their
ancestors, which are so highly honored by the Platæans, and which will hereafter be aban-
doned to traitors, if Platæa is given up to the unjust demands of Thebes (§§ 4, 5).

1. τὴν τε... πρέπει, *and to ask this favor of them* (i. e. the The-
bans) *in return, that you must not be obliged to destroy those whom it*
is not becoming in you (to kill). This appears to be the meaning of
this controverted sentence. αὐτοὺς seems evidently to refer to the
Thebans, although Krüger, Bothe, and some others refer it to the
Lacedæmonians, and make it the subject of κτείνειν, supplying ἡ

CHAPTER LI.

The Athenians send out an expedition under Nicias against Minoa, in order to prevent Peloponnesians from the use of Megara as a port for their shipping (II. 1, 2); to build and construct a wall on the side towards the continent, and having thus cut off all communication with the main land, and left a garrison in the place, retire from the island (II.

1. *ἐν δὲ τῇ αὐτῇ Νίκα.* The scene is now shifted to the Saronic gulf. In the next chapter, the history of the siege of Plataeae is resumed from III. 24. Great praise is due to the writer for the admirable order and clearness of these details of the war. — *Νίκης*, celebrated Athenian, whose name is henceforth found so often in the pages of this history, is now first introduced to the reader. In public and private character he was irreproachable, but was also and cautious to a fault. Hence the play on his name in the *μελλομενίας*. A fine sketch of his character may be found in *Suppl. Diet. Gr. and Rom. Biog. and Mythol.* — *Μινώα*, *Minoa*, Lenake (North. Gr. II. pp. 401-3) says that this could not have been the nearest island opposite to Megara, which is too small and too distant from the shore, but the peninsula, a mile farther to the east, is

CHAPTER LII.

The Platæans being pressed by famine surrender to the Lacedæmonians, stipulating that a fair trial shall be granted them (§§ 1-3); the Lacedæmonians send five commissioners, to whose question of their guilt or innocence, put without any formal accusation, the Platæans reply as follows (§§ 4, 5).

1. πολιορκεῖσθαι, *to stand a siege*; literally, *to be besieged*. Cf. III. 109. § 1.

2. προσέβαλον refers to the Peloponnesians, and αὐτῶν to the Platæans. — εἰρημνέον γὰρ ἦν αὐτῷ, *for he had been commanded* (not to take the place by force). So Goel. supplies from the preceding context μὴ βίῃ εἰλεῖν. — εἰ σπονδαὶ γίγνουντο. The apodosis is μὴ ἀσάδοτος εἶη. — αὐτῶν refers to the Platæans implied in ἡ Πλάταια which precedes. — εἰ βούλονται. The same mood is here used which the speaker would have employed, the person however being the same as though the indirect oration had been employed. — τε corresponds with the following δέ, and connects κολάζειν (sc. τοὺς Λακεδαιμονίους) with χρήσασθαι. Arnold remarks that the tense is changed in κολάζειν, probably to show that the subject is changed. Haack finds the apodosis in τοὺς τε ἀδίκους κολάζειν, *if they are willing* (εἰ βούλονται)—*they* (the Lacedæmonians) *will punish*, etc. This is less natural than the construction, by which the infinitive κολάζειν is made to depend on βούλονται, *whether they are willing—that the Lacedæmonians may punish*, etc.

3. ἦσαν . . . ἀσθενεστάτῳ, "*nam ad ultimum inopia jam tenerant*." Poppo. — δικασταί, *judges*, or rather *commissioners*, for the doom of the Platæans had been already determined. — ἐπικαλεσάμενοι. "Recte, Port. *accessitos* explanat." Poppo.

4. εἴ τι—ἀγαθόν τι, *whether in any respect—any good*. Arnold says that τι is used twice here by the Lacedæmonians to make the question as strong as possible, and only once by the Platæans (III. 54. § 2), in order that the force of the interrogation may be diminished.

5. οἱ δ' ἔλεγον is repeated in ἔλεγον τοιάδε, on account of the intermedial words αἰτησάμενοι . . . Λακεδαιμονίων, which form a sort of parenthesis. Render then, *they spoke when they had requested*, etc.

CHAPTERS LIII.—LIX.

We come now to the speech of the Plataeans, which has been by every critic, from Dionys. Hal. down to the present time, as the ablest orations which can be found in any language. In logical and vehement argumentation it is doubtless equalled, if not surpassed by other speeches in this history. But in the beauty and force of its lofty and soul-stirring appeals to justice, patriotism, gratitude, and of the past—the glorious past, when Plataea stood side by side with more powerful sisters in the confederacy, Athens and Sparta, and battled in the cause of freedom—and above all in the earnest pathos with which the speaker in the deep anguish of his heart for the life of himself and associates, it has no parallel. Well does Melancthon say of its peroration, "*non est pulchrior nec illustrior quam hic est, neque apud omnes Græcos vel Latinos scriptores*" equal beauty and truth also has Heilmann closed his admirable edition of this oration, by reverting in words of praise to the great histo-

CHAPTER LIII.

The orator commences by complaining of the want of good faith, in thus bringing them to a summary trial contrary to the terms of capitulation (§ 1); the informality and undue haste of this trial fills them with apprehension that their doom is sealed, and that they can expect no impartial justice at the hands of their judges (§ 2); they feel, however, that their only hope is to respond to the question which has been proposed to them, and make their plea (§ 3); but they fear that all they can say will be fruitless in averting their predetermined fate (§ 4).

1. τοιαύδε δίκην, *such a kind of trial*. Reference is had to the brief and informal question proposed to them by the judges (III. 52. § 4), which showed that a legal trial was not to be expected by the accused. — καὶ ἐν δικάσταῖς κ. τ. λ. The order is, καὶ ἐν δικάσταῖς δεξιόμενοι γενίσσθαι, οὐκ ἐν ἄλλοις ἢ ὑμῖν. The preposition ἐν has here the signification *before*, and is the usual one employed in such a connection. — ἡγούμενοι is connected with οἰόμενοι, and δεξιόμενοι is related to ἡγούμενοι as the cause. The equivalent is ἐπεὶ ἐδεξάμεθα ἡγούμενοι κ. τ. λ.

2. μὴ—ἡμαρτήκαμεν. The use of the indicative shows that, in the speaker's estimation, the idea expressed by the verb had an actual existence. Cf. Jelf's Kühn. 814. a. — ἀμφοτέρων. "Intellige δίκης νομιμοτέρας ἐτ τοῦ ἴσου." Bothe. — περὶ τῶν δεινотάτων, *about the most fearful things* = about life and death. The speaker intimates a suspicion of their dreadful situation as criminals already condemned. — ὑμᾶς, sc. ὑποπτεύομεν. — In μὴ οὐ, the first negative may be rendered *lest* (the verb ὑποπτεύομεν implying fear or anxiety), and the last belongs to κοινοὶ ἀποβῆτε. S. § 230. N. 2. — τεκμαιρόμενοι introduces the reason why the Platæans indulged the suspicion to which they had just given utterance. In order to avoid the pleonasm in προκατηγορίας and προγεννημένης, Bothe would read, πρὸς (præterea) κατηγορίας. But see N. on I. 23. § 4. — ᾧ depends on ἐναντία. — τὰ ἀληθῆ ἀποκρίνασθαι is the subject of γίγνεται, and ἐναντία refers to τὰ ἀληθῆ, as though it had been written ᾧ ἀποκρίνασθαι τὰ μὲν ἀληθῆ, ταῦτα ἐναντία γίγνεται.

3. πανταχόθεν δὲ ἄποροι καθεστῶτες = *being enclosed on every side with inextricable difficulties*. — ἀναγκαζόμεθα, sc. ἀποκρίνασθαι. — ὁ μὴ ῥηθεὶς λόγος, *the not uttering the speech*; literally, *the speech not being spoken*. — τοῖς ᾧδ' ἔχουσιν, *to those in such a situation* (as we now are). Cf. ὥσπερ καὶ ἐσμέν, § 1. — αἰτίαν. See N. I. 69. § 6. — ὥς... ἦν, *as though, if it had been spoken*, it might have been the means of their safety. Some render ὥς εἰ ἐλέχθη, *how that if it had*

ἐγώ is the predicate, and αὐτοὶ ἄνθρωποι
 ἰσχυροί. — ἀλλὰ φέροντες,
 ring *furor* upon *these* (i. e. the Thebes
 φερόμεναι ἰσχυροί to have corresponded
 verb should have been ἐκείνητε. See

CHAPTER

Notwithstanding their fears that it will prove unavailing
 their judges (§ 1); and in reply to the question
 they were enemies to the Peloponnesians, no as
 if friends, wrong was done them by those who
 earlier in time of peace was manifested in their
 in war, by the service they did to Greece in the
 Lacedaemonians at the time when the Helots re-

1. ὅμως, i. e. notwithstanding the
 suading the judges. — δίκαια (= *δίκαια*)
 — πρὸς, in reference to. Bloomf.
 next clause, as expressing a milder sh
 ποιησόμεθα, we will make mention of
 δίδραμαι and δίδρασμα.

2. ὡς πολεμίους, as enemies, i. e. τ
 παύετε, you have not been wro

(i. e. the Mede) *conjointly with you*. It will be seen in III. 62. how the Thebans reply to this claim of merit put forth by the Plataeans. — *μόνοι Βοιωτῶν*. This boast is not altogether true, for the Boeotians in the main were guilty of *mediism*, yet besides Plataeans, there were found on the side of Greece the Thespians (Herodot. VIII. 50), and the Haliartians (Pausan. IX. 32). *μόνοι* therefore be considered as rhetorically put for *chiefly, principally*. The Thebans must have keenly felt this allusion to their baseness and abandonment of the Grecian cause in those days of peril.

4. *ἐναυμαχίσασμεν*. The Plataeans having no ships of their own fought on board of the Athenian triremes at Artemisium. — *μάχη* notes time (see N. on I. 128. 5), or it may be regarded as a sort of relative absolute with *γενομένην*. Cf. S. § 226. N. 3.

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CHAPTER LV.

In respect to the subsequent hostility the Peloponnesians were themselves to blame, inasmuch as, when the Plataeans applied to them for aid against the Thebans, they were directed to have recourse to the Athenians as being in their vicinity (§ 1); they had done the Peloponnesians no serious injury in the war, nor should they in its continuance, but felt it to be dishonorable and unjust to abandon the Athenians, from whom they had received great favors (§§ 2, 3).

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obligatory on the latter to obey the
2 pers. plural to include the Lacedæ-
mons, *sc. τοὺς ἐπικείρονται*. Cf. II
that the Thebans refer to this excuse

CHAPTER

The gross injustice of adding Plataea in the time
of the punishment they received (§§ 1, 2); and
regard the claims of justice without any reserve
this point of view, if the Thebans now appear
the Plataeans were so also (§ 4); and indeed if
them the excuse of their present fault (if they be
danger from the same just and independent
them such high honor (§§ 5-7).

1. *πολλά... ἡδύχουσι*. Mt. § 415.
thinks that *δε' ἀντ'* is put in the plural
it refers not only to the last and great
had received from the Thebans, but to
with more propriety places it after *τὸ*
as *ὃ ἐπ' αὐτ'* is put after *ἀλλὰ το* in III. 3

2. *ἑορταστικῶς*, *as a festival*; literally
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CHAPTER LVIII.

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though Krüger, Bothe, and some others refer it to the
ians, and make it the subject of κτείνειν, supplying ἡμᾶς

μη, to be inclined, to be won over. With this and the preceding *οἶκτω* *σώφρον* (by a discreet pity) is to be taken, although it should be in the accusative with *λαβόντας*. The full condition according to Goel. would be *φείσασθαι—οἶκτω λαβόντας* (—c. i. e. τὸν οἶκτον), to spare us in pity, having taken it upon you. Jelf's Kühn. § 898. 1. a. — *οἷοί τε...πάσσομεν*, and what sort persons we are who would suffer, i. e. upon what worthy persons punishment would fall. — *ὥς...ξυμπέσοι*, how uncertain is the (τὸ) of misfortune [it being uncertain] upon whom it may fall (καὶ) without his deserting it. This last clause is expegetical of the former one.

2. *ὡς πρόπον ἡμῖν* in our present danger. — *ἡ χρεία = ἡ ἀνάγκη* (Schol.). Cf. I. 82. § 3. — *αἰτούμεθα...παροξύνειν*. Goeller constructs and explains this passage as follows: *αἰτούμεθα ὑμῶς πείσαι τὰδε—αἰτούμεθα ὑμῶς μὴ ἀνημονεῖν—ἰκέται γιγνόμεθα καὶ ἐπικαλούμεθα μὴ γενέσθαι, μηδὲ—παροξύνειν*. Cum priori αἰτούμεθα ὑμῶς juncta est per participium sententia ἐπιβοῶμενοι θεοὺς τοὺς ὁμοῖωμίους καὶ κοινούς τῶν Ἑλλήνων, cum altero αἰτούμεθα ὑμῶς item per participium juncta hæc sunt: προφερόμενοι ὄρκους, οὓς οἱ πατέρες ὑμῶν ὤμοσαν. Verba autem ἰκέται γιγνόμεθα ὑμῶν τῶν πατέρων τάφων καὶ ἐπικαλούμεθα τοὺς πεκηῶτας jungenda sunt cum μὴ γενέσθαι ὑπὸ Θηβαίοις et sequentibus vel propter ea, quæ extremo capite proximo orator dixerat: σκέψασθε δὲ Πανσανίους κ. τ. λ. This elucidates very well the general construction. Some verbal explanations, however, seem necessary to be added. *ὁμοῖωμίους*, having one altar, i. e. being worshipped at the same altar. An association of this sort was founded upon some common characteristics, which gave fitness and propriety to the union, e. g. Ceres and Proserpine, Jupiter and Hercules. In such relations they were called *Dii communes*. Cf. Smith's Dict. Gr. and Rom. Antiq. p. 68. — *τάφων* is in the genitive with ἰκέται, on the general principle that verbs of praying or vowing, are joined with a genitive of the person or thing, by whom or by which the supplication is made, the person who prays being considered as touching the knees of the divinity Cf. Jelf's Kühn. § 536. Obs. 6. — *τοὺς πεκηῶτας*, the dead. The word here is euphemistically used. Butt. (Lexil. No. 68. p. 373) contends that *πεκηῶτας* is the true reading. It is found in one of the Paris manuscripts, and is the only one acknowledged by the Scholasts or Pollux in quoting the passage.

3. *ὅπερ* refers forward to *λόγου τελευτᾶν*. (S. § 197. 2.) — *δὲ...αὐτοῦ*. How natural and pathetic is this sentence! The speaker is reluctant to stop, although its necessity is acknowledged, because with the termination of the speech end all the arguments and ind

CHAPTER LXI.

Thebes offer as the ground of their desire to speak, the long and criminating speech of the Plataeans (§ 1): they give as the cause of the enmity of the Plataeans, the compulsion was used to bring them into the Boeotian confederacy, to which from the first they were averse, and to avoid which they had formed an alliance with the Athenians (§ 2).

εἰ καὶ, *if in like manner*. — βραχέως. Cf. μακρότερος λόγος — βραχέως, III. 60. § 1. — τὸ ἐρωτηθὲν ἀπεκρίναντο, *had answered to the question*. Cf. Mt. § 410. 6; Kr. § 46. 6. N. 3. — περὶ αὐτῶν is to be constructed with πολλὴν τὴν ἀπολογίαν, and ἡττιμένων depends on ἀπολογία. Render, *had made a long defence of themselves, in respect of things foreign to the matter in hand, and of which they have not been accused*. Bloomf. refers ἡττιμένων to αὐτῶν, making it parenthetical, and *withal they being not even accused* (of any offence). For passive signification of αἰτιάσθαι, cf. Mt. § 495. d; Soph. Gr. Verbs, § 1. — πρὸς μὲν τὰ is for πρὸς τὰ μὲν. Cf. Mt. § 288. Obs. 3. — ἀντιπεῖν, *to reply to, to make a counter-statement*. — ἐλεγχον ποιῆσαι, *to refute, to show the utter falsehood of*. — ἐλεγχον is limited to τῶν δέ. Cf. S. § 187. 1. — κακία, i. e. what the Plataeans call κακία. With some such qualification δόξα is also to be taken.

2. αὐτῆς, i. e. Plataea. — ξυμμίκτους ἀνθρώπους, *a heterogeneous mass*. Arnold supposes them to be the Hyantians, Thracians, Pelasgians, and other early inhabitants of Boeotia. Cf. Strabo, IX. 2. § 3. — ὅσπερ... ἡμῶν. The position of Thebes in the Boeotian confederacy was at first merely that of a leading city, but in process of time it exercised a sway no less despotic than that of the Athenians over their allies. See the note of Arnold on this passage, who notices the use of ἡγεμονεύσθαι instead of ἄρχεσθαι. Cf. Poppo's Proleg. II. p. 292, et seq. — ἄλλων... πάτρια. See N. on II. 2. § 4.

CHAPTER LXII.

The speaker now proceeds to reply to the charge of defection in the Persian war, which was made against them by the Plataeans. He charges upon the Plataeans that they followed the Athenians then in opposing the Medes, as they since have done in the efforts of that state to enslave Greece (§§ 1, 2); whereas the Boeotians were on the side of the Medes, not through fault of the people at large, but of a few individuals who ruled them with despotic sway (§§ 3, 4); but since the departure of the Medes, by their opposition to the ambitious designs of Athens, the Boeotians had made ample amends for their former fault (§§ 5, 6).

1. οὐ accompanies μηδίσαι, because the act spoken of is assumed as certain. S. § 229. 3. — τούτῳ—ἀνάλλονται, *in this they exult*. S. § 208.

of the Plataeans, and by detraction and misrepresentation make their recent offence preponderate over all their former, just as they had magnified their own services since the above their misconduct in that war. In this way by unifying their own merits and the Plataean demerits, and comparing over their respective conduct in the Median war, they position of the two states, and make the Plataeans worthy of censure, and themselves of unqualified praise. —

..ζημίας, you rather (than we) are worthy of all punishment: expression by no means implies that the Thebans thought themselves worthy of punishment. But as mutual accusations had been made, the comparative is employed to give force to the charge of the Thebans were now hurling back at their accusers.

23c. Krüger pronounces this to be a somewhat harsh expression — τὰ πρὸς ἡμᾶς, as far as it respected us = against us.

, i. e. the Athenians. — ὑπάρχον. Repeat τὸ μὴ ξυνεπιθέσθαι... γεγενημένης shows, as Bloomf. remarks, how it was reproach of the Plataeans not to have united with the Athenians in defence of others (ξυνεπιθέσθαι... ἄλλοις), viz. by the confederate Lacedæmonians against the Medes, upon the protection they might have thrown themselves, when pressed by the Medes, to the commission of deeds which were unjust. — ἐπὶ τῷ Ν. on I. 102. § 4. — τὸ μέγιστον, what is greatest. —

οὐ βιαζόμενοι ἔτι, being no longer compelled by the Medes formerly when oppressed by the Thebans. — μᾶλλον,

μὲν refers to the Athenians, and τοὺς δὲ to the other

, i. e. the Athenians. — αἰσχύνῃς ἀπηλλαγμένην, free from disgrace. S. § 197. 2. How the return which they made to the Medes was disgraceful is shown in ὑμεῖς μὲν γὰρ κ. τ. λ. The law of equity demanded that they should assist the Athenians when they were in the wrong, but not when doing wrong to others. — καίτοι....

ς. The sense of this difficult passage becomes clear and simple by repeating, with all the best recent commentators, μὴ ἀντιθέσθαι clauses of the sentence, and giving to αἰσχρὸν μᾶλλον the sense which αἰσχρὸν has in II. 40. § 1, this rather is disgraceful and dishonourable, general idea is, that it is base not to return honorable for honorable, but not so, to refuse to return a kindness for a kindness, or a mission of acts of injustice.

δ. τὸν ἡμέτερόν τε ἀκούσιον μηδισμόν is opposed to τὸν ὑμέτερον ὕσιον ἀττικισμόν, the antithesis being a condensed epitome of the whole argument of the last two chapters.

CHAPTER LXV.

· attempt of the Thebans to enter Plataea was made at the express solicitation of some of the best citizens (§§ 1, 2); and the design of it was nothing more than to restore the Platæan state to the Boeotian confederacy (§ 3).

1. The Thebans having responded to the charge of *mediism* advanced against them by the Platæans, now proceed to vindicate their right to enter Platæa. — ἀ...ἀδικησῆναι. Cf. III. 56. § 2. — ἀ serves to introduce an explanation of ἀδικησῆναι, and may be rendered, *to wit, for example*. — ἱερομηνίαις. Arnold says that the plural form is used, because the festival was of several days' continuance. — οὐδ'—ὑμῶν μᾶλλον, *not more than you = not so much as you*.

2. αἰτοῖ = *of our own accord*. Mt. § 468. 4. — εἰ ἐμαχόμεθα καὶ ἐδοῦμεν, *if we had fought against—and vanquished—we had been guilty of injustice*, literally, *are guilty*, etc. Bloomf. explains this presence of tenses as not having reference to time at all, but only as regards the agents, and that hypothetically. Of the thing thus hypothetically put, the assertion is, 'if that were the case, then we are guilty.' This is the true solution, although in strictness the idea of *if* is not absent from the expression, the apodosis taking the present tense in order to show that the guilt of the transaction, if the protasis is true, rested upon them to the present time. Cf. K. § 339. 3. d. ig. attributes to ἀδικοῦμεν the notion of the perfect, but this is questionable. It is the remark of Poppo, that ἡδικοῦμεν ἂν was properly required, but that ἀδικοῦμεν was employed for the sake of consistency. — τῆς...ξυμμαχίας depends on παῦσαι (*cause to cease*). 197. 2. Reference is had to their alliance with the Athenians. — κοινὰ—πάτρια. See N. on II. 2. § 4. — τί ἀδικοῦμεν. Here the *if*, in Poppo's estimation, is rightly employed, because the protasis contains a supposition which was the true one. — οἱ γὰρ ἄγοντες ἐπομένων. Allusion is sneeringly made to what the Platæans said, 55. § 3 (end).

3. ἐκεῖνοι—ἡμεῖς. The verb is to be supplied from the preceding ἀνομοῦσι. — πλείω παραβαλλόμενοι (cf. II. 44. § 3), *having greater interests (in the country) at stake*. Cf. οἱ πρῶτοι καὶ χρήμασι καὶ γένει,

οὐ μετὰ is a varied expression for **ἀνεν**. Cf. I. 91. § 5. This **μετὰ** is of quite frequent occurrence. — **ὁμοία**, like in kind. The Thebians had offered no violence to the Plataeans, but had only tried to persuade them by words, whereas the return for this offence was made in deeds of blood. — **νωτερίσαι** (sc. ὥστε) **ἐπὶ τὰ ὁμοία**. In respect to the engagement referred to, cf. II. 3. — **ἐξελεῖν** from the city of Plataea. — **ἐπιζέμενοι** is accommodation case to **ἀπεκτείνετε**. This clause, as Poppo remarks, is placed **οὐς μὲν—οὐς δέ**, because it belongs alike to both these relative clauses. — **παρά**, contrary to. — **ἐν χερσίν**, in combat, hand to hand. — **ὁμοίως** as those who were butchered after having surrendered themselves (**οὐς δὲ χείρας κ. τ. λ.**). — **πῶς... εἵργασσε**, how was not done a dreadful deed? This interrogation partakes of the nature of an exclamation, and expresses a strong affirmative.

καὶ ταῦτα = especially. Cf. Mt. § 470. 6. — **τὴν τε λυθείσαν γῆν** and the accusatives connected with it, are in expository connection with **ἀδικίας**.

οὐκ, "no! not if." Bloomf. — **οὔτοι** refers to the Lacedæmonian judges.

CHAPTER LXVII

The speaker sums up by asserting that for all these things the Thebans rightly demand that the Plataeans shall be punished (§ 1); he urges upon the judges not to be moved by their reverence to their former virtues, for these, if they ever had any, only enhanced their present guilt; nor by their appeals to the sepulchres of their dead and to their own destitution (§ 2); for the Thebans had suffered far more in those who were butchered at Plataea and he fell at Coronea (§ 3); for their manifest and enormous crimes they should be punished, and furnish to all other evil-doers a salutary warning both of their doom, and the inflexible determination of the Lacedæmonians to redress these and similar grievances (§§ 4-7).

1. **ταῦτα** depends on **ἐπεξήλομεν**, and **τοῦτου** refers forward to the sentence beginning with **ἵνα ὑμεῖς μὲν εἰδῆτε** which explains **ὕπερ μῶν**. The verb **εἰδῶμεν** is to be supplied in the latter clause from the preceding one, with the modified sense, *that we may be fully convinced in our belief*, for, as Bloomf. remarks, explanations were not allowed to communicate to themselves knowledge, or the lawfulness of their revenge. — **τετιμωρημένοι** = **κολάσαντες αὐτούς**. Schol. The instruction of this and the preceding participle is explained in N. on I. 6. § 1.

2. **εἴ τις ἤρα καὶ**. See N. on III. 66. § 2. — **ἐπικούρους** has the force of an adjective. — **διπλασίας ζημίας** (sc. εἶναι), *ought (χρὴν) to be double penalties*. Arnold thinks that the singular num-



πρὸς δ, of which the antecedent depends on χάριν, and the relative πρὸς οἱ as a synecdochical accusative. — ἀμαρτανομένων... ται, but being evil, speeches embellished with fine expressions (ly, words) are a covering (for what is wrong). An emphasis is given to ἔπειτα, as opposed to οὐκ ἔργοις which may be mentally led.

κεφαλαιώσαστες, having summed up, stated briefly. — ποιή-
r conforms to ὑμῖς, although it properly belongs to οἱ ἡγεμόνες.
is done to give prominence to the application to the case in hand,
that was intended to be advanced as a general principle. A verb
δ ἡγεμόνες may be supplied from the dependent clause (cf. Jelf's
II. § 895. 3), or it may be considered as merged into the new sub-
junctive. See N. on ἐπιβουλευόμεθα, I. 82. § 1.

CHAPTER LXVIII.

Acadæmonian judges adhering to the legality of their question, again propose it to each
the Plataeans, and upon receiving a negative answer, put all the men to death, and sell
women as slaves (§§ 1, 2); the city and country are given up to the Thebans, who
confiscate and lease out the lands, and destroy the city to its very foundations, and
at near the temple of Juno a large building for the entertainment of travellers (§ 3); and
as was Plataea destroyed for the sake of the Thebans (§ 4).

1. δικασταὶ belongs to the verbs ἀπέκτεινον and ἐποίησαντο. —
σιν belongs to ἐπερώτημα in the sense of the subjective genitive,
's question. Bloomfield, however, constructs it with ὁρῶς ἔχειν,
it be right (i. e. advantageous) for them. Poppo with Bauer,
like that ἔχειν is the true reading. — εἴ τι... πεπόνθασι explains
positionally τὸ ἐπερώτημα. — τὸν τε ἄλλον χρόνον, i. e. the time
between the Median invasion and the Peloponnesian war. — δηρὸν
employed to show that this was the ground assumed by the judges,
not the historian's opinion or belief. — κατὰ τὰς παλαιὰς Πανσα-
— σπονδαίς. Cf. II. 71. § 2. — τὸν Μῆδον refers to the second
sian invasion. — ὅτε ὕστερον... αὐτοῖς. After repeated exam-
inations of this passage, I am led to adopt, as the most simple and
rational explication, that which repeats προείχοντο and constructs thus:
οὐκ εἰδέναι (the second reason why the question proposed to the
Thebans was proper, διότι ἡξίουν being the first) ὅτε ὕστερον προεί-
χοντο, δ πρὸ τοῦ περιτειχίζεσθαι προείχοντο αὐτοῖς. The conjecture of
Bloomfield is worthy of attention, viz. that the author, as often for
variety's sake, and to prevent the repetition of the same phrase οὐκ

of the circumstances (as recounted by Herodotus) which it is about, reckons its commencement as late as A. C. 510, after the fall of Hippias.

CHAPTER LXIX.

The Spartan fleet, which had gone to the assistance of the Lesbians, returns in a bad condition to Peloponnesus, and at Cyllene finds Brasidas, who is deputed by the Lacedæmonians as counsellor to Alcidas, in an expedition against Corcyra which is now at (§§ 1, 2).

The narrative is here resumed from III. 33. — αἱ . . . νῆες is subject of καταλαμβάνουσιν, the words ὥς . . . κατηνέχθησαν being adverbial clause denoting time. The participles, φεύγουσαι, ἐπιδιώκται, χεῖμασθεῖσαι, and the adjective σποράδες denote in graphic & the adventures of this unsuccessful and badly-commanded fleet. - ξύμβουλον. See N. on II. 85. § 1.

1. There is some obscurity in this section, as to what ὅπως may rest upon. But a proper attention to μὲν—δὲ will remove the difficulty. There were two reasons why the Lacedæmonians wished to sail to Corcyra, viz. the smallness of the Athenian fleet stationed at Sphacteria, and the desire to take the place before the Athenian fleet could be reinforced. This last reason, which logically has reference to the expedition, rather than whether it shall be set out at all, is introduced by ὅπως.

CHAPTERS LXX.—LXXXV.

These chapters contain what Bloomfield justly calls, one of the most appalling narratives ever penned. It is worthy of deep attention, as being in a most graphic style, the demoniacal lengths to which men go, when blinded and infuriated by passion, prejudice, and the fierce-spirit of party spirit. Especially are chaps. 82, 83 worthy of being read and again, as detailing the causes, progress, and dreadful results both moral and physical, of this factious and seditious spirit, this terrific collision between masses of the same community, which brought all Greece nearly to ruin and from the effect of which it had not fully recovered at the time subjugated by Philip of Macedon.

were tenants of the sacred grounds, and had inherited the possession of it from their ancestors.

5. ὁφλόντων δὲ αὐτῶν, *these being found guilty*, and of course sentenced to pay the fine. — ὅπως ταχάμενοι ἀποδώσιν, *that they might pay by instalments* (sc. κατὰ χρόνους. Cf. I. 117. § 3), depends on πρόβλεποντο.

6. ὡς ἔτι βουλῆς ἐστὶ, *while he belonged to the senate*. The subjective would have been *as long as he was*, etc. Cf. Jelf's Kühn. 847. — τοὺς αὐτοὺς . . . νομίζειν. "Ad sententiam recte Bloomf. *to be an alliance offensive and defensive*." Poppo. — τῆς αὐτῆς γνώμης (sc. ὅτες). See N. on I. 118. § 2.

CHAPTER LXXI.

After this deed of violence the aristocratical party assemble the people, endeavor to justify their doings, and effect by compulsory measures the passage of a law, that only one ship of either of the belligerents shall be admitted at a time into the harbor (§ 1); after which they send ambassadors to Athens to justify their change of policy (§ 2).

1. ταῦτα refers to the acts of violence which had just been perpetrated. — καὶ ἥκιστ' . . . Ἀθηναίων, *and (those by which) they would least be enslaved* (= escape the danger of being enslaved) *by the Athenians*. — δέχεσθαι. Repeat εἶπον in the sense of ἐκέλευον. Cf. Kr § 55. 3. N. 18. — ἀλλ' ἢ, *except, otherwise than*. Cf. K. § 322. R. 10. — ἡσυχάζοντας belongs to the subject of δέχεσθαι (cf. II. 7. § 2) although some construct it with μὴ νηί. This seems to be unnecessary, for a single ship would hardly venture into such a harbor in any other than a peaceful manner. The construction which I have given is the one adopted by Poppo, Goeller, and Krüger.

2. ὡς = ὅπως. — ἐκεῖ (i. e. at Athens). Goel. says that the full construction is τοὺς ἐκεῖ, ἐκεῖσε καταπεφυγότας. — ἀνεπιτήδειον τοῖς Κοροϋρα. — ἐπιστροφή, *punishment*. "Castigatio exulum, si novis rebus studerent." Bothe. Some render it, *revolution*, or *counter-revolution*.

CHAPTER LXXIV.

ensues, in which the democratical party are victorious (§ 1); the other party action set fire to the houses around the market-place, by which much property was destroyed. The Corinthian ship sails away, and the barbarian auxiliaries secretly leave the continent (§ 2).

ἀλιπούσης δ' ἡμέρας, *a day having intervened*. — τῷ κεράμῳ. in II. 4. § 2.

ἐπὶ δειλὴν ὄψιαν, *towards the close of day*. Cf. Butt. Lexil.

4. See also my note on Xen. Anab. I. 8. § 8. — τὰς....

those around the market. — τὰς ξυνοικίας, *the family-hotels, lodging-houses*. The word is used of a house occupied by two

or three families, opposed to τὰς οἰκίας, *houses inhabited by only one*

family. Hence the latter may be easily referred to the houses of the

rich, the former to the houses of the poor. — φειδόμενοι οὐτε οἰκίας

ἄλλοτριᾶς. S. § 193. — ἐκινδύνευσεν, *would have been in danger*.

Particle *ἀν* is omitted, because the verb itself denies the actual

existence of the thing spoken of, and only denotes that which threat-

ened to have been in existence. Cf. K. § 260. R. 6. — διαφθαρῆναι

signifies that in which the danger expressed in ἐκινδύνευσεν consisted.

Notes that in which the danger expressed in ἐκινδύνευσεν consisted.

Μτ. § 584. b.

ὁ δὲ μὲν refers to the democratical party, and is the subject of

the following. — ὡς ἑκάτεροι (cf. ὡς ἕκαστοι), *each by themselves* = as the

part found each party.

CHAPTER LXXV.

Nicostratus arrives at Corcyra with twelve Athenian ships, and endeavors to effect a reconciliation between the factions (§ 1); in which having succeeded, he is about to take his departure, when some of the aristocratical party fearing treachery take refuge in a temple (§ 2, 3), where Nicostratus in vain attempts to encourage them and induce them to rise, hereupon the democratical party take arms and are restrained from killing some of their opponents only by the interference of Nicostratus (§ 4); they finally prevail on the suppliants who had now taken refuge in the temple of Juno, to rise, after which they are transported to the opposite island (§ 5).

1. Νικόστρατος. The honorable and humane conduct of this general, in the affairs of Corcyra, as well as his skill and gallant bearing in battle, reminds us much of Phormio. We shall find that he figures considerably in the subsequent history, until in the battle at Mantinea

CHAPTER LXXVII.

Corcyraeans in much confusion equip a fleet of 60 sail, but contrary to the advice of the Ionians send them out against the enemy as fast as they are manned (§ 1); of these 10 desert, and in others the crews fight among themselves, and thus present so feeble a front, that the Peloponnesians are enabled to direct their main force against the Athenian fleet (§§ 1, 2).

οἱ δὲ refers to the Corcyraeans. The accusatives τὰ and τὸν λουν are properly speaking synecdochical. — τὰς αὖτε πληρουμέναις as they were successively manned. A more unwise course could hardly have been adopted, than thus to meet the enemy in detached divisions. Indeed the whole conduct of the Corcyraeans seems to have been marked with infatuation, and can only be accounted for, in the light of faction which distracted their counsels and impaired all their resources. — πάσαις ἅμα, all together.

1. ἀλλήλοις . . . ἐμάχοντο. This quarrel undoubtedly arose between different factions, many being in the ships, who openly or secretly belonged to the aristocratical party, as appears from their desertion to the enemy.

3. ἑνὶ . . . Πάραλος, of which number were the two (ships) the Salia and the Paralus. The article, according to Blume, expresses the idea, the two well-known ships. It will be seen that thirty-three of the Peloponnesians were opposed to the twelve Athenian ships, and nothing shows more clearly the superior skill and confidence of the latter, than that with such a disparity of force they could engage with their adversaries.

CHAPTER LXXVIII

As the Corcyraeans with difficulty maintain the combat, the Athenians by skillful manœuvring sink one of the enemy's ships, and endeavor to throw the rest into confusion, but the ships opposed to the Corcyraeans coming to their aid, the Athenians are obliged to retreat before their united force, which they do in good order, covering at the same time the retreat of the Corcyraeans (§§ 1-4).

1. κατ' ὀλίγας (sc. ναῦς), with a few ships at a time. — ἐταλας οὖντο κατ' αὐτοὺς, were in a bad condition of themselves, i. e. by their own mismanagement. So Arnold explains the passage. — βαρὺ, the thickest part of the enemy's fleet. To refer this, as some



on *ἐς λόγους*, to a deliberation how the city may be saved
 is. The ellipsis is easily supplied: notwithstanding their dis-
 and the confusion of affairs.

φρυκτωρήθησαν—*νῆες*—*προσπλέουσai*, ships sailing towards them
 gnated by the alarm-fires, i. e. the approach of ships was sig-
 etc. Cf. K. § 309. 3. a. This mode of telegraphic communica-
 appears to have been brought to considerable perfection, since, as
 now remarks, not the appearance only of the enemy in those
 was communicated, but the number of their ships, and the di-
 on whence they were approaching. — *ἀπὸ Λευκάδος*, as Didot
 observes, is to be constructed with *ἐφρυκτωρήθησαν*, and not
προσπλέουσα, for in that case the Athenian fleet would have
 had Corcyra in season to have intercepted the Peloponnesian
 t.

CHAPTER LXXXI.

The Peloponnesians hastily proceed homeward (§ 1); upon which the democratical party
 being relieved from danger and encouraged by the approach of the Athenian fleet, com-
 mence a most horrible butchery of their adversaries, which continues seven days, and is
 attended with a total disregard of all laws both human and divine (§§ 2-6).

1. *ὑπερευγύντες* . . . *ναῦς*. The canal which had been cut through
 the isthmus, or the natural channel (if, as some think, there was such
 a channel. Cf. Leake's North. Greece, III. p. 19), which separates
 Leucas from the mainland, must have become in the time of this war
 unserviceable, as the ships were several times dragged across. *τὸν*
ἰσθμὸν depends on *ὑπερ*-, and *τὰς ναῦς* upon *εὐεγύντες*. — *περιπλέ-*
οῦσες the promontory or island.

2. *αἰσθόμενοι*—*προσπλεούσας*. See N. on I. 26. § 3. — *λαβόντες*
—ἡγαγον, taking—they led = they took and led. See N. on I. 53. § 2.
 — *Ἑλλαϊκὸν λιμένα*. This port was a sort of head-quarters for the
 democratic party. Cf. III. 72. § 3. — *τῶν* . . . *ἀπέκτεινον*. This mas-
 sacre took place in the city, while the ships were sailing around the
 Hyllaic port. After they had butchered all they met with, they went
 forth to meet the fleet at the Hyllaic port, in order there to continue
 the work of death. Bloomfield, to whom I am under obligation for
 much light on this obscure passage, reads *ἀπεχρῶντο* for *ἀπεχώρησαν*,
ἀπὸ refers this and the preceding verb *ἔπεισαν*, to the *οἱ ἐν τῇ πόλει*,
 — and not to the *οἱ περικομίζόμενοι*. This construction is evident from

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CHAPTER LXXXII

These excesses seemed the worse from their being the first which happened in the afterwards similar commotions raged throughout all Greece (§ 1); the war furnished favorable opportunities to the factions for mutual revenge (§ 2), and as the discord of things progressed and became general, excesses were committed each more than the preceding (§ 3); rashness was esteemed valor, prudent delay cowardice. Nothing was reversed in respect to the estimation in which it was formerly held, and but glaring vices were regarded as cardinal virtues (§§ 4-7); the source of all these sins and excesses was the lust of power, each party pretending to be actuated by the patriotism, but bending all their efforts to overpower each other, so that there was strife which they hesitated to commit, no atrocity to which they did not freely abandon themselves, while the moderate and virtuous portion of the citizens were the victims of both parties (§ 8).

. The grammatical difficulties of this chapter are very numerous, I am compelled by the brevity of the limits to which I must confine myself, to be contented with merely stating what on the whole seems to be the best solution, without entering very extensively into the reasons. — ἐπάγεσθαι denotes the consequence, or perhaps the aim (as Bloomf. thinks) of διαφορῶν οὐσῶν. — τοῖς ὀλίγοις has the same construction as τοῖς—προστάταις. — καὶ before ἐν connects διαφορῶν οὐσῶν with ἐχόντων and ἐτοίμων. — οὐκ ἂν ἐχόντων.... ἐπορίζοντο. The construction is irregular, inasmuch as it should have been οὐκ ἂν ἐχόντων—τῶν ἐπαγωγῶν—ποριζομένων, or οὐκ ἂν εἶχον—ἐπορίζοντο. The genitive absolute is here employed to denote cause, a proper case after ἐπορίζοντο being the dative. The same remarks apply to πολεμουμένων (sc. αὐτῶν), *when they were pressed in war*. — μαχίας is to be constructed with αἱ ἐπαγωγαί, *the opportunities for fighting in an alliance*, unless, as Arnold suggests, ὑπαρχούσης is applied from πολεμουμένων, *an alliance being at hand for the injury of either party*. — ἐκατέροις is used for the adnominal genitive after ἐπισβουλομένοις, and κακώσει and προσποιήσει are datives of 'cause.' — ἐκ τοῦ αὐτοῦ, *from the same alliance*. — The dative τοῖς—πολεμομένοις depends on ἐπορίζοντο. There are other ways of constructing this sentence, which in the estimation of some may be preferable to the one which I have adopted.

2. ὥς ἄν, *as long as*. — μᾶλλον (= χαλεπώτερα. Goel.) refers to γνόμενα καὶ αἰεὶ ἐσόμενα. — ὡς... ἐφιστῶνται, "*prout singula eveniunt, seu fortunarum, mutationes acciderint*." Bothe. — ξυντυχίων. See N. on III. 45. § 4. — τοῦ καθ' ἡμέραν, *of each day = daily*. — δάσκαλος. Cf. Xen. Cyr. II. 3. § 18.

3. τὰ τῶν πόλεων = πόλεις. Cf. Mt. § 285. 2. — τὴν ὑπερβολὴν
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— τῷ μὲν refers to ἀμαθείς ἀγαθοί, and δὲ τῷ (i. e. οἱ) ὄντες δεξιοί. The subject of both αἰσχύνονται and εἶναι to be supplied from οἱ πολλοί.

... φιλοτιμίαν. In this clause αὐτῶν refers, as the Schol. evils before mentioned (τῶν εἰρημένων κακῶν), and ἀρχή in the sense of *lust of rule* (ἡ ἐπιθυμία τοῦ βούλεσθαι

— ἐκ δ' . . . πρόθυμον. The order and construction (i. e. covetousness and ambition) ἦν τὸ πρόθυμον τῶν τὸ φιλονεικεῖν. — γὰρ in οἱ γὰρ introduces the reason just been said. — ἑκάτεροι is in apposition with οἱ—

ious, *plausible*. Krüg. compares this with *honestis no-* Cat. 38. — ἰσονομίας πολιτικῆς, *political equality of* s the theme, upon which ambitious and unprincipled

e harped, from the days of Thucydides down to the — προτιμήσεις. Goel. says that we should have ex-

istive in dependence on ὀνόματος. — τὰ μὲν . . . ἐποι- ing in words a great regard for the public, they (i. e. οἱ) made it the prize (of their struggles for pre-eminence).

depends on περιγίγνεσθαι. — Dindorf places a comma and μείζους, thus making ἐτόλμησάν τε τὰ δεινότερα and

as τιμωρίας ἔτι μείζους opposed to each other. But, as s, we should then have expected ἐπέξῃσαν τιμωρίας. I

altered Dindorf's punctuation, so as to throw τιμωρίας upon προτιθέντες. This gives the translation, *they dared* : most horrible atrocities, and revenged them (when they

em from others) by a retaliation of still more horrible μείζους in reference to τὰ δεινότερα is hyperbolic. —

u shows that in doing thus, they paid no regard to welfare of the state. — ἐς . . . ὀρίζοντες, but always (i. e. their acts of aggression and revenge) according (ἐς)

ywise (πov) pleasing to either party. — φιλονεικίαν, e. — ἐνόμιζον is put here for χρῆσθαι, with the addi-

what is habitually done (see N. on I. 77. § 6 end), and lowed by the dative. Cf. K. § 285. 1. (1). — εὐπρε-

taken with διαπράξασθαι, and not with ἄμεινον ἤκουον, — τί διαπράξασθαι responds to the preceding εὐσεβεία

πιφθόνως is here taken in a bad sense, *nefariously* ant), so as to excite odium. — ἄμεινον ἤκουον, were in tion; literally, *heard themselves called better*. — τὰ

ers to those who occupied a middle position between neutrals in politics, the conservatives.

1. *οἷα*, i. e. in the manner
— *ὡς τὰς ἐπὶ τῇ πόλει*, by those of
on the thirty years' war in Ge
that war, all bonds of order
right, or fear of the laws, all
faith sunk powerless, while fo
Vices of all kinds grew with a
anarchy and impunity; and in
ravaged countries they inhabite
for insult, no property sacred a
περίη, of which a noble nature
εὐνομεύειν, being ridiculed, so
τῷ γένει is to be constructed wi
out confidence in one another. —

2. *γὰρ* implies an ellipsis: a
λέγει—*οὐκ ὁρᾷ*, "neither prom
δὲ ἄρα & c. Arnold says of
it seems to be at least untransla
adopted by some eminent critics
raisonnée *moti* (Angl. *stealed*)
would supply from the preceding
Arnold says that these genitives
ἐπὶ τῇ πόλει simply signify *ἐπὶ τῇ πόλει*
explanation of the Schol. *ἡ πόλις*

.... ὧσι responds, as καὶ ἐκ.... προειβουλευμένοι answers
 ... ξυνετόν. Construct τὸ ἐνδεὲς as the object of τῷ δαδύναι.
 ἡ refers to the persons whose talents were of a higher order.
 αἰσθίσθαι. Supply οἰόμενοι elicited from καταφρονούντες. —
 ... ἔξεστιν, and that there was no need of their taking by
 ἡ they could gain by management.

CHAPTER LXXXIV.

esses were for the most part first committed at Corcyra, where through desire of
 or revenge, or to promote party interests, men proceeded to the most horrible
 and the whole manner of life was confounded for a season (§§ 1, 2); the evil
 pettated itself, one act of violence preparing the way for another, and serving as a
 for further atrocities (§ 3).

ἐν δ' οὖν κ. τ. λ. The historian now returns to a consideration
 of acts of violence as they took place in Corcyra. — αὐτῶν
 τοῦ τὰ ἔργα in III. 83. § 3 (end). — προετολήθη καὶ ὅποσα
 The construction, according to Arnold, is προετολήθη—ὅποσα
 ἵσταν—γιγνώσκουσιν—ἐπέλθοιεν. Cf. Mt. § 527. Krüg. connects καὶ
 αὐτῶν with τὰ πολλά. — Construct ἐπὶ τῶν—παρασχόντων with ἀρ-
 μοι. — διὰ πάθους, passionately. — οἱ τε—ἀπὸ ἴσου δὲ μάλιστα
 αὐτοὶ, those who entered upon the contest on an equality with their
 opponents.

βίον = method or manner of life. — ἐδήλωσεν—οὐσα. See N.
 11. § 3. — κρείσσων δὲ τοῦ δικαίου. See N. on III. 83. § 2. —
 προύχοντος is to be considered as a neuter, and corresponds to τοῦ
 αὐτοῦ going before. — ἐν ᾧ refers to τὸ κερδαίνειν. As it respects
 αὐτὸν ἐν ᾧ μὴ, see N. on ὅστις, I. 40. § 3. — τὸ φθονεῖν = ὁ φθόνος.
 Jelf's Kühn. § 678. 3. α. — σφαλεῖσι. See Jelf's Kühn. § 675. δ.
 ἐπολείπεσθαι. Repeat ἀξιούσι.

CHAPTER LXXXV.

The Athenian fleet departs from Corcyra (§ 1); a remnant of the aristocratical party seize
 upon some forts on the opposite continent, where they carry on a war of plunder with
 the enemy, and so cut off their supplies as to produce a famine (§ 2); they also
 receive assistance, but not receiving any assistance they cross over to the
 Mount Istone, and thence make depredations upon the country

κ. τ. λ. The thread of the narration is here resumed
 ἐπὶ τῶν ἑπομένων in reference to the subsequent acts of

tinus was said to have been the chief of the embassy here is.

νοι δὲ μήτε. "Ita orditur, quasi postea sit dicturus πρό-
εῖσαι, sed perinde pergit, ac si scripserit τὸ δ' ἀληθές
οι." Poppo. — ἄγεσαι, *to be imported*. — πρόπειραν,
experiment. — εἰ, *whether*. — τὰ...γενέσθαι is the
— σφίσι depends on ὑποχείρια γίνεσθαι.

ἔσπευ—*is 'Ρήγιον = having arrived at Rhegium and estab-*
lished-quarters there. See N. on I. 18. § 2.

CHAPTER LXXXVII.

this year the plague visits Athens a second time and sweeps off many of its
na (§§ 1-3); at the same time there are many earthquakes (§ 4).

ισα...παντάσιν, *at no time it having altogether ceased*.
τάξεων (*from those that were enrolled*) = οἱ ἐκ καταλόγου
on the list for service. These belonged to the class of

See N. on III. 16. § 1.

λοὶ τότε σεισμοί, *those numerous earthquakes* whose fre-
them so well known. Such is the sense which Arnold
article.

CHAPTER LXXXVIII.

Sicily undertake an expedition against the Æolian islands (§ 1); a descrip-
islands is briefly given (§§ 2, 3); these the Athenians ravage, after which
by Rhegium (§ 4).

λία Ἀθηναῖοι. Cf. III. 86. § 1. — τὰς Αἰόλου νήσους,
ri islands.

α, *cultivate*. It is nearly equivalent to γεωργοῦσι below.
ῶρον refers to the islanders, and ἀπέπλευσαν to the

luna, and Popandina, are noticed, and their

1. Ἀγῶδες τοῦ Ἀρχιδάμου. Arc.
Clint. Fast. Att. See N. on I. 80, §

2. I have followed Poppo, Krüg
a comma after *κατεχόμεναι*, because
that the earthquakes were particula
while they were prevalent elsewhe
took place in Eubœa. — ἐπελθοῦ
les are unanimous in the belief that
Render then ἐπελθούσα . . . ἐπενύσσει
then land, and rising in a towering
city, and the one portion (of the invi
(so as to form a permanent inundatio
(so that the land reappeared). For t
cf. Liddell and Scott.

4. κίμαρος ἐπερχόμεναις τις, α τ
. . . . γε, yet it did not overflow = then

5. ὅτε σεισμῶν (= εἰ μὴ σεισμός
οὐκ ἐγένετο, it does not seem to me
For *δε* with the infinitive, cf. S. § 21

Eastern coast of Sicily, nearly west of Messene. — φυλαί, *compa-*
 — πεποιημένοι, *who had made*. For this middle signification
 the verb, cf. Mt. § 483. d. — τοῖς depends on ἐνίδραν. See N.
 ἐπιλογίαν τοῖς ὑμετέροις, I. 78. § 1.
 2. τὰλλα πιστὰ παρασχόμενοι, *furnishing other pledges* (of good
 behavior); literally, *the other (securities) as pledges*, etc., inasmuch as
 it is the predicate, like ἐχρὲ, I. 29. § 2.

HAPTER XCI.

The Athenians send a fleet under Demosthenes to cruise around Peloponnesus, and another under Nicias against Melus (§ 1); this latter fleet failing in their attempt to subjugate the Melians, proceed to Oropus, where the hoplites disembark, and marching to Tanagra ravage the territory, after which they return to the ships (§§ 2-5); Nicias then after ravaging the maritime parts of Locris returns home (§ 6).

1. Δημοσθένης, *Demosthenes*, was one of the most celebrated commanders in the Peloponnesian war, and figures largely in the subsequent history. His fortune, however, did not equal his abilities. — Νικίας. See N. on III. 51. § 1.

2. γὰρ introduces the reason why the Melians were invaded. They were islanders, and yet (καί) were unwilling to render obedience to the Athenians or join the confederacy.

3. Ὀρωπόν. See N. on II. 28. § 3. It was not in reference to this situation of Oropus opposite the Euboean coast, that τῆς πέραν γῆς (which some would change to τῆς Πειραιῆς) is added.

4. Ἱππονίκου. He was the father-in-law of Alcibiades, and one of the richest men in Greece. — Εὐρυμέδοντος. The same person who commanded at Corcyra (cf. III. 80. § 2; 85. § 1), from which Bloomf. thinks his conduct there was not displeasing to the Athenians. — ἀπὸ σημίου. Cf. II. 90. § 4. — τὸ αὐτό. Cf. Xen. Anab. I. 8. § 14.

5. ὄπλα of those who had fallen in the engagement.

6. οἱ δὲ refers to those who had sallied forth from the city (under the command of Hipponicus), and οἱ δὲ to the hoplites who belonged to the ships.

Heracles in Trachiniae (§§ 1-3); they find a favorable response and out colonists, who

1. Οἰκίαι. Mall. (Dorians, I. anes. There is not, however, sufficient. There is not, however, sufficient. Poppo's Proleg. II. p. 303; Leake's

2. προσεῖμαι σφῶς αἰτούς, to j
αι, i. e. they feared that they aft
liberty, which was secured to them

3. Δαρῆς... Λακεδαιμονίων (cf.

4. γνώμη εἶχον, took counsel.
καθίστασθαι, and at the same time
wated in respect to the war with the
of πολέμου, see N. on καλῶς παράλ

5. τῶν περὶ αὐτῶν. It appears fro
in the Spartan colonies, although th
λαί, and not the leading men in th
See N. on I. 65. § 3. — Ἀλκίδας.

self, an officer who had so evincee
Bloomf.

6. ἐκ κεινῆς, de integro. — ἀπέ
west of Thermopylae. — εἰφύλακ
adjective in the predicate, instead of

αἴτιον δὲ ἦν· οἱ τε Θεσσαλοὶ κ. τ. λ. The construction, as it begun, demanded φερόμενοι καὶ—πολεμοῦντες, since αἴτιον is pro the predicate. The distance of the participles from οἱ τε Θεσ- and the intervention of other participles, caused the writer to the construction and employ verbs. Thus αἴτιον δὲ ἦν be- a phrase like τεκμήριον δέ, σημαίνει δέ. Cf. Mt. § 309. b. — αἴτιον... χωρίων, "being in great power in those parts." Bloomf. καὶ ὡς = ἐκείνοι ὡς. Krüg. — ἐπὶ in ἐπὶ τῇ γῇ is not to be in the sense of against, to the injury of (as Krüg. after the interprets), but signifies locality, in the sense of by or near. K. § 296. II. 1. a. — λᾶχύν is the dative of manner.

3. οὐ μέντοι ἡκιστα κ. τ. λ. Here we have another instance of the want of tact and affability in the Lacedæmonians, which was every where so prejudicial to their interests. An issue less disastrous also would hardly have been expected in an enterprise, where Alcidas was one of the leaders.

CHAPTER XCIV.

The Athenians under Demosthenes, after some successful exploits, proceed to Leucadia (§ 1); the Acarnanians fall in persuading Demosthenes to attack the city (§ 2), for at the instance of the Messenians, he is induced to make an expedition against the Ætolians (§ 3); the reasons for this enterprise, and the order in which the Ætolians are to be attacked (§§ 4, 5).

1. οἱ... μεῶν. Cf. III. 91. § 1. — Ἐλλομένην *Ellomenus*. Col. Lenke (North. Greece, III. p. 28) conjectures this to be the same as the present port Kliminó, which seems to be a corruption of the ancient name. — Λευκάδα, i. e. Leucas the capital of the island.

2. τῆς τε ἔξω γῆς refers to some territory out of the peninsula, which the Leucadians possessed.

3. καλὸν is the predicate and belongs to ἐπιτίσσειν, which is the subject of the sentence. — καὶ before ἦν connects προσποιήσιν to ἐπιτίσσειν. Bloomf. with good reason conjectures that γε should be substituted for τε after Ναυράκῳ. — τὸ... ταύτῃ, "celeros ibi incolas

videt." Bothe.

4. τὸ γὰρ ἕκαστος—εἶναι. Supply ἔλεγον referring to the Messenians. — ἐκαστὸς πολλοῦ, at a great distance (from each other). See N. on II. 29. 2. — οὐ χαλεπὸν ἀνέφαινον, so. ἔν. Cf. Mt. § 549. Obs. 3.

5. Ἀναδόνται. This tribe inhabited the upper sources of the E-

Demosthenes being thus induced to in good-will to the Meneziata, and part Boeotian country, sets out from Leuce being displeased at his rejection of the Demosthenes sets out with the rest as joined by the Chalcian Locrians (§ 3).

1. *οὐκ Μεσσηνίας χείρας* = — *οὐκ Ἡρακλείου ξυμμάχο* Acarnanians and the Amphicytenium lay on or near the Cephissus, and was nearly so. Demosthenes chose the northern route. Parnassus on his left, would the Delphians, who always save 'Acarnanians'. It will be recollected Demosthenes to invest Leucas (converse to this expedition against local signification of immediate Kuhn. § 720. 4. a. — *οὐκ* in the narrative being interrupted

CHAPTER XCVI.

passes the night in the precincts of the temple where Hesiod died (§ 1); he goes to Ætolia, and takes Potidania, Crocylum and Tichium, with the intention of attacking the Ophioneans (§ 2); but the Ætolians in view of this expedition, not escaped their notice, all unite in the common defence (§ 3).

οὐέτο refers to Hesiod. His object appears to have been to do as possible from Nemea. Bloomf.

ἄλιον. Col. Leake (North. Greece, II. p. 618) fixes the location of the place a little inland from Erythræ, which formed, as he says, its harbor. Inland and bordering upon this was Potidania, first reached in the march of Demosthenes. Still farther in that direction and lying in the valley of the Mornó (see N. on III. 94) were Crocylum and Tichium. In Kiepert's map of Ætolia, lies south of the line of the towns Potidania, Crocylum, and — ἐπὶ Ὀφιονείας (see N. on III. 94. § 3) depends upon it. — ἐς Ναύπακτον ἐπαναχωρήσας, after having retreated to Naupactus.

CHAPTER XCVII.

of the Messenians, Demosthenes does not wait for the Locrians, but marches against Ægittium and takes it by storm (§§ 1, 2); but the Ætolians rally for its defence and Athenians from all quarters (§ 3).

ρ καὶ τὸ πρῶτον. Cf. III. 94. § 4. — τὴν δ' ἐν ποσὶν (sc. the town which lay in his way).

τύχη. Cf. Mt. § 399. c. — ἔδει προσβηδῆσαι. Cf. III. 95. Αἰγυρίου. Ægittium is placed by Kiepert on the right bank of the Mornó, north of Potidania. — ψιλῶν is taken adjectively by — γὰρ after ἐπέφευγον introduces the reason why the town was taken at the first attack. The men had deserted it for a more stronger position.

ξῆς and ὑπαγωγαὶ are in apposition with τοιαύτη ἡ μάχη.

CHAPTER C.

request of the Ætolians, the Lacedæmonians fit out an expedition against Naupectus (§§ 1, 2).

πρότερον, the expedition of the Athenians against Ætolia, of which the relation has just been given. — διὰ...ἐπαγωγὴν, i. e. *Naupactea quod [Naupactii contra ipsos] adduxerant Athenienses.*"

Ἡρακλείας τῆς ἐν Τραχίν. Cf. III. 92. 1. — οἱ Σπαρτιάται. *old* suggests that the design of the appointment of two associate commanders, was that they might succeed to the command one after other, upon the death of their superior. If so then οἱ Σπαρτιάται *old* signify the other two Spartans, who together with Eurylochus, *old* up the number of Spartan citizens usually employed in foreign commands.

CHAPTER CI.

The army being collected at Delphi, the Spartan commander succeeds, through the terror of his approach, in detaching most of the Ozolian Locrians from the Athenian interest (§§ 1, 2).

2. Φωκίων ἔχθος, i. e. the hatred borne to them by the Phocians. As the Athenians were the powerful friends of the Phocians, so these Amphiscæans wished to secure the favor and protection of the Lacedæmonians. It is to be remarked that between the Locrians and Phocians there had existed an enmity from the time of the Persian war. — δυσσεβολώτατος, *most difficult of approach.* — ἔπειτα ἱερείας κ. τ. λ. The tribes whose names follow belonged to the Ozolian Locrians.

CHAPTER CIV.

as purify Delos, by digging up all the coffins, and forbidding that any persons
fered to die there, after which they institute the festival called Delia (§§ 1, 2);
t from the Hymn on Apollo, that anciently there were games and musical con-
island (§§ 3-5); but the games had long been suspended, until they were at
stored by the Athenians (§ 6).

is employed here in an ironical sense (*forsooth*), to show
was a mere pretence on the part of the Athenians, and that
racle was given. — *νήσου* depends on *ᾠδον*.

κτιόνων νησιωτῶν refers to the inhabitants of the circumja-
ds.

ομίου = *ὕμνον*. — *ἀλλ' ὅτε*. Arnold follows Haack and
editing *ἄλλοτε*. It will be seen that as Thucydides cites
, there are many discrepancies between his text and that of
ig MSS. of Homer. The fact is all to which I have space to
ttention of the reader.

ἱερῶν ἔπεμπον, "sent the choral bands of dancers with
' Arnold.

CHAPTER CV.

lots make an expedition as they had agreed, against the Amphiloohian Argos,
ge to Olpæ (§ 1); part of the Acarnanians go to the relief of Argos, and part
motions of Eurymachus (§ 2); they confer the chief command on Demosthe-
ll in to their aid the Athenian fleet which was cruising around Peloponnesus
Ambraciots also send to their city for aid (§ 4).

ἔρ... κατέσχον = *as they had promised to Eurylochus when
ned his army*. — *Ὀλπας*. This place lay a short distance
t of Argos. Cf. Kiepert's map. — *πότε* is to be taken
σάμενοι.

ναί, *Crenæ* (i. e. *Wells*), is placed by Kiepert a short dis-
th-west of Argos and south-east of Olpæ. Some, however,
ναί it lay some distance inland, east of Argos Amphiloohium.
s case, I do not see how it could be selected as a favorable

2. ἐπὶ...κατείχοντο, "aut domi retinebantur ab hoste, qui fines
transgressus erat, quo minus Argivis subsidio venirent; aut
stracis, tanquam obsides." Haack. Cf. III. 114.

3. καὶ μείζον γάρ. See N. on III. 70. § 3. — περισσχε (= ὑπερέ-
ω. Schol.), sc. αὐτοῦς.

4. παρεσκεύαστο. See N. on I. 46. § 1. — ὡς ἕκαστοι τεταγμένοι,
aged in separate corps, i. e. each tribe or town by itself in contra-
diction to ἀναμῖξ just after." Bloomf. See N. on I. 3. § 5.

CHAPTER CVIII.

Peloponnesians falling into the ambushade are thrown into confusion, and betake them-
selves to flight (§ 1); also the Ambraciots, after defeating those opposed to them, are
routed by the victorious division of the enemy and routed with great slaughter (§§ 2, 3).

1. τῇ κέρῃ, i. e. with their left wing. — τὸ—δ. Cf. Kr. § 43. 4.

7. — Μεσσήνιοι. See N. on I. 103. § 4.

1. πρὸς τὸ Ἄργος ἀπεδιώξαν = they pursued them from the field
till to Argos. The student should notice the force of the prepo-
sition.

1. διεσώζοντο ἐς τὰς Ὀλπας, "reached Olpæ in safety. There is a
guans constructio in ἐς. See N. on I. 18. § 2. Olpæ here refers
to the hill of that name. Cf. III. 107. § 2. — στρατοῦ depends on
ἵστα. — ἕως ὀψέ. A brief expression for παρέτεινεν ἕως ὀψέ καὶ
ἐτελεύτα. Lobeck on Phryn. p. 47, cited by Krüger. Cf. μέχρι
ἐν ὀρίστω, I. 71. § 4.

CHAPTER CIX.

Spartan commander, on the following day, makes proposals to Demosthenes respecting
the departure of the Peloponnesians and the burial of the dead (§ 1); a private agreement
entered into with the Peloponnesians, by which they are allowed to depart home with-
out molestation, the design of Demosthenes being to leave the Ambraciots defenceless, and
to bring the Laedæmonians into discredit for thus deserting their allies (§§ 2, 3).

1. Μενεδαῖος. Cf. III. 100. § 2. — πολιορκήσεται. See N. on III.

1. — λόγον. See N. on I. 57. § 5.

interest. — προεργασίεσθαι = προ
 Krüger the other member of the con
 was, elicited from the preceding conti
 3. ὥσπερ ἐπῆρχε = as well as th
 (ὡς ἦν αὐτοῖς δυνατός. Bothe).

CHAPTER

Demosthenes hearing of the approach of a body
 ambuscades and preoccupies the strong position
 prepares to meet them with his army (§§ 1, 2).

1. ἀγγελίαν. Cf. III. 105. § 4. —
 of the Peloponnesians and the Ambracians.

2. προλοχιούμενος refers to μέγας τε
 See N. on I. 136. § 1. Cf. Xen. Anab.

CHAPTER

2. *τις* = *ἄλλος καὶ ἄλλος*. Schol. This use of *τις* is approved by the scholastic, and results from the repeated action implied in the aorist.

3. *Ἀγραιδα*. This country was probably situated inland from *Ambracia* (cf. Leake's *North. Greece*, IV. p. 252), although I do not find it laid down on any of the maps before me.

CHAPTER CXII.

The Ambracian reinforcement advances to Idomene, and encamps on the lesser of two hills, the other having been preoccupied secretly by Demosthenes (§ 1); at the first dawn this general having disposed his forces with great skill, falls upon the Ambraciots and puts them to flight (§ 2), but all the passes being seized beforehand, they are slaughtered in great numbers and very few escape to their homes (§§ 3-8).

1. *Ἰδομένη*. Kiepert places this eminence a short distance north of Metropolis. Col. Leake (*North. Greece*, IV. p. 250) regards it the same as the mountain now called Macrinoros, receiving its name from the elevation by which it could be seen (*ιδέσθαι, ἰδόμενος*) distinctly from the sea. The northern part of this mountain was called Idomene Minor, the southern part Idomene Major, whence the plural term *ἰδομέναι* (III. 118. § 8).

2. *τρέπουσι* refers to the Athenians.

3. *ἐς πᾶσαν ἰδίαν χωρήσαντες*, "*resorting to every mode of escaping from their foes*." — *ἄμα... ξυντυχία* = *at the very time when this affair took place*. — *βαρβάρων* is employed as an adjective with *Ἀμφιλόχων*.

CHAPTER CXIII.

A herald having been sent by the Ambraciots at Olpæ to obtain leave to remove the dead slain in the first battle, conveys the intelligence of this second defeat to those at Olpæ (§§ 1-5); some remarks are made by the historian on the greatness of this calamity (§ 6).

1. *ἐκ... Ἀμπρακιωτῶν*, i. e. those who had survived the first battle (*τῆς πρώτης μάχης*. Cf. III. 108), and were at Olpæ. — *καὶ τῶν καὶ τῶν ἄλλων τῶν*.

2. τὰς ἀπὸ τῆς πόλεως, sc. ξενεξιάτων from the preceding ξενεξίαν. Bloomf. — σφῶν, i. e. the Ambraciots in whose behalf the herald had been sent. — εἶναι, sc. τὰ ὅπλα. Schol.

3. Παράξαι—εὐθυσεν. This change to the direct oration imparts great vivacity to the narration. Cf. Xen. Anab. I. 9. § 23; II. 1. § 3. — ἐν Ἰδομένει, i. e. those who had been defeated at Idomena. The clause εὐθυσεν... Ἰδομένει is parenthetical.

4. ταυτὶ = *these here*. — φαίνεται, sc. διακοσίων εἶναι. — ἑνὶ νῶς refers to the herald. — οὐκ... ἐστίν, *then indeed they* (i. e. the arms) *do not belong to those who fought with us* (i. e. on our side). — ἀλλ' ἡμεῖς... ἀποχρησέμεν are the words of the herald, and καὶ μὲν... ἐμαχόμεθα is spoken by the interrogator. — καὶ μὲν ὅτι, "*yes but truly*." Bloomf.

5. ἀναιμώτος... νεκροῖς. We learn the greatness of this calamity by its effect on the herald, who in his overwhelming grief thought no longer of the commission upon which he was sent. So we are told that after the defeat of the Athenians in Sicily, they were so oppressed with their misfortunes, as to no longer think of asking permission to bury their dead.

6. ὥς... πῶς, *for the size of the city*. Cf. Jelf's Kühn. § 869. 5, where ὥς with a substantive is said to have the sense of, *as might be expected, as is proper, etc.*

CHAPTER CXV.

ans in Sicily having made a descent upon Himera sail to the Æolian islands, and Rhegium, where Pythodorus, who had come out with a reinforcement, takes the command (§§ 1, 2); the reasons are briefly given for the sending out of this reinforcement (§§ 3, 4); Pythodorus sails against the Locrians, and is defeated by them in 5).

κελιωτῶν. Bloomfield contends strongly that Σικελῶν is the ling.

εύσαντες to Athens. — περιοψόμενοι. See N. on I. 24. § 6. δὲ θαλάσσης—εἰργόμενοι. Cf. II. 85. § 1.

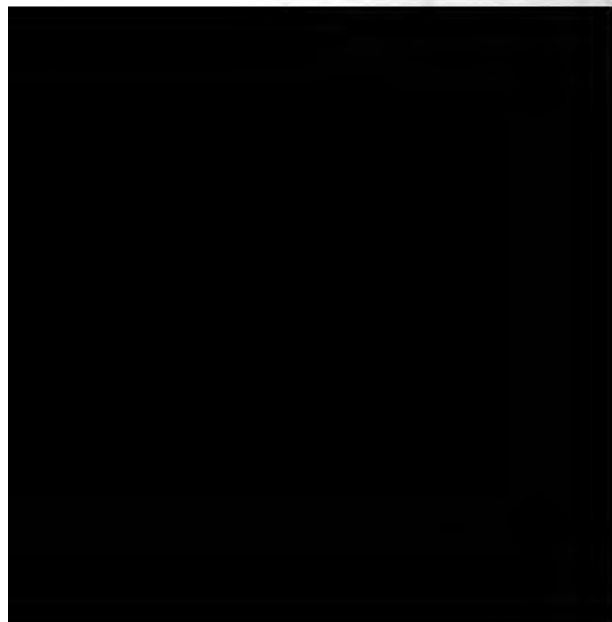
α δὲ . . . ποιεῖσθαι. There was much practical sense and in thus retaining their naval skill by practice. Compare the of Pericles, I. 142. §§ 7-9. Cf. also II. 85. § 2.

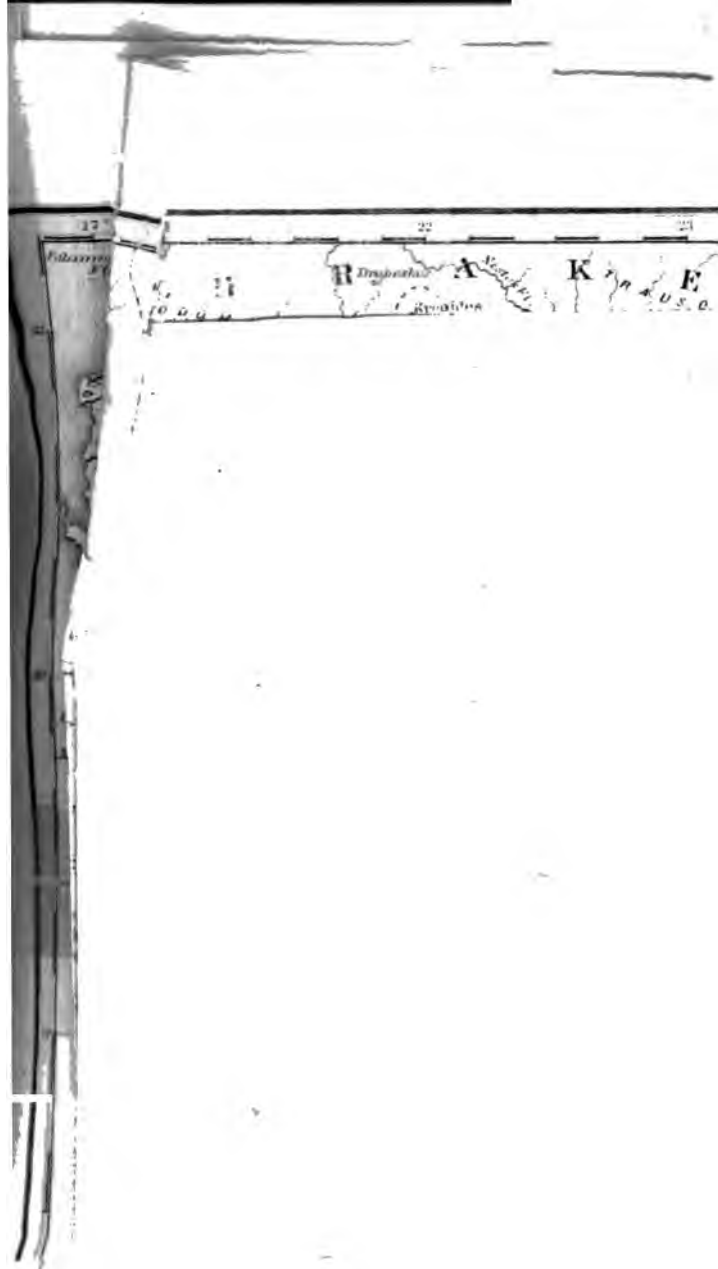
νικηθεῖς . . . ἀνεχώρησεν. Bloomf. remarks on the delicate which by relating this circumstance, Thucydides points out priority of Pythodorus to Laches.

CHAPTER CXVI.

ian notices the eruption of Mount Ætna which took place at this time (§§ 1, 2).

ῥύαξ τοῦ πυρός, *there burst forth a stream of fire*, i. e. of lava. Bloomfield says that the article refers (κατ' ἐξοχήν) as being well known. Cf. S. § 167.





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